CONFIDENTIAL.] [No. 1 OF 1901.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 1st January 1901.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
*1	Agra College Magazine ...	Agra	S. Md. Karim Bakhsh ...	300 copies.
*2	Agra Commercial Messenger	Do.	Pandit Nand Kishor Sharma ...	
*3	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	200 „
	Twice a month.			
*4	Cochrane	Allahabad	Mr. S. B. Sarbadhicary, Barrister-at-law.	100 „
*5	Kayasth Messenger ...	Lucknow	Babu Fateh Bahádur Nigam ...	
	Weekly.			
*6	Express	Lucknow	Mr. S. Ahmad	1,000 „
*7	Indian Appeal ...	Benares	A. K. Mitra	400 „
	Twice a week.			
*8	Advocate	Lucknow	Munshi Gangá Prasád Varma ..	1,100 „
	Thrice a week.			
*9	Hindosthán	Kálákankar (Partábgarh) ...	P. N. Chatterji	125 „
	Daily.			
*10	Oudh Times	Lucknow	Mr. B. B. Mukerji... ...	300 „
	ANGLO-URDU. *Monthly.*			
11	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	400 „
	URDU. *Monthly.*			
12	Al Islám	Allahabad	Hámid Husain	150 „
13	Árya Bandhu ...	Meerut	Dr. Rám Chandra... ...	500 „
14	Árya Patra	Bareilly	Sheobarat Lál	1,000 „
15	Árya Samáchár ...	Allahabad	Anglo-Vedic College Committee	500 „
16	Gaur Káyasth... ...	Ditto	Munshi Kázim Husain ...	150 „
17	Hamdard-i-Islám ...	Agra	Muhammad Abdul Hamid ...	
18	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	575 „
19	Lucknow	Lucknow	Babu Mahádeo Prasád ...	
20	Maárif	Aligarh	Wahid-ud-din Salim ...	200 „
21	Mazhar-ul-Islám ...	Moradabad	Mazhar Qayúm	
22	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Alí ...	300 „
23	Oudh Review... ...	Lucknow	Rámji Dás Bhárgava ...	500 „
24	Roshni	Ditto	Mirza Abdul Taqi	100 „
25	Safír-i-Qaisar ...	Meerut	Muhammad Nazir ...	150 „
26	Vaishya Hitkárí ...	Ditto	Mohan Lál	800 „
27	Zamindár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman...	250 „
	Twice a month.			
28	Akhbár-i-Imámiá ...	Lucknow	Mir Abid Ali	336 „
29	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
30	Roznámcha-i-Qaisari ...	Allahabad	Hamza Ali	
31	Shams-ul-Hind ...	Fatehpur	Lálá Bhagwán Prasád ...	Nominal.
32	Sharárah	Moradabad	M. Fazl Muhammad ...	103 copies.

*Arrangements are being made to take in these native-owned papers published in English, but so far no copies have been received.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
33	Hámid-ul-Akhbár ...	Moradabad	Ilahi Bakhsh	100 copies.
34	Kanauj Punch ...	Kanauj (Farukhabad) ...	Abdul Rahim Khan ...	400 „
35	Kárnámah	Lucknow	Maulvi Muhammad Yáqub ...	100 „
36	Káyasth Conference Gazette	Ditto	Dwárká Prasád	800 „
37	Mufid-i-Ám	Agra	Qádir Ali Khán	45 „
	Weekly.			
38	Agra Akhbár	Agra	Khwájá Siddiq Husain ...	160 „
39	Ain-ul-Akhbár ...	Moradabad	Munauwar Husain ...	
40	Akhbár-i-Álam ...	Meerut	Abdul Hakím	150 „
41	Al Bashir	Etáwah	Muhammad Bashir-ud-Din ...	475 „
42	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	450 „
43	Ázád	Ditto	Muhammad Sajjád Husain ...	
44	Cawnpore Gazette ...	Cawnpore	Harnám Singh	467 „
45	Colonel	Moradabad	Pandit Bansi Dhar ...	500 „
46	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	245 „
47	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Bábu Shiva Naráyan ...	
48	Hindustáni	Lucknow	Munshi Gangá Prasád Varmá...	600 „
49	Jám-i-Jamshed ...	Moradabad	Abdul Ali	50 „
50	Jámi-ul-Ulúm ...	Ditto	Ambá Prasád	700 „
51	Káyasth Hitkári ...	Agra	Ahmad Husain	500 „
52	Liberal	Azamgarh	Qudrat Ali Khán	275 „
53	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
54	Naiyar-i-Ázam ...	Moradabad	Muhammad Amjad Ali ...	275 „
55	Nasim-i-Agra ...	Agra	Bábu Bireshwar Sanyál ...	300 „
56	Nasim-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
57	Nizám-ul-Mulk ...	Moradabad	Munshi Fahim-ud-Din ...	200 „
58	Oudh Punch	Lucknow	Sajjád Husain	200 „
59	Police News	Meerut	Muqarrab Husain Khán ...	400 „
60	Rahbar	Moradabad	Pandit Prataáp Krishna ...	500 „
61	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	350 „
62	Sahifa	Bijnor	Maulvi Faiz-ul-Hasan ...	
63	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	360 „
64	Sitára-i-Hind ...	Moradabad	Pandit Bansi Dhar ...	250 „
65	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
66	Tafrih	Lucknow	Rámji Dás Bhárgava ...	500 „
67	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
68	Urúj-i-Mehr-i-Nimroz ...	Do.	Naim-ul-lah	
	Twice a week.			
69	Riáz-ul-Akhbár ...	Gorakhpur	Saiyad Riyaz Ahmad ...	400 „
	Daily.			
70	Oudh Akhbár... ...	Lucknow	Munshi Prayág Náráyan Bhárgava.	515 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU-HINDI.			
	Monthly.			
71	Mazhar-uz-Zirást ...	Meerut	Muqarrab Husain Khan ...	100 copies.
	ARABIC-URDU.			
	Monthly.			
72	Al Riyáz	Lucknow	Háji Riyáz-ud-Din Ahmad ...	
	HINDI.			
	Once in two months.			
73	Nigamágam Chaudriká ...	Muttra	Nigamagam Committee ...	1,000 „
	Monthly.			
74	Bháratodhárak ...	Meerut	Swámi Parmánand ...	400 „
75	Bhárat Sudashá Pravartak	Farukhabad	Lálá Náráyan Dás... ...	300 „
76	Brajbásí	Brindaban (Muttra) ...	Múl Chand Sharma ...	800 „
77	Chaturvedi Patriká ...	Agra	Hirá Lál	300 „
78	Devanágri Gazette ...	Meerut	Pandít Gauri Datt ...	150 „
79	Hindi Pradip	Allahabad	Bálkrishna Bhatt	250 „
80	Jásus	Gahmar (Gházipur) ...	Babu Gopál Ram	1,000 „
81	Kánya Kubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukla ...	479 „
82	Maheshwari	Hapur (Meerut)	Harsaran Dás	600 „
83	Nátya Patra	Allahabad	Dewaki Nandan	200 „
84	Rasik Mitra	Cawnpore	Manohar Lal Misra ...	500 „
85	Sanádhyopkárak ...	Agra	Hirá Lál	400 „
86	Sanátan Dharm Patáká ...	Moradabad	Rám Swarúp	400 „
87	Saraswati	Allahabad	Manager, Indian Press ...	
88	Tantra Prabhákar ...	Moradabad	Pandit Kanhaiyá Lál ...	500 „
89	Ved Prakásh	Meerut	Pandit Tulsi Rám	400 „
	Twice a month.			
90	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	210 „
91	Bhárat Prakásh ...	Moradabad	Pandit Bansi Dhar ...	100 „
92	Rájpút	Agra	Rájput Madhyastha Sabhá ...	800 „
	Weekly..			
93	Árya Mitra	Moradabad	Suraj Prasád	400 „
94	Bhárat Jiwan ...	Benares	Rám Krishna	1,500 „
95	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
96	Prayág Samáchár ...	Allahabad	Rámgopál	800 copies.
97	Thekadar	Benares	Pandit Har Narain Tewari ...	
	Daily.			
98	Hindosthán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	214 „
	HINDI-URDU.			
	Monthly.			
99	Ját Hitkárí	Agra	Ját Boarding-house ...	
	BENGALI.			
	Monthly.			
100	Shri Gaureshwar Vaishnava	Brindaban (Muttra) ...	Rádhiká Náth	250 „

I.—Political and Foreign.

JÁT HITKÁRÍ, November and December 1900.

The *Ját Hitkárí* on the deposition of the Mahárája of Bharatpur.

1. The *Ját Hitkárí* (Agra), in its combined number for November and December, says that every man who has read Indian history will admit that the Bharatpur State has special claims on the sympathy and kindness of the British Government, inasmuch as its conduct towards the Paramount Power has been most unique. The editor knows of no other instance in which a powerful State defeated another, and then voluntarily acknowledged allegiance to the latter. In its war with the Government of India in 1805, the Bharatpur State convinced the Government of its great strength and bravery, and then voluntarily acknowledged fealty to it. On the other hand, look at the treachery of Afghanistan and other States, which, though repeatedly discomfited, are still ill-disposed towards Government. It is almost needless to say that the brilliant successes which the Bharatpur State gained in the battlefield, and which raised it to a position among the great Powers of the world, were not the work of a single individual, but of the whole of the Ját nation, who had to sacrifice many of her brave sons for the purpose. The Ját nation being thus identified with that State, it may easily be imagined with what sorrow and grief the deposition of Mahárája Ram Singh, and the transfer of all power to selfish outsiders bent on ruining the State, are viewed by the Ját community. It was expected that satisfactory arrangements would be made for training the young Mahárája: but he was very unfortunate in this matter. The editor finds fault with the members of the Council appointed to conduct the administration. Pandit Bishan Lal was formerly only a tahsíldár. He ingratiated himself with the Mahárája by telling him that he would be greatly instrumental in securing full powers for him. On the other hand, he gained the goodwill of Mr. Martelli, Governor-General's Agent, by assuring him that he was in the good graces of the Mahárája, and that he was the only person capable of helping Mr. Martelli in securing his ends with the Mahárája. He was a very sharp fellow, selfish and cunning, and his only object was to enrich himself at the expense of the State. Dháu Zorawar Singh was another member of the Council. He was originally appointed to look after the health of the Mahárája during his minority. He was an illiterate and selfish man of very vicious habits. Captain Raghunath Singh was another member, who was a man of the same stamp as the Dháu. Bakhshi Gobind Singh and Bakhshi Raghubir Singh were ordinary persons who had received no sound education; but their conduct was not open to objection. Faujdar Debi Singh was a true friend of the State, and a man of the old school. The Council was divided into two rival factions, one consisting of Pandit Bishan Lal, Dháu Zorawar Singh and Captain Raghunath Singh, and the other of both the Bakhshis; while the Faujdar held aloof from both factions. Pandit Bishan Lal's party aimed at getting the young Chief to squander the large private treasure (about two crores of rupees) bequeathed by his father, and thus having an opportunity for feathering their own nests; while the rival party endeavoured to save that treasure. Pandit Bishan Lal being in the good books of both the Mahárája and Mr. Martelli, his party were the more powerful. They led the young prince to indulge in all sorts of vices to promote their own ends, and exercised a great deal of tyranny and oppression over the people in his name. Pandit Bishan Lal had everything his own way, and avoided all interference on the part of the Mahárája, by telling His Highness that he acted under instructions from the Agent: and it is also true that nothing was done without the Agent's consent. But the poor Mahárája was held responsible for all the maladministration, although his evil councillors were really to blame. The Government of India was not well advised in removing His Highness from Bharatpur, and leaving him still in bad company. His evil councillors should have been replaced by men who might have tried to improve his conduct, and train him in the work of administration. During the minority of a prince, such of his relatives, as are men of light and leading, are given a voice in the management of affairs. But this was not done in Bharatpur. The Government even turned a deaf ear to the memorials, which the relatives of the Mahárája forwarded, warning it of the evil ways into which he had fallen. Latterly the Mahárája did his best to mend his ways, and the improvement in his conduct was so marked that the restoration of power to him was considered to be at hand. But as ill luck

would have it, a double-barrelled gun went off accidentally, which led to his deposition. The Government made no thorough inquiry into the unfortunate accident, but accepted the one-sided report of interested persons. A commission consisting of some ruling Chiefs and other competent persons should have been appointed to inquire into the matter. The Mahárája is denied the right of appeal, which every subject of Government enjoys. His friends are not allowed to see him, and are thus unable to make an appeal on his behalf. He is a good instance of how a prince is suddenly reduced to poverty by Providence. If an inquiry were made as to what object the Mahárája could have had in committing the alleged murder, his innocence would at once be established. If he were considered unfit to rule, he should have been allowed to carry on the administration during the minority of his son and heir. Again, it is not fair to deprive a man of his hereditary property simply on the ground of his incapacity to manage it. It is another thing to relieve him of the duty of managing it. The editor appeals to Lord Curzon and Her Majesty to come to the rescue of the Mahárája, and complains that he is being treated with cruelty. There is no knowing what further ill-treatment is yet in store for that unfortunate Chief at the hands of the men who are the *de facto* rulers in the State at the present day. Játs have been almost entirely excluded from all posts of trust. It is to be hoped that the Government of India will not depend on the reports of the Political Officers, and will do justice to the Mahárája, who is the head of the Ját nation.

JÁMI-UL-ULÚM, 28th December 1900.

Alleged intention of the Minister of Rampur to prosecute the editor of the *Jámi-ul-Ulúm* to please the Rani of Landaura and satisfy his own grudge against him at the expense of that State.

2. The *Jámi-ul-Ulúm* (Moradabad), of the 28th December, states that, as far back as the 5th November last, the editor was informed, from a private source, that Mr. Abdul Ghafur, the Prime Minister of Rampur, was resolved shortly to prosecute him on behalf of that State, to satisfy his personal grudge against him, regardless of the heavy expenses it would entail, or of the injury it might cause to the reputation of the Chief of the State. As the Minister has so suddenly been pitchforked into his present exalted position, he might, no doubt, feel desirous of measuring his newly-acquired strength (with somebody): yet the editor could not then understand why the Minister, who was so struck "with the former's loyalty and devotion" to the Rampur State, in exposing its maladministration, that immediately after his appointment he "felt obliged to make a report to Government against him (*sic*)," should seek to drag to court all those affairs, which are said to have been hushed up at a very heavy expense, and thereby cause injury to the personage whose salt he eats (*i.e.*, the Chief of Rampur) by prosecuting him. The editor has never wished ill of the State or of its Chief. He has always endeavoured to bring about reforms in the State, though in somewhat strong and bitter language. As regards his strictures on the Minister, those too were directed against his administration, and passed in perfectly good faith; he, at the same time, always expressing his willingness to contradict them if he were corrected. The editor has now succeeded in tracing out the true motive which has induced the Minister to prosecute him. He has been severely commenting on the Landaura adoption case, pending in court at present, for some time past, and the Rani of the estate of Landaura has accordingly been most anxious to gag his mouth. Mirza Tahauwar Ali Beg, the Rani's *diwán* or manager, lately visited, at Rámpur, Mr. Abdul Ghafur, who, being a resident of Anjoli in the tahsíl and district of Meerut, the whole of which village is the Rani's zamíndári, is her rayat, to consult him on the subject. The Minister, probably arguing in his mind that his present high appointment would last but a few years, after which he should have again to go back to live at his home at Anjoli, as a rayat of the Rani, and having also regard for (the welfare of) his relatives and dependants living there even at the present time, he thought it worth his while to prosecute the editor, the common enemy of himself and the Rani, at the expense of the State. But he should bear well in mind that there is no break in the occurrence of scandals one after another in Rámpur. The first scandal was that relating to one Ahmad Raza Khan, and the latest is perhaps not yet known to him (so that it will not be an easy matter to have the editor convicted of defamation).

3. A correspondent of the *Sahífa* (Bijnor), of the 26th December, states that the services of one Babu Shyám Sundar Lal, an experienced and able engineering official in the service of the Government of the Panjáb, were lately borrowed from Government by the Tonk Darbár at the instance of Mr. Wakefield, the Revenue Superintendent of that State, and he was employed on certain work which he most speedily and satisfactorily carried out. But certain officials falsely made a report to the higher State authorities that his accounts should be checked, they suspecting him of misappropriating some money. The auditing of the account has been hanging fire for the last seven months, and the Babu has neither been paid his salary, nor allowed to go back to his substantive post under Government. This procedure is simply scandalous on the part of the State.

SAHÍFA, 26th December 1900.

A complaint against the Tonk Darbár in connection with a certain native Government official whose services were temporarily lent to that State.

II.—GENERAL ADMINISTRATION.

4. *Al Bashír* (Etáwah), of the 24th December, states that, in the course of the speech which Sir Antony MacDonnell lately delivered at Aligarh, His Honour said that the people would appreciate, after some years, what support he had given to Urdu, and how he had strengthened its root (or foundation). If His Honour has actually done so, the Musalmans should certainly be extremely thankful to him, and feel ashamed of all that they have (lately) said regarding his action towards that language. But the editor is not aware of any encouragement or support which His Honour says he has given to that language. Will His Honour, therefore, kindly explain how he has strengthened the position of Urdu, or what steps he has taken for that purpose? The editor cannot be so impertinent as to give the lie to the statement made by such a high-placed officer as His Honour: but if His Honour explains what he meant by his supporting Urdu, the Musalmans will heartily thank him if they are satisfied with his explanation; but if he has erred in adopting wrong steps to promote Urdu, which, according to his own words, he is anxious to do, as every human being is liable to err, they would respectfully advise him to devise proper means in consultation with them—the object of Musalmans and His Honour being the same—to promote Urdu. The Hindi Resolution which His Honour has issued cannot certainly be considered by the Musalmans to be a measure adopted for encouraging Urdu, it being rather calculated to destroy it. Some Government (ministerial) officials have already taken to showing hostility and prejudice towards Urdu, but they are in no way punished for their misbehaviour. It is said that a clerk in the Collector's office at Aligarh (lately) submitted an application in Nágri, and that officer did nothing more than simply admonish him to the effect that the application in question was contrary to the object (spirit) of the Hindi Resolution, and that no clerks should in future submit such applications. Similarly, orders were lately recorded in Nágri on a certain Nágri application filed in the Collector's office at Bareilly, and it was forwarded to the Tahsíldár of Nawábganj (for necessary action). The Tahsíldár who was a Musalman, reported to the Collector that so far as he understood the Hindi Resolution, it was contrary to its purport to issue orders to Tahsíldárs in the Nágri character. The Collector passed orders to the effect that the Tahsíldár was right, and that in future no such orders should be issued in Nágri. These are some of the instances which show the tendency of the clerks in courts: and though the local officers check these clerks who are their subordinates, they can hardly prevent legal practitioners (from filing papers in the Nágri characters). Arrangements are at present being made for the coming census, and both the Hindus and Musalmans complain against one another that the column relating to the language ordinarily spoken by the persons returned in the census schedule is not being correctly filled in by them. The majority of the census enumerators, supervisors and superintendents will of course be Hindus, and if all Hindus are returned as speaking Hindi and all Musalmans as speaking Urdu, as is done in the specimen form of the census schedule supplied (by Government), the next census report will sound the death knell of Urdu. Several enumerators have addressed letters to the editor, requesting him to explain how they are to distinguish between Hindi and Urdu. The editor has more than once shown in the columns of *Al Bashír* that Urdu and Hindi are not two different languages, but that they are the names of one and the same laguage. The enumerators had better address the

AL BASHIR, 24th December 1900.

Sir Antony MacDonnell's late speech at Aligarh, and the Hindi-Urdu controversy and the coming census.

Census Superintendent of the United Provinces or Government to explain the difference between the two, so that they may have no difficulty in making correct census returns. If the advocates of Hindi cannot bear the term Urdu to be applied to the language spoken by them, the editor will have no objection if Government orders the language of all Hindus and Musalmans to be returned as Hindi, which is only another name of Urdu.

SAHÍFA, 26th December 1900.

The coming census, and the Hindi-Urdu controversy.

5. The *Sahífa* (Bijnor), of the 26th December, complains that though Urdu is the language spoken in the Bijnor district, certain enumerators there are entering Hindi in the schedule as the language ordinarily spoken by most of the people whom they have preliminarily enumerated for the coming census, and requests the District Magistrate to see that the census papers are not permitted to be incorrectly prepared.

JÁT HITKÁRÍ, November and December 1900.

A suggestion for introducing Hindi into the subjects of examination for mukhtars and pleaders.

6. The *Ját Hitkárí* (Agra), in its combined number for November and December, thanks Sir Antony MacDonnell for recognising the use of the Devanagri character, but expresses surprise that His Honour has not yet introduced Hindi into the subjects of examination prescribed for mukhtars and pleaders.

AL BASHIR, 24th December 1900.

Number of Muhammadans compared with those of other communities employed in the office of the Accountant-General of the United Provinces.

7. *Al Bashír* (Etáwah), of the 24th December, referring to Sir Antony MacDonnell's late speeches at Benares and Aligarh, in which His Honour stated that he has endeavoured to employ both Hindus and Musalmans in Government service in due proportion with regard both to their respective population and educational status, says that, in spite of His Honour's evident good intentions on their behalf, the Musalmans have been great losers in respect to the posts of Deputy Collectors, Tahsíldárs, Sub-Judges and Munsifs during His Honour's règime, as shown in a previous issue of *Al Bashír*. The editor has now secured the statistics of the employés in the office of the Accountant-General of the United Provinces, according to which, out of 208 clerks and Superintendents employed in that office, only 15 are Musalmans, and the aggregate of their salaries is only Rs. 1,247-8-0, while the number of Hindus is 146, to whom Rs. 11,180-8-0 is paid in salaries, the rest being Europeans, Eurasians and Native Christians. Of the 146 Hindus as many as 60 are Bengalis, who are natives of another province: but this matter does not receive much consideration in these provinces. The number of Muhammadan menials in the Accountant-General's office, which is 33, exceeds that of the Hindus, which is only 22. But the editor does not approve of the claim of Musalmans to be employed in Government service in proportion to their comparative numerical strength in the United Provinces to be satisfied by employing them largely as menials. It is to be hoped that Sir Antony MacDonnell will move on behalf of Musalmans, and see that as many posts are conferred on them in the public service as they are, in due fairness, entitled to, by virtue of their population and education.

HINDOSTHÁN, 30th December 1900.

Famine Commission.

8. The *Hindosthán* (Kálákankar), of the 30th December, referring to the Famine Commission appointed by the Government of India, urges that some clever and experienced landholders, who have the courage to express their views, should be added to the Commission, inasmuch as landholders and cultivators know their wants in times of drought better than Government officials. They know full well where the means of irrigation are wanted, why there is delay in the grant of takavi advances, which kinds of relief works are suited to the various classes of the community, how the village Shylocks cheat cultivators, how the agricultural classes find it difficult to feed their cattle in times of drought owing to the severity of reserve forest rules, and so forth.

TOHFA-I-HIND, 27th December 1900.

The same.

9. The *Tohfa-i-Hind* (Bijnor), of the 27th December, in commenting upon the same subject, observes that the Commission should not confine its attention to finding out the best forms of relief in times of famine, but should also inquire into the causes of the growing poverty of the people, and recommend

measures calculated to improve their means of earning a livelihood. The indigenous spinning and weaving industries have been ruined by the machine-made foreign goods. The prices of food grains have very largely risen, but the rates of wages for labourers are still what they were fifty years ago.

Condemnation of the Limitation Act.

ROHILKHAND GAZETTE, 24th December 1900.

10. The *Rohilkhand Gazette* (Bareilly), of the 24th December, reproduces from another newspaper, an article by one Bawa Narain Singh, Vakil, in which he, contending that an Act, which teaches dishonesty and causes injustice, is no law, and does more harm than good, instances the Limitation Act as a case in point. A debtor is bound to pay the loan he has borrowed from another person: but the Limitation Act tells him that after the lapse of a certain period, he need not pay it, which is nothing but encouraging downright dishonesty. Does not justice require that a loan should be paid off, without regard to the lapse of any period however long, since the transaction was made? If the Limitation Act were removed from the Statute book, the number of suits would be reduced to 10 per cent of those filed in courts at present.

III.—EDUCATION.

A scheme for the establishment of a Hindu Boarding-house in connection with the Muir Central College at Allahabad.

OUDH AKHBAR, 29th December 1900.

11. The *Oudh Akhbár* (Lucknow), of the 29th December, gives a vernacular translation of the appeal, made for subscriptions for a Hindu Boarding-house proposed to be established in connection with the Muir Central College at Allahabad, and published in the columns of the *Pioneer* dated 25th idem. [The *Hindustán* (Kálákankar), of the 27th December, gives the substance of the same appeal, and expresses a hope that the Hindu nobility and gentry will promote the scheme by making liberal contributions].

IV.—POST OFFICE.

Protest against newspapers being required by the Postal Department to supply it with the lists of their subscribers.

JAMI-UL-ULÚM, 28th December 1900.

12. The *Jámi-ul-Ulúm* (Moradabad), of the 28th December, states that when the editor lately applied to the Postmaster-General for the registration of his paper for the new year, he received the usual form for filling it in; but that he was further asked to send a copy of his paper, with a list of its *bonâ fide* subscribers while returning the filled-in form. Now the editor does not understand as to what could be the object of the Postmaster-General in calling for the list of subscribers. Formerly the postage was remitted on such copies of a newspaper posted, as were sent in exchange with those of others, up to 25 per cent. (of its total copies posted); but no such concession is made now under the new rules: so that the Postal Department can hardly have any right or pretence to be supplied with the list of the *bonâ fide* subscribers of a paper, with a view to seeing that no copies of it are sent to actual subscribers as exchange copies to the editors of other papers. In fact there is no need even for the registration of newspapers in the Postal Department, all their copies posted being charged with postage now. Is there then any political expediency in the Postal Department requiring the list of subscribers of a paper? Does Government want to know the names of the subscribers of a paper through the Postal Department? If so, the editors of newspapers will still be able to conceal the names of such of their subscribers as they wish to keep secret. Other newspapers published at Moradabad have also been called upon to provide the Postal Department with their list of subscribers. This information has been sought by Government for the first time, and efforts should be made to put a stop to this demand. The utmost that Government can reasonably seek to know about a paper is its (total) circulation, and not the names of its subscribers as well.

ALLAHABAD:
The 4th January 1901.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 2 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 8th January 1901.

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I.—Political and Foreign.

Hindustán, 4th January 1901.

Russian policy in Persia.

1. The English *Hindustán* (Kálákankar), of the 4th January, observes :—

"Russia is still continuing her policy of aggression, and has evidently determined upon obtaining a firm footing in Persia. A Russian Consul is to be at once appointed at Bushire, a large trading port upon the Persian Gulf; a regular line of Russian steamers is to ply between Odessa and Persia; and Russian trade is to be actively developed in that country. The Russian Press also resents the alleged establishment of British garrisons at Chakat and Chahbar in the Province of Mekran, with a view to dominating the Gulf of Oman."

Hindustán, 3rd January 1901.

Amir Abdur Rahman Khan's attitude towards England, as shown by his autobiography.

2. The Hindi *Hindustán* (Kálákankar), of the 3rd January, in commenting upon Amir Abdur Rahman Khan's autobiography, says that the Amir has been guilty of exaggeration here and there. He says that he is all day busy reflecting over the means of bringing his backward people into line with other nations, who are making rapid progress, and that he is haunted by the same reflection in his dreams at night. Another subject, which constantly engages his attention, is the protection of his State which is threatened, like a cat, by the Lion on one side, and by the Bear on the other. The editor observes that it is difficult to say how far the statement of the Amir, as to his strong desire of promoting progress among the Afghans, is true. If he is really animated by such a desire, he should throw open the door of Afghanistan to foreigners, establish railways and telegraphs, open colleges for instruction in Western languages and sciences, and send his people to other countries for education. But he is opposed to such changes and reforms. The Amir has expressed different views regarding the attitude of England towards him. In one place he accuses England of casting wistful eyes on his kingdom like a lion, while elsewhere he represents her to be a friend to Afghanistan, and says that in time of difficulty she will help the latter. In another place, he observes that if an attempt were made by England to seize Afghanistan, the Afghans would offer resistance, and, if discomfited, would throw themselves into the arms of Russia. In another place, he remarks that Afghanistan will be friendly to England or Russia, according as the former or the latter is less hostile to it. In another place, he says that he will make a point of not displeasing either of his two powerful neighbours; but that under no pretext will he allow either to enter and seize his country. Hence the reader will realise that Abdur Rahman Khan, like the majority of human beings in this sublunary world, is entirely influenced by selfishness, and that neither England nor Russia should count on his friendship. The Government of India has paid, and still continues to pay, the Amir large sums of money in the shape of subsidies, and it has therefore good reason to ask him to declare whether he is a true friend to it or not.

Hindustán, 4th January 1901.

Sir William Wedderburn's retirement from Parliament.

3. The following is an extract from the English *Hindustán* (Kálákankar), of the 4th January :—

"Sir William Wedderburn has informed his Indian friends that—'It is with much regret I left the House of Commons; and I should not have done so if the British Committee had received from India that support which was necessary in order to carry out the work.' We are strongly of opinion that Sir William Wedderburn's fussy interference in Indian affairs as self-elected member for India injured rather than assisted the just hopes of Indians for a redress of their many grievances. We agree with him, however, in his opinion that the British Committee do not receive from India that pecuniary help they have a right to expect. This reluctance of our countrymen to give sufficient pecuniary aid to national movements is, alas! to be observed on all occasions when such help is necessary."

Hindustáni, 2nd January 1901.

Session of the Indian National Congress at Lahore.

4. The *Hindustáni* (Lucknow), of the 2nd January, praising the general intellect, administrative capacity, commercial tact and enterprise, and freedom from desire of show of the Panjábis, says that they are the first to erect a permanent building for holding the session of the Indian National Congress.

This spacious building, which they have most fitly designated the "Bradlaugh Hall," provides accommodation for five thousand persons, the only defect being that its roofing is of iron, which mars its acoustic property. The Bradlaugh Hall at Lahore will, it is to be hoped, lead to the erection of similar buildings in other provinces also, as the Congress comes to hold, by turns, its session in future there. The number of delegates attending the Lahore Congress was 450, representing all classes and sections of society. The number of the delegates from Madras was naturally small, it being a long cry—1,900 miles—from that Presidency to Lahore. The very fact that the Panjabis appointed Babu Kali Prosono Rai, Rai Bahadur, Vakil, who is a Bengali gentleman, as President of their Reception Committee, is a clear evidence that the Congress movement has brought about a complete sympathy and fusion of public interests among the people of the various provinces. In welcoming the delegates, the Babu explained that the money for the construction of the Bradlaugh Hall was contributed by the middle classes, the older families of *raises* (or upper ten) being afraid lest they should displease the authorities by making contributions towards the Congress, while the families, that have become rich of late years avoided helping the Congress, because they are anxious to secure titles and honours from Government. These well-to-do persons are not much to blame in the matter, some Government officers denouncing the Congress in season and out of season. The Musalmans are mostly cultivators, and the number of educated men among them is very small, and hence they were not largely represented in the Congress Hall at Lahore. Under Hindu and Muhammadan rule, the people were freely consulted, and given high posts in the public service. Besides, the rulers were in close touch with the people, and knew well their wants and grievances; whereas the British Government (not only has its centre in England but) rules on two different principles—ruling England on republican principles, and India on those of despotism, and hence there is need for agitation at present, so as to apprise Englishmen at home of the true condition of the people of this country. The editor, then publishing the speech of Mr. Chandavarkar, under whose presidency the Congress was held, briefly gives an account of other proceedings of that body till the end of its sessions, referring to all the resolutions passed. [The *Advocate* (Lucknow) of the 4th January, also gives the speeches of the President of the Reception Committee and of Mr. Chandavarkar, President of the Congress, and the resolutions passed by it].

5. The *Advocate* (Lucknow), of the 4th January, referring to a communication published in the *Amrita Bazar Patrika*, on the employment of a large number of Europeans in the service of the Mysore State, remarks:—"We are sorry Lord Curzon has to find (face ?) such a heavy shower of petitions for doing simple justice to Indians in Native States, only because His Excellency is desirous of fair play in the distribution of responsible posts in native states. His Lordship's anxiety to see Indians well placed in the territories of our Chiefs and Princes betrays a sad confession, though implied, of his inability to go against the vested interests of Anglo-Indians in the disposal of the loaves and fishes in the public services of British India."

ADVOCATE, 4th January 1901.

Large employment of Europeans in Native States.

6. The Hindi *Hindustán* (Kálákankar), of the 6th January, quoting the comments of the *Pioneer* on the alleged indifference of the Maharaja of Bikanir to an exploration of the coalfields existing near his capital, regrets to say that Native Chiefs, as a rule, are unwilling to profit by the natural products in their States, which have rich mines and forests. The Maharaja of Bikanir should not farm the mines in his State to English joint-stock companies, as has been done by the rulers of Mysore, Rewah and other States. The Maharaja should arrange to work the coalfields in Bikanir on his own account. He should send some promising youths of his State to Europe and Japan to study mining. In the meantime he should engage the services of some outsiders to explore the coalfields in Bikanir.

HINDUSTÁN, 6th January 1901.

Coalfields in Bikanir.

II.—General Administration.

Hindustán, 7th January 1901.

Repudiation by Raja Rampal Singh of the charge of creating ill-feeling between the Mahárájas of Ajodhya and Balrampur, brought against him by the *Advocate* and some other newspapers.

7. The English *Hindustán* (Kálákankar), of the 7th January, in a long letter, indignantly denies the charge of creating ill-feeling between the Mahárájas of Ajodhya and Balrampur, which the *Advocate*, the *Hindustani* and the *Oudh Akhbár* have recently levelled against its proprietor, Rája Rampal Singh. In a concluding paragraph the editor writes:—

"We cannot further accommodate this letter in this issue, but we will continue it in a subsequent one. However, we literally accept and coincide with the sentiments of this letter so far as it has been published up to date. We honestly and truthfully assure the public and our contemporaries in saying that the Rája Rampal Singh, the writer of the three articles under reference, had no intention whatsoever of insulting the memory of the late Mahárája Man Singh. He brought up his name simply to prove, by contrast, what a wonderful superiority affability has over haughtiness, though conceit during the *Nawabí* was considered the quality of a nobleman, and even now it is said that the Nizam and some of the Rájput Mahárájas do not raise their hands to acknowledge the salute of the public, and consider a mere glance from their eyes sufficient to answer the purpose of accepting salutes.—R."

Nasim-i-Agra, 13th December 1900.

A suggestion to make enquiries into the conduct of an official when he has been transferred from a district.

8. The *Nasim-i-Agra* (Agra), of the 31st December, suggests that when an official has been transferred from a district, the local authorities of that district should make inquiries, from reliable sources, as to his general behaviour, and inform the officers of the district to which he has been transferred, so as to enable the latter to keep an eye on him, if any defect has been found in his character. This system of enquiring into the conduct of an official when transferred, will, if introduced, prove of great value to the authorities, as well as make the official concerned more wary and careful in his behaviour towards the public in the district he has been transferred to.

Advocate, 4th January 1901.

Famine Commission.

9. The *Advocate* (Lucknow), of the 4th January, after publishing the programme of the Famine Commission, observes:—"The list of questions has also been published. They cover almost the entire ground of the terms of reference. As was remarked before, the questions leave the great economic problem of the agricultural population of India severely alone. The object of the Commission is to perfect the system of famine relief works, and not to devise means to prevent such a catastrophe."

Liberal, 1st January 1901.

Land settlement operations started in the district of Bijnor, and the *amla*.

10. The *Liberal* (Azamgarh), of the 1st January, says that, as it is a general complaint that the *amla* attached to the operations of land settlement in every district are found to be extremely corrupt, the Settlement Officer revising the settlement of land in the Bijnor district would do well to exercise, through Maulvi Fasih-ud-din, Deputy Collector, who is so dead against bribery, a strict watch over his *amla*, from the very outset of the settlement operations which have just been started, as the people who have already suffered from famine and the (recent) fall of hail cannot afford to meet the illegal demands of the settlement *amla*.

Police News, 1st January 1901.

Difficulties of the police.

11. The *Police News* (Meerut), of the 1st January, states that one of the many difficulties which the police have to encounter in discharging their duties, is that in cases sent up by them for trial, no legal practitioner is, as a rule, engaged to conduct the prosecution, while it is impossible for the Court Inspector to conduct every such case himself. What is worse still is that legal practitioners easily learn the disposition and leanings of the officers presiding over courts, and tutor witnesses in such a way that when they are cross-examined they first pretend to be unwilling to state true facts lest they should incur the displeasure of the investigating police official concerned, and after they are repeatedly assured by the court that the police official in question would not be allowed to

injure them in any way, they give most damaging evidence against him, and the result is that the court is easily led to suspect the conduct of the police official and acquits the accused. The acquittal of an accused person not only benefits the legal practitioner, but also most of the clerks and peons of the court; while it brings the investigating police official into serious trouble. In the first place the trying Magistrate might himself admonish him, or send the file of the case, with his condemnatory remarks, to the District Superintendent of Police, who would, without taking even the defence of the police official, at once propose to fine, suspend, degrade or even dismiss him, and the District Magistrate would generally sanction his proposal, unless there were found anything extenuating in the file of the case. Verily, the police service is extremely hard and fraught with great difficulties. A police official has, on one hand, to face all the risks detailed above in challaning a case, while, on the other hand, he is bound to show an average number of criminal cases (and convictions) during the year. He has also to deal with *badmashes* or bad characters; and is readily punished by the head of his own department on the complaint of a trying Magistrate. In short, he lives always in some fear or other: and it is well said that the police service "makes an employé an elephant one day and donkey another."

12. The *Nasím-i-Agra* (Agra), of the 31st December, says that hospitals and dispensaries should not be opened for only stated hours like courts, but should remain open at all hours of the day, when either the Assistant Civil Surgeon or Hospital Assistant must be present, so that patients may at once be attended to as soon as they are brought in, some patients being in so critical a condition that unless they are at once treated their case becomes hopeless.

NASÍM-I-AGRA, 31st December 1900.

A suggestion to keep hospitals and dispensaries open at all hours of the day.

13. The *Rahbar* (Moradabad), of the 7th January, states that two libel suits were filed on the 5th idem at Moradabad, against Amba Prasad, the editor and proprietor of the *Jámi-ul-Ulúm*, Moradabad, by Maulvi Abdul Ghafur, Minister of Rámpur, and Mirza Tahauwar Ali Beg, *Diwán* or manager of the Landaura estate, respectively. The Rámpur Minister's suit will be heard by the District Magistrate on the 11th January, and that of the Landaura Diwan by the Joint Magistrate.

RAHBAR, 7th January 1901.

Two libel suits filed at Moradabad against Amba Prasad, editor and proprietor of the *Jámi-ul-Ulúm*.

14. The *Nátya Patra* (Allahabad), for January, expresses satisfaction that for some years past, Hindu officials, as a rule, have been deputed for duty at the Magh Mela held at Allahabad every year; but complains that the muharrirs at the police-station who record reports, and the compounder at the dispensary established at the fair, have been Musalmans. Referring to the approaching fair, the editor urges that the officials above referred to should be also Hindus, inasmuch as Hindu officials are more likely than others to abstain from receiving or extorting bribes at the confluence of the rivers, and can have no religious prejudice against Hindu pilgrims.

NÁTYA PATRA, January 1901.

Magh Mela at Allahabad.

15. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, complains that, though Sir Antony MacDonnell has, taking pity upon the public, issued orders fixing the hours during which officers should hold their courts in the United Provinces, there is a Deputy Collector at Allahabad who attends court at 3 or 5 P. M. and holds it till 9 or 12 P. M., and thereby causes very great inconvenience to the public. There is also a Magistrate at Allahabad who generally tries cases with the doors of his court-room closed. It is a great pity indeed that certain officers at Allahabad, which is the head-quarters of the Local Government, should so flout the orders of that Government. If Government wishes to have its orders on the subject duly observed, it would do well to issue further orders to the effect that any orders passed by a court at any hours of the day, other than those fixed by Government for its sitting, should be deemed null and void.

ROZNAMCHA-I-QAISÁRI, 1st January 1901.

Complaint against certain officers at Allahabad violating the recent orders of the Local Government fixing court hours.

THE SAME.

16. The same paper has heard that a certain Deputy Magistrate at Allahabad lately having occasion to inspect a certain locality in connection with a suit pending before his court, ordered the parties concerned to deposit carriage fare for his journey. Surely an officer is bound to use his own conveyance for inspecting a locality lying within his jurisdiction, and should not charge any travelling expense to a litigant.

A complaint against a Deputy Magistrate at Allahabad.

THE SAME.

17. The same paper extremely regrets that though the police are appointed to protect the lives and property of the people, they themselves collude with thieves and dakaits, and share their stolen property. Sir Antony MacDonnell has been endeavouring to reform the police ever since he took the reins of the Government of the United Provinces into his hands: but far from improving, they are getting worse and worse. A theft was lately committed at one Ghasi Ram's (house or shop) situated on the side of a public road at Katra in Allahabad. Another theft has occurred at the house of the *sarishtadár* or reader of the District Superintendent of Police in the same town (but the offenders are still at large). The editor does not understand why the police should not be held responsible for thefts committed within their respective beats or circles. What are the detective police about? They do not perhaps report to Government the misconduct of the members of the general police force to avoid bringing that body into discredit. If the Lieutenant-Governor were to secretly depute an honest Secretary to his Government to make enquries into the conduct of the officials of the Police Department, the misdoings of many a high-placed officer of that department would be brought to light. It is as necessary to enquire into the conduct of police officers as it is to enquire into that of Deputy Collectors, Sub-Judges, &c.

Comments on the general misbehaviour of the police, and the late occurrence of two theft cases at Katra in Allahabad.

THE SAME.

18. A correspondent of the same paper again complains that the *badmashes* or bad characters at Katra and Colonelganj in Allahabad lord it over the people and extort money from them. Some residents of the muhallas in question have already left their residences, from fear of the *badmashes* on whom the police fail to exercise any check. Lately a legal practitioner commented on the conduct of a police official in connection with a certain case before a court, and it was decided contrary to the wishes of that official. The latter was thereupon so greatly annoyed with the legal practitioner that he sent for a bazáru (low common fellow and asked him to manufacture a false case against that practitioner accusing him of causing a grievous hurt. When the *badmashes* and police behave themselves in this way towards the people, how can the latter enjoy a peaceful life at Katra and Colonelganj?

Complaint against the *badmashes* and police at Katra and Colonelganj in Allahabad.

III.—EDUCATION.

HINDUSTHÁN, 4th January 1901.

19. The Hindi *Hindusthán* (Kálákankar), of the 4th January, giving the substance of the rules regarding the School Text-Book Committee, framed by the Director of Public Instruction in the United Provinces, approves of the rules, and observes that the Committee in selecting text-books should specially see that the books are good and cheap. No text-book shall be stopped within two years from the time of its introduction. This restriction is good, but the period might have been extended with advantage, inasmuch as the frequent change of text-books involves unnecessary expense to the parents of students.

Rules regarding the School Text-Book Committee.

AL BASHIR, 31st December 1900.

20. *Ál Bashír* (Etáwah), of the 31st December, states that in the history papers set at the Middle Class and the Entrance Examinations (in the United Provinces), one of the questions most frequently set is to contrast the character or the policies of Akbar and Aurangzeb, which were quite opposed to one another. Muhammadans generally regard Aurangzeb as a good and pious ruler, and Akbar as a soverign of weak policy; while the Hindus hate the very name of Aurangzeb, and consider Akbar to have been a good ruler; English historians too not having a good word to say about Aurangzeb. Such being the case, Muhammadan students generally

Protest against candidates being required to contrast the character and the policies of Akbar and Aurangzeb at Middle Class and Entrance Examinations in the United Provinces.

describe Aurangzeb as a good ruler, and Akbar as a bad one, in their answers, a point of view which, under the circumstances, would be regarded as incorrect by examiners, and Muhammadan students would consequently lose marks for the question. Again, if the examiners happened to be prejudiced ones, an answer given by a Muhammadan candidate on the above lines would create a bad impression on his mind, and he would naturally be led to examine and mark his entire paper very strictly. The editor does not know why a question of so objectionable a nature should again and again be set at public examinations; the examiners can certainly do without it.

THE SAME.

21. The same paper observes that as neither the relations between the Hindus and Musalmans in the United Provinces are satisfactory (amicable) nor do they trust one another at present, it is generally suspected (apprehended) that examiners (appointed for various public examinations) might, from racial (religious) prejudices, pass a larger number of candidates who belong to their own race, and pluck most of those belonging to another. The editor himself has no sympathy with any such mean idea; but examiners are, after all, only men: and as there are to be found great differences between the character of one man and that of another, it is quite possible that some of the examiners appointed, might be affected by personal feelings of good or ill will towards the examinees in assigning marks to their answers. It is therefore a very good policy indeed, which the authorities already follow, in having the answer-papers of the candidates of one division examined by the examiners residing in another division, and keeping the names of the latter secret, so as to prevent them from being influenced by any recommendations or greed in the examination of papers: but, in view of the circumstances alluded to above, it would be better still if the names of the candidates were not disclosed to the examiners; only the roll-numbers of the former being given on their answer-books.

A suggestion to conceal the names of candidates for various public examinations in the United Provinces from examiners, to prevent the latter being moved by religious prejudices in examining answer books.

THE SAME.

22. The same paper, observing that the number of Muhammadan Fellows in the Allahabad University has been growing smaller and smaller, most earnestly urges the Chancellor to appoint Mohsin-ul-Mulk, who is the acknowledged leader of the Muhammadan community, successor of the late Sir Saiyid Ahmad Khan, and Secretary of a "grand" (*sic*) Muhammadan college, as a Fellow of that University.

Suggestion to appoint Mohsin-ul-Mulk, Secretary to the Muhammadan College at Aligarh, as a Fellow of the Allahabad University.

NATYA PATRA, 1st January 1901.

23. The *Nátya Patra* (Allahabad), for January, expresses satisfaction that the municipal school at Mahajni Tola in the city of Allahabad has recently been abolished. The school was an unnecessary one, there being several other schools in the neighbourhood. It is rumoured that the Municipal Board will establish a new school at Atarsuiya; but there too there is no need for a new school. A primary school for children is wanted near Khalifa-ki-mandi. It would be still better to remove the municipal school at Khuldabad, which appears to be in a good condition, to some house near Khalifa-ki-mandi, strengthening the teaching staff by the addition of a new teacher on Rs. 5 or Rs. 6 a month, than to open a new school.

Municipal Schools in the city of Allahabad.

IV.—Local and Miscellaneous.

CAWNPORE GAZETTE, 1st January 1901.

24. The *Cawnpore Gazette* (Cawnpore), of the 1st January, complains that the confectioners in preparing sweetmeats in their shops at Cawnpore have for some time past taken to burning coke, the injurious (noxious) smoke of which at times so overspreads the roads and neighbouring shops as causes great inconvenience to passers-by and other shopkeepers. The Local Municipal Board should direct the confectioners in question either to build chimneys in their shops (for the escape of the coke-smoke into the sky) or use wood, as they did before.

A nuisance of the coke used by confectioners at Cawnpore.

ALLAHABAD:
The 11th January 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 3 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 15th January 1901.

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I.—Political and Foreign.

Advocate, 8th January 1901.

Attitude of the Panjáb officials towards the Indian National Congress held at Lahore.

1. The *Advocate* (Lucknow), of the 8th January, comments upon the attitude of the Panjáb officials towards the Indian National Congress as follows:—"The attitude of the Panjáb officials towards the movement was not only not hostile, but friendly. Sir Mackworth Young was as sympathetic and generous towards the movement as the head of our (own) Government was to the previous session. What was, however, noteworthy was that the subordinate officials in the Panjáb were also sympathetic. The Reception Committee of Lahore had no official opposition to fight against. No bugbear of plague was set up there. No segregation was required of Bombay and Bengal delegates, no examination of any delegates, nor visits from the police. No account had to be given of the movements of delegates from any part of the country. In Lucknow invitations were issued far and wide to the officials, but not one graced the meeting by his presence. In Lahore the meeting was attended by prominent officials. One of the Secretaries of Government, the Settlement Commissioner, the Financial Commissioner, two Deputy Commissioners, among others, were present. Some officials who had not received invitations expressed their desire to attend the Congress, and they did so on receipt of invitation. Then it is an open secret that His Highness the Maháraja of Kashmir, who happened to be present at Lahore during Congress week, on receipt of an invitation, sent it on to Sir Mackworth Young for advice. His Honor, we are told, wrote to His Highness in so many words to say that the Congress was a good thing and he might attend the meeting. It is this feeling of broad-mindedness which begets confidence and establishes friendly relations between the rulers and the people. Persecution of the Congress men, as slighting and snubbing them, has been tried and failed. Let us hope the beginning made by the rulers of the so-called backward province will be followed in other parts, and the officers impressed with the idea that the greatest disservice which they are apt to do to the State is to allow the impression to go forth that they look with suspicion on educated Indians and the movements meant for the amelioration of their country."

Rohilkhand Gazette, 8th January 1901.

A Muhammadan meeting at Allahabad to raise subscriptions for the Hedjaz railway.

2. The *Rohilkhand Gazette* (Bareilly), of the 8th January, publishes a communication, giving an account of a Muhammadan meeting held at Allahabad on the 30th December last, to raise subscriptions in aid of the projected Hedjaz railway. Some 27 Musalmáns, among whom were two vakíls, and two talukdárs (zamíndárs) of Mau Aima, were present at the meeting, and small subscriptions were promised amounting to some Rs. 170. Qazi Muhammad Zahur, B.A., LL.B., and vakíl of the High Court, was in the chair, and Maulvi Abdul Hafiz, B.A., Professor Training College at Allahabad, subscribed the largest amount, Rs. 75, "through Haji Riaz-ud-din Ahmad," to be paid by instalments of Rs. 5 a month. A managing committee was appointed to raise (and collect) further subscriptions for the purpose, with one Ahmad Husain, residing in the Sabzi Mandi, as Joint Secretary of that body. The meeting was dissolved, praying for the long life and prosperity of the Sultán of Turkey, and thanking the British Government for the liberty it has granted (to the people of India) in performing their religious duties, and in other matters.

II.—General Administration.

Advocate, 11th January 1901.

Instructions issued by the Board of Revenue in Bengal for the guidance of executive officers as regards their manner towards, and intercourse with, the natives.

3. The *Advocate* (Lucknow), of the 11th January, has a leader headed, "The rulers and the ruled," from which the following passages are extracted:—"The new century augurs well for the relations between Executive officers and Indians in this country. It has opened in the metropolis with the publication of something like an official manifesto, followed or preceded, we do not know which, by a discussion, in a Literary Society, presumably composed of Anglo-Indians, of the question, 'Are our relations with the Natives of India improving?'" ..... "A practical turn to this problem has been given by Mr. P. Nolan, Member of the Board of Revenue of the Lower Provinces, by the

issue of 'Instructions for the guidance of Executive officers as regards their manner towards, and intercourse with, the Natives.' The best of motives and the kindest of feelings have prompted the issue of the circular. It marks a new era in the rule of India by the British, as it recognises the real difficulty of the problem of administration. It has been pointed out more than once by keen observers, both Indian and Anglo-Indian, that the actual impediment to successful government in this country is more social than political. A smile from an European superior official goes a greater way to smooth affairs than a ton of enactments and notifications. This is the very fact that is more than often lost sight of by our officers, with the growth of coolness between the two sections, the rulers and the people. In spite of the unjust exactions and terrorising attitude of some Nawábs, the Mahomedan rule in India was more personal in its character, and to that extent conciliated the people more. Succeeding the Moslem Government in its degenerate days, and remembering the sad memory of the later Nawábism, the English rulers went almost to the opposite extreme, and more so, after India passed out of the control of John Company. The net result has been the birth of a sort of misunderstanding between Anglo-Indian officials and the Natives of India. Sir John Woodburn, noted as he is for a very kindly disposition of mind, means to nip the growing bud of ill-feeling between the ruling and the subject race in India. Hence the importance of Mr. Nolan's Circular." ..... "If the Circular marks a welcome change in the attitude of high officials, it is, at the same time, an admission of a defect in the *personnel* of administration in this country. Considering the alienation of the rulers' sympathy for a variety of reasons, there has now arisen the necessity to re-adjust the relations between the rulers and the ruled. In spite of the bitter controversy over Mrs. Steel's criticism of the Anglo-Indian woman, the latter is to some extent responsible for the strained relations between her father, husband or brother on the one hand and the people on the other. She monopolises a trifle too much their time, and as such stands between them and the people. The progress of English education has given rise to the class of educated Indians who object to be spurned or patted on the back at the sweet will, more properly whim, of the Anglo-Indian official. They cry for certain rights and privileges, and not unoften look at the official with an air of equality in certain respects. This gives mortal offence to many a white-faced officer even now. The knowledge spread through Indians who have been to England, that many officers have but little social standing in their home, has sensibly diminished the respect that was formerly paid by ignorant Indians. On the other hand, the appreciation of Indians and their past by *savants* of the West has given birth, in the Indian breast, to a sense of self-respect that refuses to cringe and flatter, but is not unwilling to show respect and esteem. Such is the train of thoughts that passed through our mind when we read the Circular of Mr. Nolan, and the debate of the Society mentioned above on one and the same problem."

Mr. S. S. Thoburn on the irrigation tax in the Panjáb.

4. The Hindi *Hindustán* (Kálákankar), of the 10th January, referring to the five questions regarding the levy of irrigation tax in the Panjáb, discussed by Mr. S. S. Thoburn in his book, and to the conclusions arrived at by him, agrees with him in thinking that Government should make canals for the benefit of landholders and cultivators; that a small tax should be levied, inasmuch as the land for canals is given by landholders; that the tax should entirely fall on cultivators; that the tax should be levied at the same rate whether the rainfall is abundant or deficient, and that the tax should be assessed higher or lower according as the land is more or less fertile, and that there should be no uniform rate for all lands, as is the opinion of the Panjáb Government. But the editor does not endorse the opinion of Mr. Thoburn that a higher rate should be levied in times of famine, inasmuch as if a cultivator receives higher prices for the crops raised, he has to pay high prices for seeds, and is exposed to other additional difficulties and expenses.

HINDUSTÁN, 10th January 1901.

Co-operative Agricultural Banks.

5. The following extracts are taken from a communication headed "Co-operative Agricultural Banks" published as a leader in the English *Hindustán* (Kálákankar), dated the 14th January:—"Co-operative Agricultural Banks are in the air, and will soon be translated into accomplished facts." ..... "A conference has assembled

HINDUSTÁN, 14th January 1901.

at Calcutta to consider the question, and Mr. H. Dupernex, C.S., has been put on special duty to initiate Agricultural Banks in these provinces. The last-named gentleman has made a special study of the matter, and in an exceedingly interesting book called 'People's Banks for Northern India' (published by Messrs. Thacker, Spink and Co., Calcutta, price Rs. 4) he has set forth the way in which such banks work in other countries, and the way in which they could be introduced into this country. The fundamental necessity for their successful working is *co-operation* (ittifák), that quality which is so essential for the success of all modern undertakings, and which is so sadly wanting in the India of the present day." ..... "If any man were asked what are the greatest needs of village life at the present day, he would say 'co-operation and confidence,' (ittifak and ittibar), yet the village Bank is to be founded on these qualities. It is to consist of a number of zamíndárs and tenants, formed into a 'friendly society', each one jointly liable for all the obligations of the society. The members will pay a small entrance fee. They will elect a committee from among their members; loans will be made, at the discretion of this committee, to members only, for agricultural purposes only, all profits will go into the common fund, and there will be no dividends. If any member, through laziness or dishonesty, fails to repay his loan, the whole community will suffer. If any member employs his money profitably, and repays it with interest promptly, the whole community will benefit, in the addition of available capital in further remunerative works, caused by the accretion of the interest to the Bank Fund. The system of Village Banks, when introduced, will, it is hoped, have an educative influence on village communities, and teach them to unite, and sink petty differences, for the common good. The headman (mukhia) of the village will probably be chairman of the committee. The committee will probably become a village panchayat for the settlement of disputes of all kinds, and thus the villagers will be saved from all the evils of litigation in district courts. In a word, the Village Bank system will bring in its train village Self-Government, and teach the members of village communities once more to manage their own affairs, a lesson which, owing to the ease with which, under British rule, they are able to appeal to the law courts, they seem to be in danger of forgetting."

THE SAME.

Establishment of an Agricultural Association in Sultanpur.

6. The English *Hindustán* (Kalakánkar), of the 14th January, publishes the proceedings of a public meeting held at Sultánpur on the 4th January, as communicated by Babu Shambhu Nath, Honorary Secretary of the Anjuman-i-Tarqqi-i-Zira'át, *i.e.*, an Association for the improvement of agriculture, started in that district. Among those present were Mr. J. A. H. Way, Deputy Commissioner, Rája Muhammad Medhi Ali Khan of Hasanpur, Rája Pratab Bahadur Singh of Karwar and Babu Bijai Bahadur Singh of Shahgarh. The meeting passed the following Resolutions :—

1. *Resolved* that an Agricultural Association be started for the following purposes :—

(1) To promote thrift, co-operation (*ittifaq*) and self-help among agriculturists, especially by starting Village Banks.

(2) To improve agriculture by introducing new methods, better seed, and improved implements.

(3) To improve the breed of horses and cattle.

(4) To encourage the formation of fuel and fodder reserves, and the extended planting of trees.

(5) To revive the system of Panchayats for the settlement of petty disputes.

2. *Resolved* that the following persons be nominated members of the Central Committee (Sadar Sabha) :—

President :

Rája Rudr Pratab Sahi of Dera.

Vice Presidents :

1. Rája Bhagwan Buksh Singh of Amethi.
2. Rája Mahomed Mehdi Ali Khan of Hasanpur.
3. Rája Pratab Bahadur Singh of Kurwar.

Members:

The Naibs of the above four Rájas.
L. Madan Chand.
L. Parsotam Das.
L. Madho Das (Karinda of Bibi Ram Piari).
B. Bajai Bahadur Singh of Shahgarh.
P. Jageshar Tiwari.

Honorary Secretaries:

B. Shambu Nath, Pleader (for Village Banks).
M. Abdus Salam (for other Branches).

3. *Resolved* that Tahsíldárs be asked to hold meetings to nominate members of tahsíl committees.

4. *Resolved* that Village Banks be started at the following places:—

1. Hasanpur.
2. Kurwar.
3. Khairabad.
4. Narainpur.

5. *Resolved* that banking operations be postponed till February in order that the rules may be thoroughly understood.

Separation of the judicial and the executive functions.

7. The following is an extract from the *Advocate* (Lucknow), of the 8th January :—" We may shortly expect to see steps taken by the Government of India to separate judicial from executive functions in one and the same officer. The Calcutta High Court is said to have moved in the matter, it is not known, whether on its own initiative or on reference from the Government. The Judges sat some days ago to consider the minute on the subject prepared by Mr. Justice Rampini. The scheme is reported to be in the main in accordance with that published some time back by Mr. R. C. Dutt. No one can give more information than what is given above. The matter has, however, reached a stage when some action may reasonably be shortly expected to be taken."

ADVOCATE, 8th January 1901.

The Provincial Census Superintendent's late visit to Bijnor and his alleged decision as to the language ordinarily spoken by the people of that district.

8. The *Sahifa* (Bijnor), of the 12th January, states that, during the late visit of the Provincial Census Superintendent to Bijnor, the subordinate local census officials did well to have it explained by that officer as to what form of language should be shown in the census returns as Hindi and what as Urdu. A resident of the district was brought before the Provincial Superintendent, and to the questions put to him as to his profession and religion, he replied *har jota karen hain* (I plough land), and *ek devi ki puja karen hain* (I worship a goddess); and that officer declared this kind of language to be Urdu. The Provincial Superintendent certainly correctly designated the language of the villager as Urdu, which really is the language spoken in the district of Bijnor.

SAHIFA, 12th January 1901.

Institution of two defamation suits against the editor of the *Jámi-ul-Ulúm* at Moradabad.

9. The *Jámi-ul-Ulúm* (Moradabad), of the 7th January, referring to the two criminal suits (for defamation) filed against the editor by the Minister of Rampur and the *Diwán* (Manager) of the Landaura estate, respectively, at Moradabad, on one and the same day, the 5th idem, requests the District Magistrate to note well the simultaneity of the institution of the suits. The first suit is fixed for hearing on the 11th January, so that the editor (who has not yet received copies of the suits in question) will have only three days to prepare his defence, engage pleaders and barristers from other places, and explain the matter to them, &c., and consequently apprehends that he might not be able to obtain justice in this way. The Landaura suit is more complicated, and likely to prove more protracted than the Rampur one, and the editor would, therefore, request the District Magistrate either to have the Landaura case tried first, or to give him adequate time to set up a good defence in the other case. He hopes that as the District Magistrate wishes to do even-handed justice both to the rich and the poor, he will grant his either request, which will be the lowest (least) proof or test of that virtue (love of equal justice) in him.

JAMI-UL-ULUM, 7th January 1901.

JAMI-UL-ULUM, 14th January 1901.

Prosecution of the editor of the *Jámi-ul-Ulúm*, by the Minister of Rámpur for libel.

10. The *Jámi-ul-Ulúm* (Moradabad), of the 14th January, has a leader headed: "The Minister of the Rámpur State and the *Jámi-ul-Ulúm* case," in which the editor states that the case was taken up by the Joint Magistrate at Amroha (Moradabad district) on the 11th instant. The prosecution is based on three articles, headed: "The younger (*i.e.*, son of) Minister on Naqi-ud-din Khan's mare" in the *Jámi-ul-Ulúm*, dated the 28th August 1900; "The displeasure of the *Naiyar-i-Azam* with Rámpur" in the issue of the 7th September; and "The Minister of Rámpur" in the Supplement, dated the 21st September. The complainant's statement was to the effect that he had bought no mare, nor received one as a gift from Naqi-ud-din Khan, and that the charge brought against him in this connection was false. In reply to the allegations made in the second article above referred to, the Minister stated that he cherished no friendly feeling towards (General) Azim-ud-din Khan, deceased, inasmuch as the latter had several relatives of his in the service of Rámpur State dismissed; that he had not instigated the *Naiyar-i-Azam* to publish articles against the Rámpur State, that he was no enemy to the ruling Chief, that all these charges were false, and that the two articles above referred to were defamatory to him. With reference to the third article, he said that he took no supplies (*rasad*) from any farmers, that he did not show (undue) indulgence to any farmers on receipt of bribes, nor did he oppress others who paid him no bribes, and that the article in question was an intimidation. The counsel for the defence deferred cross-examination. The court then drew up the charge sheet, and examined the accused. His statement was to the effect that he had no reason to believe that there was any word in his articles calculated to defame the complainant, that he published the articles in good faith for the public good, and that the articles were based on rumours as they reached him. The court fixed the 24th January for hearing the case. The editor gives a list of the persons whom he intends to be summoned as witnesses, which among others includes the Nawáb of Rámpur, His Highness' Home, Assistant Home, and Chief Sectretaries, Hyder Ali Khan, Nawáb Mahmud Ali Khan and Musammat Durga Bai. Mr. Chamier and Mushtaq Husain, mukhtár, appeared for the prosecution; and Nawáb Fateh Nawaz Jang Bahadur, Barrister (Lucknow), Mr. Solomon Spears, vakil, and Mirza Zain-ul Ibád, pleader, for the defence.

ROHILKHAND GAZETTE, 8th January 1901.

Dismissal of a libel suit brought against the editor of the *Rohilkhand Gazette*.

11. The *Rokilkhand Gazette* (Bareilly), of the 8th January, is glad to state that the charge of libel, that had lately been brought (at Bareilly) against the editor (by a certain person who was reported in the columns of the *Gazette* as having become a convert to Christianity) was dismissed by the trying Magistrate on the 7th idem: the correspondent concerned too being acquitted.

SAHIFA, 12th January 1901.

A complaint against the Bench Magistrates at Bijnor.

12. The *Sahifa* (Bijnor), of the 12th January, complains that the Bench (Magistrates) at Bijnor, impose heavy fines on such persons as fail to pay octroi on any articles they import into the town. A person importing an article worth, say, a rupee, would be fined as much as five rupees, if he has not paid octroi for it; and the result is that many a poor person "prefers to give up the article itself" (*sic*) rather than pay a most disproportionate fine. This is undue severity, indeed, on the part of the Bench Magistrates.

HINDUSTÁN, 9th January 1901.

Need for all classes and sections of society in India uniting into one whole as a nation.

13. The Hindi *Hindustán* (Kalákankar), of the 9th January, referring to the various social and political conferences that have come into existence in India at the present time, expresses an earnest hope that all these bodies, that are doing their best to improve the condition of this country, socially and politically, would do well to pave the way for uniting all classes and sections of society into one united nation. As regards the alleged slight racial (social and religious) differences between the Hindus and Musalmans, they are perceptible only in large towns, but are not to be noticed at all in the villages, which contain by far the larger part of the Indian population, both classes speaking the same language, leading the same sort of life, and believing that they worship the same God, under different names.

14. The *Prayág Samáchár* (Allahabad), of the 10th January, complains that ekka-drivers, who have access to the courtyard of the Allahabad railway-station, take pilgrims to the Prayagwals who are in collusion with them, and not to those to whom the pilgrims desire to go to, do not stop the ekkas on the way at the request of the pilgrims, and drive along by-lanes, avoiding the principal streets and roads as far as possible. One Ram Prasad, a resident of Shahabad in the Rámpur State, accompanied by eleven persons, and a Gayawal's Panda, arrived at the railway-station on the 8th instant, and engaged some ekkas, desiring the drivers to take them to the house of Puran, Prayagwal, in Mohtshimganj. The ekkas started off, the drivers evidently intending to proceed to some other Prayagwal. On the way Puran's men asked the pilgrims to which Prayagwal they were going, and the pilgrims asked the driver to stop the ekkas: but the drivers, far from complying with the order of the pilgrims, drove more furiously. One of the ekkas was upset and the pilgrims seated in it hurt; another ekka driver was seized by a Prayagwal and a constable attached to the Kydganj police-station. Two other drivers threw away the pilgrims' luggage from their ekkas and escaped. One of the driver's name was Bakki, *bahna* (cotton-carder) and his ekka was number 116. The octroi officials examined the whole of the luggage of the pilgrims and levied a pice from each of them as octroi on the flour cakes and parched gram they carried with them for food. When the pilgrims were on their way from the railway-station to the Prayagwal's house, a constable asked the Gayawal's Panda to alight from the ekka and make room for him The Panda objected, and on this the constable dragged him down and severely beat him. The Magistrate should give his attention to these matters. Steps should be taken to prevent ekka-drivers from misbehaving themselves in the way above referred to, and the police should not interfere with Prayagwals, if the latter simply ask pilgrims on the way, as to which Prayagwals they are going. Again, Prayagwals themselves should make such inquiries from pilgrims, and not depute their servants for the purpose, inasmuch as these men sometimes harass pilgrims and bring about affrays between their masters by their misconduct. The octroi officials should be watched to prevent them from unnecessarily harassing pilgrims.

Alleged misconduct of ekka-drivers and octroi officials towards pilgrims at Allahabad.

PRAYÁG SAMACHÁR, 10th January 1901.

15. The Hindi *Hindustán* (Kálákankar), of the 12th January, says that India abounds in useful vegetables, but that the Indian Government is very backward in finding out such vegetables, compared with the European countries. When the Agricultural Department was re-organised in Madras, the Supreme Government sanctioned the appointment of a specialist to explore the plants in that Presidency. Mr. Barber was appointed to the post, and he has written a report on the result of his inquiries made since his appointment. Steps should be taken to make similar inquiries in the other provinces.

A suggestion to make arrangements for inquiring into the plants of other provinces as has been done in Madras.

HINDI HINDUSTÁN, 12th January 1901.

III.—LEGISLATION.

16. The *Urúj-i-Mehr-i-Nimroz* (Bijnor), of the 7th January, publishes a communicated letter, commenting upon the North-Western Provinces Tenancy Bill. In clause (3) of section 3, *land* is made to include *pastures*, *trees*, *farms* and *buildings*, which is very unfair. A tenant is charged no rent for the sites on which he grazes his animals, plants trees, gathers produce of the soil, or constructs a building: then why should he be allowed to acquire any right therein? If this clause is not modified, its effect should be limited to such pastures, farms, &c., which are established after the enactment of this Bill. Rules should also be framed regarding the assessment and realization of rent for such sites, and the ejectment of such of the residents of a village as carry on professions other than that of agriculture. In clause (12) of the same section, any house which a tenant builds for his own dwelling purpose, the trees which he plants, &c., are comprised under "improvements," which will go very much against the zamindár, especially when the former makes such so-called improvements without the consent of the latter. A tenant may lay out a large sum of money in constructing a house, planting trees, &c., which the zamíndár may not be

The North-Western Provinces Tenancy Bill.

URÚJ-I-MEHR-I-NIMROZ. 7th January 1901.

able to pay for, and thereby lose his rights in the land held by the tenant in question. A zamindár grants land to a tenant for agricultural purposes solely; so that the latter has no right to invest money in that land in such ways as are not (strictly) consistent with those purposes, and is not entitled to claim compensation for the same at the time of his ejectment. In section 11, provision should be made for the recognised right of occupancy in a tenure to be conferred on all the co-sharers thereof, in the event of the land being held in co-partnership, so that this right may not be granted to the lambardar or manager of the tenure. Section 12, which provides for the accrual of occupancy rights to a tenant who continuously holds a land from a zamindár for 12 years, though he may have held different lands at different times during that period, makes the occupancy right *personal*, quite independent of land. This provision is extremely unjust to the interests of zamindars. It should be made perfectly clear in sub-section (2) of section 12 that a tenant shall not acquire occupancy right in a piece of land, unless he has held this very land itself continuously for 12 years; otherwise a tenant, who, holding two pieces of land in a village, under an unwritten lease, is legally ejected from one of them, but continues to occupy the other, will acquire occupancy rights in the former along with the latter, if he continuously holds the latter for 12 years. Section 13 provides for counting the period of 12 years even from a time previous to the commencement of the operation of the new Bill; which will virtually make valid what is invalid under the existing Act. The chief object of the new provision is obviously to make all tenants occupancy tenants at the commencement of the new Act, which must certainly press hard on the zamíndárs. A clause should be added to section 14, to the effect that a tenant, who has been declared a non-occupancy tenant, in a Revenue Court, shall be treated as such (thereafter). Section 15 requires a landholder to prove that a tenant is a non-occupancy one, and not the latter himself to prove his status; which is unfair. The zamindár is the owner of land, and any tenant, who claims any right therein, should be called upon to prove it, and not the former to disprove it. No collateral relatives of a deceased tenant should acquire the latter's right in a holding, unless one has actually been a co-sharer with him in the tenancy, mere assistance rendered by such a relative in the cultivation of the holding, should not, as provided for in the second part of section 22, give him any right whatever. Section 27, which provides for the continuance of the interest of a sub-tenant in a holding, on the expiry of the interest of the tenant who sub-let it to him, is absurd. How can a sub-tenant continue to enjoy any right in a land, when the original tenant who leased it out to him has ceased to possess any right therein? The rent payable by tenants of particular castes and classes should not be put down at only 20 per cent., in addition to the land-revenue payable in respect of their holdings, as is done in section 35, but should be raised to at least 40 per cent. When the grounds for enhancement of a rent have been proved, the court should not be empowered to decree it to take effect by progressive enhancements, at its discretion, as is done in section 41. If the court is empowered under certain circumstances to allow remission of rent when decreeing arrears, in section 46, provision should be made at the same time for invariably decreeing remission of land revenue to double the amount of the rent ordered to be remitted, without the zamindár being required to show a *material* diminution of the assets of the *mahál* in which the holding concerned is situated. In section 47, clause (5), a landholder should not be rendered liable to pay the whole amount of revenue remitted or suspended in his favour, in the event of any portion of rent which has been remitted or suspended being collected by him. "The schedules of fair and equitable rates" of rent required to be prepared in section 48, will be caused to be prepared by patwáris, without any enquiry being made by court, or the zamindár or tenants having any hand therein; and hence they are not expected to be satisfactory at all. When an officer is empowered in section 49 (50), clause (*b*), to reduce rents without any request having been made for the same, he should also be given power to increase them as well in the same way. The period of 15 years fixed in section 51 (*a*), before the end of which no enhancement of rate can be made in the rent of a tenure once settled, is too long and should be reduced. No restrictions whatever should be placed on the ejectment of tenants-at-will: so that the various grounds of ejectment laid down in section 57 are unnecessary. In section 60, the court is empowered to allow a defaulting tenant, against whom a decree for arrears of rent has been given, to make his payment till the end of the current agricultural year; this will make the position of the zamindár very difficult, he

having to pay land revenue in due time, whether he is able to realize rents from his tenants or not. Again, a decree obtained against a tenant for arrears of rent should be made enforceable against his heirs (or successors) as well. It is not made clear whether the zamindárs will be allowed to execute their decrees against their defaulting tenants even after they have been ejected, to recover the rent due from them or not. When a decree is passed for the ejectment of a tenant for breaking a condition of his lease, he should not be allowed by the court to repair the damage caused, or pay a compensation, within a time fixed by it as provided for in section 65, and retain his tenancy. When a decree is passed against a tenant for illegal sub-letting, he should not be allowed to resume the occupation of his holding, as provided for in section 66. There is no reason why the court should institute any inquiries as to the fairness or otherwise of his rent paid by a tenant, when a suit having been filed for his ejectment, (on the ground of his refusing to agree to an enhancement of his rent), he has either not disputed the right of the zamindár to sue him, or having disputed it, the court has decided adversely to him, without his making a request to do so. The best plan for the collection of rents, and the protection of the interests of both zamindár and tenant would be to provide that a tenant, who does not pay up all his dues till the 30th June of a year, should, on this fact being proved, be invariably ejected. This will considerably lessen the number of suits for recovery of rents, and for ejectments. —(*To be continued.*)

OUDH AKHBÁR, 14th January 1901.

The North-Western Provinces and Oudh Revenue Bill.

17. The *Oudh Akhbár* (Lucknow), of the 14th January, publishes a letter, in which the writer, referring to the North-Western Provinces and Oudh Revenue Bill pending before the Provincial Legislative Council, says that according to the existing Oudh Revenue Act, the mutation of names in the village registers is to be effected on the application of the person who has newly come to inherit an estate, if on summary enquiry he is found to be actually in possession thereof. But this (simple) procedure provided by the law, is made extremely troublesome, lengthy, and expensive for the applicant, by the Tahsildár. For instance, suppose *A*, who is the owner of 4 bighás of land, dies, leaving his son *B*, and wife *C*, to inherit his property. *B* gives due notice of the fact to the Tahsildár, as he is required to do under section 61 of the Oudh Revenue Act, and the village patwári endorses his statement. But the Tahsildár, instead of issuing a proclamation calling upon any other persons, who may also have come into possession of the property in question, to oppose the application of *B*, and entering *B's* name in the proper register in the event of no other such person coming forward, orders both *B* and his mother *C*, and the patwári to attend the tahsíl, for examining them and recording their statements; and in case any of them failing to attend (on the fixed date), he issues summonses to them, and if any one of them is not able to attend even then on account of illness, &c., he is committed to a criminal court (for non-attendance) and punished under section 174 of the Indian Penal Code. In the first place, there is no need whatever for the attendance of the applicants for securing the mutation of names at the tahsil. Secondly, as a large number of the peons employed by a tahsíl in serving summonses, making proclamations, &c., in villages, are unpaid ones, they must charge the applicants in question something for their services; and the patwári concerned too cannot be expected to attend the tahsíl with the applicants (to corroborate their statements) at his own expense. From this it is quite clear that a successor to a property, has not only to meet all the funeral expenses of his deceased relative, whose property he inherits, but has to incur further considerable expenses in having his name entered in the register, in place of his deceased relative, even when there is no other claimant to dispute his right. The present expensive and troublesome practice should now be modified in the new Bill, and simplified. The village patwári may be required to submit to the tahsíl a monthly statement, in duplicate, of transfers of property in his village. One copy of the statement may be kept in the tahsíl, and the other given back to the patwári to be posted in the village as a notice to invite objections to the transfers of property. In such cases of transfers of property, regarding which objections are filed (within a stated time), due enquiries should be made; while those cases regarding which no objections are received should be forwarded to the Deputy Commissioner for orders for necessary alterations being made in the proper register. Some such simple procedure, it is extremely necessary,

should be adopted, so that people may not have to undergo the inconvenience, trouble, and expense they have at present to incur before they can have a mutation of names regarding any property effected in the records.

IV.—Education.

Al Bashir, 7th January 1901.

The Muhammadan Educational Conference at Rámpur.

18. *Al Bashír* (Etáwah), of the 7th January, giving an account of the proceedings of the late Muhammadan Educational Conference held at Rámpur, states that when the President-elect and the Secretary to that body, alighted on the railway platform at that town, they were most heartily welcomed and cheered, and that when they had taken their seats in the carriage in which they were to be driven to the locality where they were to lodge, the horses of the carriage were removed, and it was drawn to a considerable distance by the Rámpur gentry, including Sahibzadah Mahmud Ali Khan. In the course of his presidential speech, which Mr. Saiyid Husain Bilgrami delivered on the first day of the Conference, he described the blessings of the British Government in India, and expressed his disagreement with those who find fault with that Government, pointing to those countries where freedom of speech and thought is not allowed. Though his statements and observations were honestly made, yet these were political in their character, and were hence quite out of place at an educational meeting. The editor then gives all the resolutions passed by the Conference.

V.—Post Office.

Jámi-ul-Ulum, 7th January 1901.

Complaint against Karim Bakhsh, Inspector of Post Offices, Moradabad.

19. The *Jámi-ul-Ulúm* (Moradabad), of the 7th January, referring to certain serious complaints, which a correspondent lately made in its columns, regarding the alleged misbehaviour of Karim Bakhsh, Postal Inspector, Moradabad, observes that it is very odd indeed that the Superintendent should have shelved these complaints, as he is said to have done without making any enquiries. The editor has heard that the Superintendent is very indulgent to the Inspector in question. The Inspector some time ago bought a pony at Bachhraon, and presented it to the Superintendent for the use of his wife; but when the latter went to the hills (during the last summer?) the pony was made over to Karim Bakhsh, the Inspector (for maintaining it during the season?), from whose charge the animal has been missing of late. The Inspector must have reported the disappearance of the pony to the police, and it will be interesting to know whose name he has given as that of the owner of the animal.

VI.—Railway.

Naiyar-i-Azam, 12th January 1901.

Complaints against the contractors at the Moradabad railway-station on the Oudh and Rohilkhand Railway.

20. The *Naiyar-i-Azam* (Moradabad), of the 12th January, says that the editor repeatedly drew attention to the misconduct of Chunni Lal, Muhammad Husain, Muhammad Ishaq and Jagan Nath Prasad, contractors for the supply of food, &c., at stations on the Oudh and Rohilkhand Railway, and hoped that Mr. Pope would not renew their contracts. But the contracts have been renewed, and fresh complaints against the contractors have already reached the editor. The editor desired to personally explain the complaints regarding the Moradabad station to the Station-Master, in order that the latter might set matters right, but he avoided an interview with him. The editor will refer to the unsatisfactory state of things at that station on a future occasion, and confine himself at present to the complaints of two persons who have filed suits against the contractors. One Firoz Ali complains that Jagan Nath and Chunni Lal, contractors, agreed to permit him to sell (metal) vessels and miscellaneous goods at the Moradabad station during 1901 on payment of Rs. 25; that he paid the amount in advance, but that the contractors neither granted him the right to sell goods, nor refunded the amount. The other man, Chhadammi Lal, confectioner, makes a similar complaint against Chunni Lal and Muhammad Husain, contractors, Rs. 30 having been paid by him in advance. Could Mr. Pope tell the editor on what conditions contracts have been granted to the contractors? Do these conditions admit of the contractors levying any fees on the shopkeepers at the railway-stations? Are the Station-Masters justified in sympathising with the contractors?

VII.—Local and Miscellaneous.

21. The *Rájput* (Agra), of the 15th January, publishes a communication in which the writer highly praises the Mahárája of Balrámpur for his princely gift of a lakh of rupees for works of public utility in honour of his installation, and suggests that the whole of the amount, or at all events a portion of it, should be devoted to improving the condition of Kshatris, chiefly promoting female education among them.

Rájput, 15th January 1901.

Gift of a lakh of rupees by the Maháraja of Balrampur for works of public utility, and Rajputs.

22. The *Tohfah-i-Hind* (Bijnor), of the 13th January, in its correspondence columns, publishes the predictions made by Tarni Prasad, astrologer, the Indian Zedkiel, 502, Chowringhee, some of them being as follows:—The Boers will not acknowledge fealty to England under any circumstances, and she will not easily abandon it (the Transvaal). British interests will suffer from complications in Chinese affairs; while Russia and her interests will predominate in China. Disputes will arise between England and Russia regarding the maintenance of the Celestial Empire, and Germany and France will be opposed (to each other). Russia cannot enter India until and unless the former has strengthened her outposts. There will be a disturbance of the peace to the south and west of the Suez Canal. The signs of war will appear to the north of Afghanistan and Nepal. France and Russia will endeavour to injure the interests of England and India. No country on the face of the earth will be able to defeat the Empress of India, owing to her great power and resources. A rebellion and a disturbance of the peace will occur in Kabul. Among the predictions regarding India there is one to the effect that Government will express displeasure and make friends with foreign countries; and another to the effect that some anxiety will be felt regarding the north-east borders of the Himalaya and Nepal.

Tohfah-i-Hind, 13th January 1901.

Predictions made by Tarni Prasad regarding 1901.

23. The *Bhárat Jiwan* (Benares), of the 7th January, refers to an outbreak of fire at T. D. Mukarji's dispensary at Benares, on the 5th idem at 11 A.M., and regrets to say that the whole dispensary was burnt to ashes, nothing but the scorched walls of the building being left standing. The police did their best to put out the fire in vain. The city police-station more than once telephoned (to the Engineer in charge of Water Works ?) for the supply of water in vain. The neglect was shameful. The fire-engine therefore could not work, and had to be sent back to the police-station. The water in the tank in the neighbouring Sádhobágh was freely used in putting out the flames. But for that tank the conflagration would have spread and destroyed many houses. It is to be hoped the local authorities will inquire into the matter.

Bharat Jiwan, 7th January 1901.

A fire at Benares.

ALLAHABAD:
The 19th January 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 4 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received from the 16th to the 26th January 1901.

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I.—Political and Foreign.

Death of Her Majesty the Queen-Empress.

1. The *Oudh Times* (Lucknow), of the 24th January, which appears with black borders in honour of Her Majesty's death, announces that its office was to be closed on the 25th idem, and makes the following remarks in noticing the melancholy event:—"From Pole to Pole, from land's end to land's end: in short, wherever Reuter will be able to flash the news, it will be received with a feeling of profound sorrow, for all, even the worst enemies of her Empire, loved Queen Victoria—so gentle, so simple, so womanly, so glorious had been her life from childhood up to now. To us in India, to us Indians, the news is no less a shock than to the Anglo-Indian. Even knowing fully the great love and loyalty of the British race to their Queen, we can say, without fear of contradiction, that love and loyalty to Royalty which is in the blood of the Indians are never less warm in their breasts, especially towards Queen Victoria. The whole of India, therefore, grieves like one man: all her millions have been stricken with keen regret at the loss of the Sovereign who loved them so sincerely, who would do anything for them if she had her way.

Gone though she is, her name will be cherished with feelings of the profoundest respect and gratitude by all the teeming millions of India. Her benevolence, her sympathy and her queenly virtues endeared her name to every Indian heart, and her noble and virtuous life was held up as an ideal in every Indian home. Evil is the day for the Empire which loses such a good and great Sovereign. With a heavy and sorrowful heart we join with all the world to offer our loyal and humble condolence with the bereaved Royal Family. May the soul of one who was so great and good and who strived so much to bring on peace and prosperity to her fellow-beings rest in peace in the other world."

Oudh Times, 24th January 1901.

The same.

2. The English *Extra Hindustán* (Kálákankar), of the 24th January, expressing deep regret at Her Majesty's death, declares:—"Out of respect to the memory of Her Gracious Majesty, there will be no issue of this paper on Friday next, the 25th instant." According to the Hindi *Extra Hindustán*, dated the 25th January, which expresses regret in similar terms, there will be no issues of the paper on the 25th and 26th idem in honour of the melancholy event. The *Nátya Patra* (Allahabad), of the 23rd January, in an extraordinary issue, notices Her Majesty's death with deep sorrow and grief, and asks all classes of the people to pray for the peace of her soul.

English Extra Hindustan, 24th January 1901.

The same.

3. The *Express* (Lucknow) of the 24th January, which appears with black borders, has an obituary notice regarding Her Majesty the Queen-Empress, in which the editor observes:—"Thus ends a most glorious reign. Thus passed off the beloved sovereign of half the world. In modern times there was no sovereign who commanded so much personal devotion from her subjects. In India the news has spread with the speed of lightning through every nook and corner of this vast land, involving its inhabitants in the deepest grief. The people of India, accustomed by all the instincts which actuate human nature, by the teachings of their religion to look upon their sovereign as the representative in human form of the Supreme Ruler of the Universe, found in her the fulfillment of their ideal. As sovereign she was their demi-god, as their protectress she was their benign Queen mother. For over half a century her name was associated with everything that signified royalty to the people of India. *Maháraní ka Raj* and everything belonged to *Maháraní*. It is hard to break off the bonds, which bound her subjects so strongly, in reverence and affection to her throne. The separation is indeed too sudden." The notice concludes with the remark:—"India shall continue to mourn the loss of the loving tenderness of her Queen mother, and shall always remember with feelings of deepest reverence and gratitude the first words of love and peace with which she greeted her subjects, in the Proclamation."

Express, 24th January 1901.

The same.

4. The *Advocate* (Lucknow), of the 25th January, has adopted a black border and has a leader headed "The Queen's Death," from which the first paragraph is reproduced:—"Queen-Empress Victoria is dead. Her soul passed away at 7-6 P. M. (London time) on Tuesday evening. If the news of Her Majesty's

Advocate, 25th January 1901.

illness was received with sorrow, her death is a veritable calamity to the Empire. In her the Royal family has lost the most affectionate but dutiful mother; society, an exemplary widow; the biggest Empire, the best and noblest sovereign; India, her first Empress in the widest significance of the term. In spite of the restrictions of a system of limited monarchy, Her Majesty was an important personal factor in the administration of the Empire, particularly so in the matter of Indian affairs. From the Sepoy War down to the last moment of her life, she took a personal interest in this unfortunate country. Elsewhere appear the anecdotes relating to her participation in the framing of Her Majesty's Gracious Proclamation of 1858, the Magna Charter of the Indian people. In 1877 Her Majesty strengthened the bonds of personal relation with India by assuming the title of "Empress of India." No political event in her life and during her rule was without its Indian aspect. The grand procession during the Diamond Jubilee had an Indian Contingent under the command of the then Field-Marshal Lord Roberts at its head. From 1858 to 1900, a good many eminent Indians went to England for a variety of purposes. It was a general rule with Her Majesty to invite such men to her Palace and within the privacy of her family circle to talk to and learn from them much about India, the diadem of Her Crown. The Gaekwar was the last Indian who saw Her Majesty in life. That she had an Indian Munshi to accompany her everywhere, to help her into a State carriage is a standing example of her affection towards India and Indians. Nay, more. That at an advanced age she began the study of Hindustani and learned it well enough to talk to Indians and write her diary in that language, shows what a prominent place India had in her royal heart. But alas! that noble heart is still unto death, the lips closed for good, and the smile on the royal face gone for ever to make room for the death pallor. But the most sacred memory of Her Majesty as the most affectionate wife, exemplary widow, dutiful mother, and kind and considerate Sovereign of an Empire over which the sun never sets, is the best legacy left behind to fill, as best it may, the serious gap made in the mind of her family and her subject nations by the death of the most womanly woman and noblest Sovereign of the world. This is a catastrophe that is too universal to leave anybody to sympathise with the sufferers. Yet suffering admits of degree. And on that ground we beg most respectfully to offer our sincerest condolence to the disconsolate members of the Royal family."

OUDH AKHBÁR, 26th January 1901.

5. The *Oudh Akhbár* (Lucknow), of the 26th January, notices Her Majesty's death with feelings of deep sorrow and grief, and observes that the Nawal Kishore Press was closed as soon as the melancholy news was received. There was no issue of the paper on the 25th idem. The entire native population of this country has full sympathy with Her Majesty's family in their bereavement.

The same.

OUDH AKHBÁR, 26th January 1901.

6. The *Oudh Akhbár* (Lucknow) of the 26th January, in its Supplement, says that Her Majesty's deat his viewed with profound grief by every native of this country. The writer would class Her Majesty with two or three of the greatest monarchs of the last century: but it is difficult to settle her proper position among the greatest sovereigns of the world who died thousands of years ago, but whose memory is still dearly cherished by the world, until at least fifty years have elapsed since Her Majesty's demise. The writer expresses satisfaction that Her Majesty continued to acquire increasing glory and renown, and made large acquisitions of territories during her long reign.

The same.

ROHILKHAND GAZETTE, 24th January 1901.

7. The *Rohilkhand Gazette* (Bareilly), of the 24th January, says that, on hearing of the critical condition of Her Majesty on the day of *Id* (22nd idem), the Musalmans of Bareilly assembled in large numbers at the Jama-i-Masjid and offered prayers for Her Majesty's recovery, distributing alms among the poor. The news of Her Majesty's death, which was received at Bareilly on the 23rd January at 9 A.M., cast a deep gloom over the whole town. The Musalmans again met at the mosque where they expressed sorrow at the

Public meetings held at Bareilly to express regret at Her Majesty's death.

sad event, referred to the blessings they enjoyed under her rule, and resolved to forward telegrams of condolence to His Royal Highness the Prince of Wales and His Excellency the Viceroy. There was another Muhammadan meeting at the Anjuman-i-Islamia office under the presidency of Saiyid Ashfaq Husain, a retired Deputy Collector, and the meeting resolved to send a telegram of condolence to His Royal Highness the Prince of Wales, to close the Anjuman office and Orphanage for three days, and to ask Muhammadan traders to suspend all business on the following day as a mark of respect to the memory of Her Majesty. A general public meeting was held at the Town Hall, Lala Damodar Das, Rai Bahadur, presiding. The meeting passed resolutions to the effect that a telegram expressive of grief be forwarded to Government, and that a memorial be established in honor of the melancholy event.

Her Majesty's illness and Nawáb Muhammad Husain Khan of Bareilly.

8. The *Rohilkhand Gazette* (Bareilly), of the 24th January, on the authority of a local correspondent, states that, during Her Majesty's illness, Nawáb Muhammad Husain Khan appointed a few Maulvis to read the Qurán and offer prayers for her recovery, and distributed grain and bread to the poor.

ROHILKHAND GAZETTE, 24th January 1901.

Silver Jubilee of the Sultan of Turkey, and Indian Musalmans.

9. The *Nizám-ul-Mulk* (Moradabad), of the 16th January, publishing an Urdu translation of the telegram which the Sultan of Turkey has sent to Mr. Muhammad Abdul Aziz, a *rais* and Turkish Consul at Madras, expressing his sense of pleasure and satisfaction to the Musalmans of India who sent addresses to His Majesty expressing joy at his Silver Jubilee and congratulating him on the same. This acknowledgment of the addresses by the Sultan and his expression of pleasure at them must be a source of great delight and pride to Indian Musalmans, and make them feel highly thankful to His Majesty.

NIZÁM-UL-MULK, 16th January 1901.

European Missionaries' application to Amir Abdur Rahman Khan for permission to preach Christianity in Afghanistán.

10. The Hindi *Hindustán* (Kálákankar), of the 24th January, says that it would seem that European Missionaries sent a memorial to Amir Abdur Rahman Khan, asking for permission to preach Christianity in his kingdom, alleging that the inhabitants of the countries, in which they have so far done so, have become more civilised. The Amir has given them an unsympathetic reply, to the effect that Afghans appreciate the Muhammadan religion, and desire to keep aloof from Europeans, inasmuch as they entertain the idea that European Missionaries and traders sow the seed of discord wherever they go.

HINDI HINDUSTAN, 24th January 1901.

Presidential address at the Indian National Congress.

11. In reviewing the Presidential address on the occasion of the 16th sitting of the Indian National Congress, the English *Hindustán* (Kálákankar), of the 16th January, remarks :—"The President looks back and finds that in the last decade the movements of the Congress have gathered strength and force. But we are sorry to say that on the contrary they have lost strength and force, and have dwindled into sectarian principles. To talk of the Indian National Congress, and to state that it has outlived the stage of active opposition, is bosh; the Congress seems to be crippled, forsaken, and is only smouldering. Therefore to restore its proper position, it is absolutely necessary that strenuous efforts should be made to invoke the sympathies of the landed-proprietors of India, as well as those of Muhammadan, Christian and other nationalities of India, who live and die in this vast English Empire. Efforts should also be made, more to please Anglo-Indian officials in this country, than to run to the English Parliament for the aid of an English party out of power. It is true that within the course of these last 16 years, 16 Congresses have been held all over the country, and much good has been done through the Resolutions which were passed by them; as it is the rule of every country, kingdom and principality, that where there is freedom of speech and the liberty of the Press is granted to the people, many reforms are effected through public speeches and through the medium of the Press. But what is to be greatly lamented is this, that no friendly feeling exists between the rulers and the ruled. Surely the Congresswallas do not overstep the boundaries

ENGLISH HINDUSTAN, 16th January 1901.

of the law, or else they would be within the precincts of the jail; yet nevertheless, their language is not pleasing to the officials who claim the English language as their mother-tongue. The Congresswallas do not demand their rights and privileges at the point of the bayonet, nor are they in a position to so demand them; yet they do not try to please Indian officials and the Indian Government; therefore the mistake entirely lies there."

RAHBAR, 4th January 1901.

Last session of the Indian National Congress at Lahore.

12. The *Rahbar* (Moradabad), of the 14th January, referring to the resolutions passed at the session of the last Congress held at Lahore, states that that body laid special stress on the need for the separation of judicial and executive functions, and for devising means to mitigate the ravages of recurring famines. It was urged that the heavy assessment of land-tax was the chief cause that had pauperized agriculturists, and rendered them quite incapable of standing the distress of famine. The Lower Provinces were pointed to as an instance where famine had not occurred long since, because there exists a permanent settlement of land. The authorities are, however, unwilling to extend the system of permanent settlement of land to other provinces, maintaining that the introduction of that system into Bengal was a blunder. A most important step that the Congress took during the last session was to resolve to send a deputation to the Viceroy to urge chiefly the separation of executive and judicial functions, and increasing the (present) duration of (periodical) settlements of land, and adopting other measures which will make the condition of cultivators happier. In former times the land-tax was collected according to the outturn of the product of the soil during a season; but, at the present time (fixed) rate is collected, whether there has been rainfall or not, or whether the soil has yielded a full or scanty harvest. The attitude of Government was hostile to the Congress at first; but there seems no need for such an attitude any longer. Sir Mackworth Young was, like "our own" Lieutenant-Governor, not hostile to the Congress; but the manner of the officers of the Panjáb also towards the Congress was sympathetic, several of them gracing that assembly with their presence. The inaugural speech delivered by the President of the Congress was comparatively shorter, but eloquent and respectful (towards Government ?)

OUDH TIMES, 20th January 1901.

Attendance of Anglo-Indian officials at the last National Congress as visitors.

13. The *Oudh Times* (Lucknow), of the 20th January, observes:—"One noticeable feature of the last Congress is that a much larger number of Anglo-Indian officials attended it as visitors than was the case in any previous session of the Congress. We attach some importance to this circumstance. We believe that the attendance of Anglo-Indian officials at the meetings of the Congress will be followed by the gradual removal of anti-Congress feelings in the official breast. The moderation which marks the speeches made on the Congress platform, the sweet reasonableness of the arguments put forward by the speakers in defence of their contentions, and the extreme advisability of the changes or reforms advocated by the Congress, are all eminently calculated to make a favourable impression on behalf of the Congress as an institution in any sensible mind, and we have no reason to doubt that the average Anglo-Indian mind is sensible. The Lieutenant-Governor of the Panjáb has all along shown a friendly attitude towards the last Congress, and that is, we believe, the reason why many subordinate Anglo-Indian officials felt no scruples in attending its meetings. We hope the succeeding sessions of the Congress will be attended by an ever increasing number of officials, and we shall anticipate the best results therefrom."

AL BASHÍR, 14th January 1901.

Hon'ble Mr. Chandavarkar, Judge-elect of the Bombay High Court, and his presidency over the last Congress Session.

14. *Al Bashír* (Etáwah), of the 14th January, states that when the Hon'ble Babu Surendra Nath Banerji proposed the Hon'ble Mr. Narain Ganesh Chandavarkar to be president of the last session of the Indian National Congress (at Lahore), he observed that serving the Congress and the country was a stepping-stone to a High Court Judgeship, and that those persons who kept aloof from the Congress, from fear lest they should find any difficulty in securing appointments under Government

for their relatives, should consider the case of the gentleman whom he proposed for the chair, as being the fourth Congressist who had been offered (and had accepted) a High Court Judgeship. This statement of Mr. Banerji clearly shows that Mr. Chandavarkar had already been appointed a Judge of the (Bombay) High Court before he presided over the Lahore Congress. Now a question arises as to whether a gentleman who had thus (virtually) entered into Government service, could take part in, and even preside over, a political meeting as the Congress session. The editor would be glad to receive an answer from a legal point of view.

15. Referring to Mr. Bal Gangadhar Tilak's reception at Lahore, the *Advocate* (Lucknow), of the 15th January, remarks :—"One cannot understand why the peace of mind of anybody should be disturbed by the spontaneous and exuberant reception accorded by the Panjabis to Mr. Bal Gangadhar Tilak. He has been lionised not because he was a prey to the wrath of the Bombay Government, but because of the services rendered by him to the cause of the country. Two courses were open to Mr. Tilak: One would have led him to wealth, position and rank, and the other to poverty. He chose the latter and devoted himself to the service of his country. His name is a household word. A man of retiring habits, simple living, intense in his patriotism, never pushing forward, he is a man who is likely to impress every person who comes in contact with him, and it is these traits which made him popular both with the orthodox Sanátan Dharmists and the heterodox Árya Samájists at Lahore. The *Panjáb Observer* laments that students should have been allowed to set him up as their ideal. We see no ground for any expression of regret. Leaving politics alone, there is much in Tilak as an educationist and literary man for the young generation to learn and admire."

ADVOCATE, 15th January 1901.

Enthusiastic reception of Mr. Tilak, at Lahore.

16. The *Sahífa* (Bijnor), of the 19th January, on the authority of a correspondent, complains that the Tonk Darbár has prohibited cotton-ginning at private houses under a penalty, ordering persons, who desire to have their cotton ginned, to take it to the Cotton-Ginning Mill established at Tonk. The prohibition has created a deep sensation among poor respectable widows, who earned a living by cotton-ginning during the cold weather. It is most reprehensible that the State authorities have deprived these poor women of their employment for the benefit of an outsider (who has set up or farmed the mill?). It is to be hoped that the Nawáb, who was so fervent in his prayers for the fall of rain, will not tolerate such a measure. In Jaipur the monthly allowances granted to poor *parda-nashin* ladies during the late famine are still continued, while their unfortunate sisters in Tonk are not even allowed to turn an honest penny by the sweat of their brow!

SAHÍFA, 19th January 1901.

Prohibition of private cotton-ginning in Tonk.

17. The *Gauhar-i-Hind* (Najibabad), of the 19th January, has the following paragraph headed "The beginning of centuries in India:"—In 1001 Mahmud of Ghazni invaded India and defeated Rája Jaipal. In 1101 the army of Masud II established its camp near Mandawar in the Bijnor district. In 1201 Bakhtiar Khilji, after conquering Behar, was busy making preparations to attack Bengal. In 1301 Ala-uddin Khilji occupied the Ranthambor fort. In 1401 Nasir-uddin Mahmud Tughlaq reoccupied Delhi on the departure of Timur. In 1501 an English ship arrived in India. In 1601 Akbar conquered Khandesh. In 1701 Aurangzeb occupied Sitara. In 1801 Rohilkhand came into the possession of the English. What is to be the principal event of 1901?

GAUHAR-I-HIND, 19th January 1901.

Principal events of the first years of the last nine centuries in India.

18. In a leading article entitled "White *versus* Dark and Yellow," the *Advocate* (Lucknow), of the 15th January, writes :—"The war between the civilizations of the Orient and the Occident will go on as ever, more and more as there is greater intercourse among the different nations for trade and commerce. The bloody battle that rages in South Africa and the impending conflict in China are uppermost in the public mind. The issues of both the troubles are likely to be far-reaching if they have not already become so. The Boer War has revealed the rottenness of the English War Office arrangments, and the Chinese Imbroglio shows how rapacious greed, and not mutual safety, much less the well-being of humanity in

ADVOCATE, 15th January 1901.

War between the Western and Eastern civilizations.

general, is the prime motive of action of the Powers in the Far East." The article concludes as follows:—"All that is good and great in Western civilization is buried under the Chinese soil by the refusal of the Christian Powers to extend to the Chinese Government the common courtesies of humanity. If India has little to be proud of the events of the dead century, the West has begun to suffer sensibly in the estimation of the Oriental world from before the birth of the Century."

AZÁD, 11th December 1900.

Musalmans and political agitation.

19. The *Azád* (Lucknow), of the 11th December, received on the 18th January, observes that the Muhammadan community have at present a difficult problem to tackle, namely, as to whether they should now turn their attention to the political affairs of this country, or continue to sit with hands folded over them, as the "Aligarh party" has been instructing them to do all along. It is said that Mohsin-ul-Mulk is to write out a long article on the subject in response to Mr. Nundy. The editor hopes that Mohsin-ul-Mulk will point out a way in which "certain" (*sic*) Musalmans might be able to keep, with good grace, out of that "storm" (political agitation ?) which the trend of the times, the political condition of the country, and the political efforts of other communities have produced.

II.—General Administration.

SAHIFA, 19th January 1901.

Viceroy's Legislative Council and Muhammadans.

20. The *Sahífa* (Bijnor), of the 19th January, regrets to say that Musalmans will not have (*sic*) a single representative in the Viceroy's Legislative Council. It has been alleged in some quarters that Musalmans are not qualified to be members of that Council, and in other quarters that Government has received no help from Muhammadan members in enacting laws. Supposing all this to be true, is it not unfair that Musalmáns should be entirely unrepresented in the Council where Anglo-Indians, Hindus and Parsis have more than one representative.

BHÁRAT JIWAN, 21st January 1901.

Bestowal of the Kaisar-i-Hind Medal on Rája Padmánand Singh of Baneli in Purneah, Behar.

21. The *Bhárat Jiwan* (Benares), of the 21st January, adverting to the bestowal of the Kaisar-i-Hind Medal of the second class on Raja Padmanand Singh of Baneli in Purneah (Behar), on New Year's Day, is at a loss to understand why a second class medal has been awarded to him. Like his forefathers, he is a very generous and loyal nobleman, and freely contributes subscriptions to schools, dispensaries and other works of public utility. He made a princely contribution of Rs. 25,000 to the Lady Dufferin fund. Again, Baneli is a pretty large estate in Behar. It is to be hoped that Government will see its way to bestowing higher honours on the Raja.

HINDUSTANI, 23rd January 1901.

Some cases of outrages on natives by European soldiers.

22. The *Hindustani* (Lucknow), of the 23rd January, says that there is no decrease in the outrages committed by European soldiers. At Barrackpore, where a doctor and honorary magistrate was killed by European soldiers some years ago, Lieutenant Dashwood lately assaulted Babu Gobind Chandra, who has had to be removed to hospital, for casting angry looks at him. News has been received from Bangalore to the effect that on Wednesday last some European soldiers, on their way back from a marriage in a state of drunkenness, overturned a native's carriage. He made a report at the police-station, and the police caught one of the soldiers, took him to the station, but let him off on his executing a bond (to appear when required). As soon as the news of the soldier's arrest reached the cantonments, a number of other soldiers started for and attacked the police-station, giving a good thrashing to the officials they could lay their hands on. On their way back they assaulted policemen and other persons they came across. The civil authorities have taken up the case. On the 28th April 1900 at Pipli Tatgarh in Merwara, George Unger, a Eurasian in charge of famine relief works, who was the worse for liquor, sent for Teja, who was inquiring the way into his tent, belaboured him with fists and dragged him to a distance from the tent (causing his death). George Unger was tried before the Allahabad High Court by a jury composed of eight Europeans and one native. Three jurors found him guilty, and the other six not guilty.

The Judge accepted the verdict of the majority and discharged the accused. Who then killed Teja, and how will he be found out and brought to justice? Neither the police nor Government can answer this question. It is difficult to say how long the men responsible for the deaths of natives under such circumstances, who are suspected to be Europeans, will remain undetected.

GAUHAR-I-HIND, 19th January 1901.

Outrage on a woman by British soldiers at the Serampur station.

23. The *Gauhar-i-Hind* (Najibabad), of the 19th January, regrets to say that the editor is disgusted with constant complaints which daily reach him, regarding the outrage committed by British soldiers. God knows whether these soldiers have even the least particle of humanity in them. Hundreds of murders are committed by them every year, and some cases of outrage on women occur every day. These wicked persons do not even fear the law. Lately some of them, while drunk, entered a respectable man's house at the Serampur station and outraged his wife, attacking two porters who tried to help her. It is to be hoped Government will take serious notice of the outrage. The editor prays for the punishment of the offenders.

HINDUSTANI, 23rd January 1901.

Gorakhpur murder case.

24. *Hindustani* (Lucknow), of the 23rd January, in a paragraph, headed "The Gorakhpur murder case," says that Thomas Hemisphere, a railway guard on the Bengal and North-Western line, killed a punkah coolie who had the audacity to demand his wages. The accused set up the usual plea of a rupture of diseased spleen. The case was heard by a jury before the Allahabad High Court for two days, and the accused being declared guilty by the jury, was sentenced to six years' imprisonment by the Judge. It has been alleged that Europeans present in the court were struck with terror at the sentence. Were they struck with terror because a countryman of theirs was sentenced to six years' imprisonment for laying violent hands on a native, or because the conviction was against their expectations? Why did they feel no sympathy for the bereaved family of the deceased coolie.

ADVOCATE, 22nd January 1901.

Alleged assault by Mr. Wyndham, Collector of Mirzapur, on a Tahsíldár.

25. The *Advocate* (Lucknow), of the 22nd January, contains a letter extracted from the *Bengalee*, giving an account of an alleged assault by Mr. Wyndham, Collector of Mirzapur, on a Tahsíldár. The assault has also been noticed by the *Hindustani*, Lucknow, of the 23rd January. [*Note.*—The attention of the Lieutenant-Governor was called to this matter about a month ago and sufficient notice taken of the Collector's action. The affair proved on inquiry to be trivial.]

OUDH TIMES, 18th January 1901.

Alleged ill treatment of natives by Lieutenant Dashwood at Barrackpore and by two Non-Commissioned Officers of the 40th Battery at Bangalore.

26. The *Oudh Times* (Lucknow), of the 18th January, observes:—"Lord Curzon has been very anxious to put a stop to quarrels between British soldiers and military officers on the one hand, and Indians on the other, but we are afraid His Excellency will find out ere long that notwithstanding his attitude of antagonism towards any exhibition of ill-feeling towards Indians by British military men, the evil will continue with unabated vigour. We have to report to-day two fresh cases in which British military officers stand accused of inhuman treatment towards natives. The first case occurred at Barrackpore in Bengal, in which one Lieutenant Dashwood committed an assault on a Bengalee gentleman, owing to the latter having replied with some spirit to an impertinent question put to him by the Lieutenant. In the other case, two Non-Commissioned Officers of the 40th Battery stationed at Bangalore stand charged with having upset a carriage in which a native gentleman was driving, and with having assaulted policemen who tried to arrest them. If we look to the bottom of these cases, we shall perceive that a burning spirit of hauteur in the British soldiers and officers is the root of the evil. Let the Government make provision that the competent military authorities should ceaselessly strive to enjoin on the men and their officers the urgency of putting a rein on their tendency to regard all natives as beasts of the field and treat them as such, or even worse. We think constant warnings to the men to be cautious in their treatment of the members of the subject race will prove effective. If British soldiers are constantly enjoined to treat well the people, we make little doubt an improvement will soon come to be noticed in their conduct."

HINDI HINDUSTÁN, 16th January 1901.

Instructions issued by Mr. Nolan, Member of the Board of Revenue in Bengal, for the guidance of executive officers as regards their manner towards, and intercourse with, the natives.

27. The Hindi *Hindustan* (Kálákankar), of the 16th January, highly approves of the instructions issued by Mr. Nolan, Member of the Board of Revenue in Bengal, for the guidance of executive officers as regards their manner towards, and intercourse with, the natives, and observes that these instructions deserve to be written in golden letters. If European officers do not entirely depend upon their subordinates and afford facilities to people to see them, they will be better able to dispense justice, and gain popularity among the native community.

ROHILKHAND GAZETTE, 24th January 1901.

Need for the growth of friendly relations between Englishmen and Natives.

28. The *Rohilkhand Gazette* (Bareilly), of the 24th January, says that the charges brought against Anglo-Indian ladies by Mrs. Steel may or may not be entirely true. But there can hardly be two opinions that it is the first duty of Englishmen in general, and English officials in particular, in this country to mix freely with natives and to acquire an insight into their sentiments and feelings, so that English officials may be able to deal fairly and sympathetically with them. Mrs. Steel hits the nail on the head in asserting that many social and political difficulties in India arise from the existence of a wide gulf between the rulers and the ruled. The operation of the plague rules would not have created such deep and widespread dissatisfaction, and would not have been attended with riots, had the authorities, while framing the rules, consulted the public in a friendly way, and not a few selected persons only, and paid due regard to their feelings. Strong political agitations are generally due more to angry feelings created by the unsympathetic attitude of the authorities than to true grievances. The growth of most friendly and cordial relations between the rulers and the people is a *sine quâ non* for the good government of the country.

AL BASHÍR, 21st January 1901.

Hindi-Urdu controversy.

29. *Al Bashír* (Etáwah), of the 21st January, in a long article, repeating the same arguments it has been urging for some time past against the Hindi Resolution, contends that the very fact that even Hindus issue their newspapers, proceedings of their religious and social meetings, &c., in the Persian character, clearly shows that the number of Urdu-knowing persons exceeds that of Hindi-knowing ones. The proprietor of the *Oudh Akhbár*, Lucknow, has announced his intention to start a Hindi weekly to be called the *Oudh Samáchár* with effect from the beginning of February next. Surely it would more fittingly express gratitude on the part of the proprietor for the Hindi Resolution, if he designated the paper the *Mac Donnell Samáchár*. Again, why instead of starting a Nagri weekly, does he not merely change the Persian character of his Urdu daily into Nagri character, and thereby save himself the cost of publishing a new weekly. If he did so, *Al Bashir* would be very thankful to him, inasmuch as the immediate fall in the circulation of his paper would at once show that the number of Urdu-knowing persons (reading public) is much greater than that of the Hindi-reading ones. The question whether Hindi is a language distinct from Urdu or not has several times been discussed by the editor in the columns of *Al Bashir;* but still Hindi and Urdu are put down in the columns of the coming census schedule as two different languages : so that the persons returned may be shown as speaking the one or the other. The Provincial Census Superintendent during his recent visit to Farukhabad is said to have called such expressions as *átá hai*, *khátá hai*, *&c.*, as Urdu, and *áwat hai*, *jáwat hai*, &c., as Hindi, which is absurd. There is no real distinction between Urdu and Hindi : they are the names of one and the same language, there being slight dialectic differences between the language spoken in villages and that spoken in towns. It is extremely necessary for Muhammadans to have this question of language fully cleard up, otherwise if the majority of the population of these Provinces are returned as speaking Hindi, Urdu is sure to go to the wall. Again, when feeling runs so high between the Hindus and Musalmans at present, there is little hope for their making correct census returns with respect to the language spoken by them ; and here the editor suggests that either a commission be appointed to enquire as to which language is the popular language, or appoint Europeans as Census superintendents and supervisors and Eurasians as enumerators, so that correct statistics may be had for future use with respect to the Hindi-Urdu controversy.

30. The *Naiyar-i-Azam* (Moradabad), of the 19th January, complains that the Government Resolution regarding the introduction of the Hindi character will be very injurious to Musalmans and their dear Urdu language, as has been clearly shown by them. The Resolution would tend to entirely exclude them from the public service for a long time to come; but the Government of India has come to their rescue, and has had the Resolution modified. The editor refers to the difference of opinion which existed between the Allahabad High Court and Judicial Commissioner of Oudh in the interpretation of the term "petition" in the Resolution, and asks for the publication of the correspondence that had passed between the two tribunals before the Judicial Commissioner veered round to the opinion of the High Court.

NAIYAR-I-AZAM, 19th January 1901.

Naiyar-i-Azam on the Hindi Resolution.

31. The *Prayág Samáchár* (Allahabad), of the 17th January, publishes a letter, in which the writer asks the editor whether the Government Hindi Resolution is intended only to allow Hindi petitions, &c., being filed before courts; and complains that he requested the Registrar of the Allahabad High Court for permission to pass the Mukhtárs' examination in Hindi, but that he was told that he could pass that examination in Urdu only. He requests the editor to enlighten him on the subject.

PRAYÁG SAMÁCHÁR, 17th January 1901.

Mukhtars' examination and Hindi.

32. The *Agra Akhbár*, of the 21st January, complains that it understands that, owing to the Hindi-Urdu controversy, some Hindu superintendents and supervisors at Agra have instructed the enumerators to enter "Hindi" as the language spoken against the names of all Hindus in the census forms. This is against the orders of Government. The language which a person actually speaks should be entered against his name. The District Magistrate should give his attention to the matter to prevent the census forms being vitiated.

AGRA AKHBAR, 21st January 1901.

A complaint against the Census superintendents and supervisors at Agra regarding the filling up of the census forms.

33. The Hindi *Hindustan* (Kálákankar), of the 18th January, referring to the rules published in the *Civil and Military Gazette* regarding the organisation of a police force in the Transvaal from the British army, observes that it has been proposed to give pecuniary aid, and grant land to those officials of the force who desire to settle permanently in South Africa should their conduct have been uniformly good. The chief object of the scheme is to establish peace and encourage the settlement of loyal people in South Africa. Such a police force will undoubtedly strengthen the foundation of the newly-established British rule in that country. It would be well if the South African police force were also recruited from Indian soldiers. The police forces composed of native soldiers have been successful in Burma, the Chin-Lushai country and Baluchistan. There is no reason why native soldiers should not be enlisted in the southern part of the Dark Continent, and encouraged to settle there by the offer of lands.

HINDI HINDUSTAN, 18th January 1901.

A suggestion for the enlistment of Indian soldiers in the South African police force.

34. The *Sahífa* (Bijnor), of the 19th January, says that the movements of troops in this country during the months of December and January when the cold is severe, cause great inconvenience to the troops themselves, and also to Government officials, who have to provide supplies for them during their marches, and to carriage-drivers and other persons who have to carry their luggage, &c. The proper time for these transfers is October and November, or February and March.

SAHÍFA, 19th January 1901.

Transfers of troops in India during cold weather.

35. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, states that as, of late, Europeans have come to be appointed managers of the estates of native noblemen, they are said to have generally created great dissatisfaction and distress among the people of those estates, confiscating certain land grants, enhancing rents and dismissing old amlas. The people of the estates in question are as much disaffected as were the tenants and talukdárs of Oudh before 1857.

ROZNAMCHA-I-QAISARI, 15th January 1901.

Alleged dissatisfaction among the people of native estates under European management.

HINDI HINDUSTÁN, 19th January 1901.

A suggestion for the establishment of a Military College in India.

36. The Hindi *Hindustán* (Kálákankar), of the 19th January, supports the suggestion made by the *Army and Navy Gazette* for the establishment of a Military College in India. The measure, if carried out, would save the expenditure which the Indian Government has to incur in sending British military officers to the Kimberley College for education. The training given in that college might qualify officers for warfare with civilized nations, but not with barbarous tribesmen on the North-West and North-East frontiers of India. Again, it is highly desirable to give military training to Native Chiefs, who are always ready to fight the battles of Government at home and abroad, at the head of their Imperial Service troops.

OUDH TIMES, 22nd January 1901.

Proposal regarding the establishment of a Staff College in India.

37. The *Oudh Times* (Lucknow), of the 22nd January, makes the following remarks on the proposal regarding the establishment of a Staff College in India :—"Our readers may remember that when the Duke of Connaught was Commander-in-Chief of the Bombay Army, His Royal Highness was gracious enough to advocate the establishment of a Military College for the training of members of the Indian nobility and gentry in the military art. But nothing came of this royal suggestion. The Indian public, through the press and their representative assembly, the National Congress, has persistently, for the last twelve years, supported the Duke of Connaught's proposal. We believe Lord Curzon has had his attention drawn to this very important subject, and there is every likelihood of something practical being done in the matter by His Excellency. We learn that a Staff College is to be established in India, in which British Officers on duty in this country will be given special training, and it will also be opened to loyal Indian Princes, eager to fight on the side of the British troops in any clime or country. It is hoped by many that eventually the college will be open to Indian gentlemen who can prove their fitness for the military service. This is a welcome news, a news that will, we are sure, cause rejoicing throughout the length and breadth of the Indian Empire. Lord Curzon is known to have the courage of his convictions, and His Lordship has more than once avowed his conviction that the Indians are thoroughly loyal ; why should not, we ask of His Excellency, the proposed Staff College be opened from the very commencement to Indian gentlemen, as it will be to the members of the royal houses of India ? It is utter nonsense to fear any danger to the British Government in India from the training of a few members of the Indian gentry in the military arts."

HINDUSTÁNI, 23rd January 1901.

The same.

38. The *Hindustáni* (Lucknow), of the 23rd January, in commenting upon the same subject, observes that if Lord Curzon succeeds in establishing a Staff College in India, where British officers and a limited number of native chiefs and princes will be given military training, His Excellency will render a very important service to this country, and provide a new means for satisfying the aspirations of natives. The military college, in which young native chiefs and princes will live and receive military training together for two years, will also be useful to civil administration. The schools and colleges established for the education of the native nobility in the different parts of the country have proved very useful in promoting friendly feelings among them and affording them opportunities for influencing one another's life, even if these institutions have not been very successful in the matter of intellectual education. The education of chiefs and princes hailing from Rajputana, Kathiawar, Madras, Bengal, Northern India and the Panjáb, under the roof of the same Staff college, will be beneficial not only to themselves, but also to their States ; and when they have undergone the required course of training, their offers of aid to Government on occasions of wars will cease to be nominal, as they are now. The Staff College scheme is a good augury, though the time is still looming in the distance, when the portals of the college will be thrown open to the native public.

OUDH TIMES, 18th January 1901.

A suggestion for the formation of Volunteer Corps in Native Colleges.

39. The following is an extract from the *Oudh Times* (Lucknow), of the 18th January :—"Why should not the Native Colleges be allowed to organize Volunteer Corps among them, when the Anglo-Indian Colleges are allowed the same privilege ? This is the question put to the Government by our excellent

contemporary of the *Bengalee*. It very reasonably charges the Government with having made an invidious distinction between colleges on the ground of colour. It is no doubt a deep distrust of the middle classes that has hitherto dissuaded the Government to admit their members to the Volunteer Corps. But do the authorities seriously believe that Indian College Volunteers can prove a source of trouble to the Government? The Indian Government must be said to be suffering from an advanced stage of nervousness if it harbours any such notion. We invite the attention of Lord Curzon to this phase of the volunteering question."

OUDH TIMES, 20th January 1901.

Increase of plague.

40. The *Oudh Times* (Lucknow), of the 20th January, says:—"It is with concern that we notice that the plague is exhibiting renewed activity in various parts of the Empire. The plague in Behar is what we look upon with fear and suspicion. We are in close touch with Behar, and we learn that from the plague-stricken places in that province large numbers of people are flying to places in the North-Western Provinces and they may carry infection with them wherever they are emigrating. In Bankipore and Monghyr the plague has counted a very large number of victims, and the utmost consternation prevails among their residents and inhabitants. In Bombay the plague is steadily rising. The Government has now, in a manner, declared its impotency to fight out the plague. The Government is now in effect almost as much a fatalist as regards the extermination of the scourge as the astrologers who attribute the visitation to some extraordinarily inauspicious conjunction of stars in the heavens and do not hope for its abatement till such conjunction is dissevered. The plague,however, is gradually taking the shape of a puzzling Indian problem: and it is time that the Government should devote its attention by a practical and effective method. The plague is a formidable destructive agency which the Government cannot regard with unconcern. It is not an evil which can be checked by the mere force of plague-camps and plague-inspections. We think it is the duty of the Government to settle at once all the practical steps it can adopt to contend against the ravages of the plague and lose no time to adopt those steps with vigour."

ROZNÁMCHA-I-QAISARI, 15th January 1901.

Complaint regarding delay in the disposal of suits by Revenue Courts.

41. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, states that there is a general complaint that suits filed before Revenue Courts are kept pending for more than six months, to the great inconvenience and injury of both the tenants and zamíndárs concerned.

Complaint against Revenue Superintendents in Collectorates in the United Provinces.

42. The *Roznámcha-i-Qaisarí* (Allahabad), of the 15th Jrnuary, complains that the official, who is designated Revenue Superintendent in the Collector's office under Mr. Alexander's scheme, does very little work, spending most of his office time in smoking a *hukka* or chewing betel-leaf on the cushion and pillow provided for him. His duty is to exercise a complete supervision and control over the amlas, but he hardly does it, leaving the latter to discharge their duties as they please. He, however, takes special care to realize his dues (or perquisites).

Officials, and corruption among them.

43. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, states that, according to another newspaper, Government is making enquiries into the character of a certain Deputy Collector (in the United Provinces). But how can an enquiry into the conduct of a single Deputy Collector bring about peace and confidence (tranquillity?) among the people, when the conduct of most of the Tahsíldárs, Deputy Collectors, Munsifs and Sub-Judges requires to be investigated? But the people say that as these officials are (generally) the protéges of District Magistrates, Judges and Commissioners, it is hardly probable that the latter will care to find fault with the character of the former whom they themselves got appointed to their present berths. "Our present able, vigilant and popular" Lieutenant-Governor has discontinued the recruitment of the Subordinate Executive and Judicial Services from among the amladom, perhaps because the members of this service are not generally men of good character and sentiments. But actual practice shows that the majority of the tahsildárs, munsifs, &c., (have hitherto) come from amladom.

The number of such tahsildárs, munsifs, etc., who have not painted their hands with illegal "colour" (gratifications) is very, very limited indeed. Some of the Sub-Judges and Munsifs are said to have amassed as much as Rs. 80,000 or Rs. 90,000 or even a lakh of rupees, sums which they could not have possibly saved from their salaries. The (present) rule according to which they have themselves to record evidence, enables them readily "to gain their object" (*i. e.*, take bribes?), inasmuch as they can easily tear up and rewrite such records as often as they please, in the course of the day. It is not only native, but Eurasian officials also who are said to be guilty of this reprehensible practice. Very few of such subordinate officials who have been recruited from among graduates of respectable families labour under any bad reputation of this sort; but they too are accused of dishonesty "through" (in the shape of ?) manufacturing (false) cases. The editor thinks that no amount of enquiries into the conduct of subordinate officials will remove their corruption, which has become an incurable disease; and that the only effective remedy to check the evil is to make (frequent or rapid) tranfers of officials.

ROZNAMCHA-I-QAISARI. 15th January 1901.

Alleged misbehaviour of Sub-Registrars.

44. The *Roznámcha-i-Qaísari* (Allahabad), of the 15th January, complains that Sub-Registrars, who are generally Government pensioners, first find some fault or other with documents presented to them for registration, but readily accept them when the presenters have paid double the registration fee and some *douceur* through their clerks. How can these high-handed proceedings come to the notice of the authorities? Now an additional officer is to be appointed who will enjoy dinners provided by sub-registrars and conceal their faults in return.

ADVOCATE, 25th January 1901.

The *Advocate* on the new octroi rules.

45. The *Advocate* (Lucknow), of the 25th January, concludes its comments on the new octroi rules with the following remarks:—

"The Government may be justified in thinking that the multiplicity of forms would check the dishonesty in the Octroi Department: but surely the convenience of the traders should not be sacrificed for the sake of the convenience of the Municipal office. The scheme of the Central Octroi barrier in addition to the Bonded ware-house, the limiting of the powers of the muharrir at octroi barriers to goods of small value, are likely to interfere with the convenience of the trade, and we think it a matter of sufficient importance to draw public attention to it. The octroi duties are already very unpopular with the trading community, every trader of big cities, like Agra, Lucknow and Benares, will trace the decadence of their trade to the imposition of this duty. Let not the imposition be made still more unpopular by impractically hard and fast rules."

HINDI HINDUSTÁN, 22nd January 1901.

Extension of the circulation of Paper Currency Notes.

46. The Hindi *Hindustán* (Kálákankar), of the 22nd January, highly approves of the suggestion made by the Bengal Chamber of Commerce to extend the circulation of Paper Currency Notes, *viz.*, the encashment of such notes of all denominations at all Government Treasuries, and observes that Government can have no difficulty in arranging for adequate reserves of silver coins being kept at all its treasuries, if it desires to do so.

RAHBAR, 21st January 1901.

Employment of domiciled Europeans and Eurasians in Government service, and Lord Curzon.

47. The *Rahbar* (Moradabad), of the 21st January, referring to the speech which Lord Curzon delivered to (domiciled) Europeans and Eurasians at Bangalore, in reply to their address, declining to make any special concessions to them regarding their admission into the Government services, observes that it would be impertinent on the part of anybody to doubt the truth of the statement made by his Lordship, but that it is a well-known fact in India that subordinate Government officials do many an act here without the knowledge of the Heads of their Departments. When the question of deposing the Chief of Jhallawar was pending, the Foreign Office carried on a long correspondence with His Highness in Lord Elgin's name without the knowledge of his Lordship, who was so ill in those days that he could not attend to state affairs. Similarly that notorious circular was issued by which Bengalis were debarred from all higher appointments in the Account Departments. Another circular, dated 23rd August 1900, was, according to the *Amrita Bazar Patrika*, issued by the

Government of Bengal to the Heads of Departments in that Province, requesting them to furnish it with a report, which was required by the Government of India, as to whether any special provision existed for the admission of Europeans and Eurasians into their Departments, and as to what check there was for preventing the formation of family cliques in them. Surely such a circular could not but have emanated from Lord Curzon's Government. Hindus, Musalmans, Parsis and others are subjects of Her Majesty in the same way as domiciled Europeans and Eurasians: and hence there is no reason why special facilities should be provided for the admission of the latter into Government service and not for that of the former. As regards the formation of family cliques in Government offices, the reform should begin from the top. Lord Salisbury's present Government itself should be freed from this evil; there is also hardly any department in India whose head being a Eurasian, has not a number of his relatives and friends serving (directly) under him.

Alleged levy of water-rate on empty houses at Allahabad.

ROZNAMCHA-I-QAISARI, 15th January 1901.

48. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th January, complains that while empty houses are, according to the rules, to be exempted from water-rate at Allahabad, zealous inspectors treat such houses as occupied ones, even if a single piece of (fire) wood belonging to the owner thereof is found in them. The Local Government should draw the attention of the Municipal Board to the matter.

Nátya Patra on the alleged mismanagement of the Magh Fair at Allahabad.

NÁTYA PATRA, 22nd January 1901.

49. The *Nátya Patra* (Allahabad), in an Extraordinary issue, dated the 22nd January, says that the Magh Mela held at Allahabad every year is the largest Hindu religious fair in these Provinces, and that this is the reason why Government has, for over the last twelve years, invariably entrusted the management of the fair to a Hindu official and deputed other Hindu officials on duty there. Evidently the object of Government is that the fair should be managed with due regard to the religious feelings of Hindus and the comfort of pilgrims, and, of course, to sanitary principles to prevent an outbreak of disease. Hindus have always been thankful to Government for the good management of the fair where they are able to perform their religious duties without let or hindrance. But the editor regrets to say that he has to make the following complaints regarding the fair held this year :—The Hindu *updeshaks*, or religious preachers, have always been, and should be, given a prominent place in the principal bazar street: but this time they have been relegated to an out-of-the-way place where no pilgrims or visitors can be expected to go even by mistake. Again, the Vidyá Dharam Vardhini Sabha, which had invariably been granted ground free for its preachings, was required to pay ground rent at the ordinary rate for the ground it desired to occupy. Pandit Bechu Ram's son, and Pandit Madhava Sharan, who always recite the Puranas at the fair, have not been given suitable places this year. The Cow-Protection Society and the Arya Samaj, too, have been located at the back of the bazar. On the other hand, the Christian missionaries have been allowed to pitch their tent in the principal street, where they are to be found abusing the Hindu religion to their heart's content. Barbers have been located on a piece of low land where the pilgrims were exposed to great inconvenience on the day of Sankrant owing to the fall of rain. No carriage-stand has been provided at the confluence of the rivers, which causes inconvenience to persons who cannot walk from the *bandh* (embankment) to the confluence for one reason or another. The principal street leading from the *bandh* to the confluence has not been properly made, and consequently many persons lost their footing and fell on the day of Sankrant owing to the ground being wet and muddy. Formerly a wide road was built close to the confluence, the police-shed constructed on one side of the road, and a large open space provided near the Prayagwals' seats for crowds of people. But this year a large circular piece of ground, with the police-shed in the centre, has been provided which serves no useful purpose. The bank at the confluence is small and high. It has not been levelled, and many bathers fell on rainy days. Low caste beggars were located at a distance from the principal street and not allowed to leave their seats at previous fairs; but this year they have been seated in the street and allowed to

hustle any passer-by who desires to distribute alms. He does not know how to get rid of them. A Mahant distributes grain to the poor at the fair during the month of Magh every year, on behalf of the Rewah State; but this year he was not given a place at the fair until 13 days of Magh had elapsed, and thus the poor were unable to profit by the charity of that State during those days. Some men have been engaged, for whose services there is no need; *e. g.*, two Europeans, one Inspector of sweepers, three chaprasis hailing from every tahsil (in the district), a Muhammadan Overseer, &c. Notwithstanding the presence of so many officials, the sanitary arrangements are not satisfactory, probably because the number of sweepers is not sufficient. A Muhammadan compounder, named Nabi, has acquired, as it were, a hereditary right to work at the charitable dispensary opened at the fair. Many other Musalmans are secretly employed at the fair. No good drains have been constructed at the standposts to drain off waste water. Villagers and other ignorant persons, who ease themselves at places other than those intended for the purpose, are not warned, but are arrested when they have done so. The pathways leading to pilgrims' sheds are uneven, covered with grass and straw, and difficult to walk along at night. It would seem that the four Hindu Municipal Commissioners, who have been appointed by Government to help the management of the fair, were simply consulted regarding the construction of roads, and in no other matters.

ADVOCATE, 15th January 1901.

Delay in the completion of the Gumti Bridge at Lucknow, and the question of the purchase of stores for public works in India.

50. The *Advocate* (Lucknow), of the 15th January, referring to the delay in completing the new bridge over the Gumti at Lucknow, says "The main issue in this connection is the old story of the purchase of stores for public works in this country, in England and at the advice of experts who, whatever may be their claims for special knowledge, are quite innocent of Indian experience. Difficulties therefore crop up every now and then and there is inconceivable delay in the execution of works for public purposes. We are afraid the expert question is carried too far in the India Office. All knowledge and intelligence is claimed for the Secretary of State's advisers in England and even a thin vestige is denied to the officers of the Indian Government on the spot."

NIZÁM-UL-MULK, 16th January 1901.

Death, by suffocation, of four railway passengers in the *dharmsala* at the Railway Station, Moradabad, and the property found with them.

51. The *Nizám-ul-Mulk* (Moradabad), of the 16th January, states that a certain man, with his wife and two children, said to be natives of Sindh, stopped in the *dharmsala* (rest-house) at the railway-station, Moradabad, on the night of the 11th idem. In one of the rooms of the dharmsala they slept during the night, fastening the doors from inside. But as the night was intensely cold, they had provided themselves with a small quantity of charcoal, which they kept burning in the room while they went to sleep, and the result was that all of them were suffocated to death by the poisonous fumes of the charcoal filling the room. In the morning when their dead bodies were taken out, ornaments worth about Rs. 500 or Rs. 600, and clothes valued at Rs. 200 or Rs. 250 were found with them; but, strange to say, that only Rs. 1-2-0 was found in cash on them, although they were evidently well-to-do persons. The District Magistrate would do well to depute a high official to inquire into the true facts of the affair.

NAIYAR-I-ÁZAM, 19th January 1901.

Cow-killing case at Amroha in the Moradabad district.

52. The *Naiyar-i-Ázam* (Moradabad), of the 19th January, alluding to the Amroha cow-killing case (*vide* paragraph 181, page 571 of the Selections No. 47 of 1900), says that judgment has been delivered in the case. After referring to the punishments inflicted on seven accused persons, the other two being discharged, the editor observes that the public is highly satisfied with this just decision. The Magistrate has clearly expressed his opinion in the judgment that the place where the cow was killed being sacred to Pir Ghaib, there can be no objection to sacrificing there cows vowed for the Pir.

SHAHNA-I-HIND, 16th January 1902.

A lace-dealer at Meerut suspected of smuggling goods without paying octroi thereon.

53. The *Shahna-i-Hind* (Meerut), of the 16th January, has heard that an agent of one Hannu, a lace-dealer at Meerut, bought goods (lace) worth Rs. 320 at Delhi, and (on his way back to the former town) stopped at the Muhiuddinpur station, as he probably always did, to avoid paying octroi on the goods he brought

with him. He was however attacked by robbers, (on this occasion) and his goods were looted at Pir Jhund, (as he proceeded on by land to Meerut from the Muhiuddinpur station). Hannu has not reported the occurrence (to the police), probably lest the Municipal Board should become aware of the fact of his regularly smuggling dutiable articles by the contrivance his man adopted on the last occasion. An enquiry should be made into the matter.

Annual report of the Indian Medical Conference at Calcutta.

54. The Hindi *Hindustán* (Kálákankar), of the 20th January, expresses satisfaction that the Indian Medical Conference, of which the seventh session was lately held at Calcutta, has made great efforts in bringing about the introduction of necessary reforms into the Medical Department. It would appear from the annual report of the Conference that sixty thousand men have passed the higher and lower medical examinations since the establishment of the Calcutta Medical College, and have been practising medicine in the different parts of this country. Formerly natives looked upon medical schools as hell, and were averse to receiving education at them, but now Bajpeyi Brahmans and Kshatris of the solar race are to be found under training at such schools. There is no strong desire among native medical students to compete for the M. D. degree, but the reason is not far to seek. The men who obtain that degree are at first appointed Assistant Surgeons on Rs. 100, like others who have passed only the M. B. or the L. M. S. Examination. Some encouragement has been held out by reserving some Civil Surgeoncies for Assistant Surgeons. If M. D.'s, when appointed Assistant Surgeons, began with Rs. 200 as pay, and M. B.'s with Rs. 150, this would be another step in the same direction.

HINDI HINDUSTÁN, 20th January 1901.

Review of the Brindaban municipal expenditure report for 1899-1900.

55. The *Brajvási* (Brindaban), in its combined number for the Hindi months of Ashwin and Kartik, received on the 17th January, in reviewing the Brinadban Municipal expenditure report for 1899-1900, regrets to say that Brindaban is not yet in a position to avail itself fully of the advantages of Lord Ripon's Local Self-Government, owing to its backwardness in English education. There is no native fit for the post of President or Vice-President; and native members have to learn the alphabet of municipal administration under the guidance and control of the present able President and Vice-President. There is only one school at Brindaban in which English is taught, and instruction is given only up to the middle class standard. With a view to encouraging the spread of English education, the editor beseeches the District Magistrate to take steps for establishing another school, which should be affiliated to the Allahabad University up to the Entrance Examination. The population of the Brindaban Municipality, as entered in the municipal report, is 26,000; but according to the last census report the population was 31,611 in 1891. Thus there has been a decrease of 5,611 during the last ten years, which is inexplicable, as the population in every part of the world is steadily increasing. There has been no severe epidemic during the last ten years in Brindaban. The municipal officials would do well to inquire into the matter, and explain the decrease in the population.

BRAJVÁSI.

The use of salt considered by some doctors in America as a means of prolonging life.

56. The *Hindustáni* (Lucknow), of the 23rd January, in a paragraph headed "A new means for prolonging life," refers to the opinions expressed by some doctors and other well known persons in America in favour of the use of salt as being conducive to health and prolongation of life, regrets to say that the consumption of salt in India is less than it should be even according to the minimum standard considered necessary by Government for the preservation of health. The use of salt in insufficient quantities is no doubt responsible for the prevalence of hundreds of diseases, but still no steps have yet been taken to increase the consumption by reducing the price.

HINDUSTÁNI, 23rd January 1901.

Dr. Welldon's sermons on the encouragement of Christianity in India.

57. The *Oudh Times* (Lucknow), of the 24th January, observes :—"After recommending the use of the Bible in Indian schools and boycotting the *nauch* girl from entertainments to Government officials, Dr. Welldon has gone from the land of the Babus and sought refuge in the land of Ramaswamy, leaving all

OUDH TIMES, 24th January 1901.

the " pother " of the consequences to poor Lord Curzon. Of course, Lord Curzon is pious enough not to take a holy Bishop to task for all the mischief of these amiable sermons. But, all the same, the sensation which they have created is as great as it is wide. This sensation would not be at all objectionable in the silly season, when anything, even any horror—except the plague, cholera or small-pox—is almost welcome, as a preventive to dulness. But with the Boer invasion of Cape Colony, Lord Kitchner's stricter Press censorship, and the signature of China on the Joint Note, to talk upon the sensation of the sort to which Bishop Welldon has given rise is not exactly wanted. Besides, it is mischievous in the extreme, at least the sermon about the Government's duty of Christianising India. However much the '*Pioneer*' may try to reassure the public by pouting at the Bishop, the unintelligent Indian cannot but associate the Bishop's enthusiasm in this direction with some mysterious plan the Government may be harbouring. The educated Indian will, of course, dismiss it as something worse than that which it is almost madness to connect the Government with. To us, it seems the sermon has served a good purpose. It has shown positively to what straits the missionaries have now been reduced. Finding their work in India almost impracticable, they have caught hold of an innocent Metropolitan to suggest the last effort by which some good 'haul' can be made. If Bishop Welldon had some more practical experience, His Lordship would have at once refused to be made such a cat's paw of. As it was, his enthusiasm to serve the Cross got the better of his practical judgment."

ADVOCATE, 22nd January 1901.

58. The *Advocate* (Lucknow), of the 22nd January, has a leader, headed "the Orphanage Movement in the Panjáb," from which the following extract is taken :—

Orphanage movement in the Panjáb.

" We regret the question has not attracted as much attention outside the Panjáb as it ought to have done. Perhaps it is because the Panjábis are yet novices in the art of agitation, and do not know how to make themselves heard by the Government of the country. It is a pity the question was rather brought late before the Subjects Committee of the last Congress and it could not rouse sufficient sympathy in the Madras and Bengal delegates to induce the Committee to take up the subject in the Congress programme. But the complaint of the Panjábis is real and is most keenly felt. When the orphanage authorities requested the C. P. and Bombay Governments to make over all the Hindu orphans to the Committee ; when they said that they were prepared to provide for every orphan handed over to them ; to pay his railway fare and bring him to Lahore at their cost ; when they sent testimonials from district authorities certifying to the fact that their institutions were well maintained :—it was unfair of the two Governments to hand the boys over to the missionaries and allow them to be baptised. If the richer classes of Hindus of those Provinces were not prepared to make the sacrifice and to take care of the waifs and strays, what justification was there for passing over the Hindu institutions in favour of the missionary ones ? The refusal of the Bombay and C. P. Governments to give orphans to the Panjáb orphanages has shocked the public feeling. The partiality to the missionary institutions has been taken to be something like a breach of the principle of religious neutrality. We admire the spirit in which the missionaries are working their orphanages : but when our own countrymen show readiness to rescue their own orphans, why should they be handed over to foreigners to be lost to their ancestral religion, if not to the country itself ? Had the Panjábis not been prepared to rescue all the boys, there would have been some room for the haste in Government relieving themselves of the boys ; but to decline to give orphans to Hindus and to hand them over to Christians is, to say the least, scandalous. We think the Government are bound to maintain the orphans till they attain the age of majority, and choose their own religion and calling. If they shirked this responsibility, and, even, with the existence of funds (from the general public), allowed the orphans 'to be proselytised for bread, they failed in the discharge of a very great duty'. In the Government Resolution little has been said of the efforts made by the Panjábis. Our own people outside the province did little either to follow the noble workers or to help them, but the orphans ten years hence will be able to tell how they were not only saved by the band of these Panjáb philanthropists, but much socially elevated. Blessed are they who thus help the cause of humanity, and set an example before their countrymen for emulation. "

59. In noticing the death of Mr. Justice Ranade, the *Advocate* (Lucknow), of the 22nd January, remarks:—"Mr. Ranade was the Professor Dewar of the social reform movement, and his social reform was not limited to prevention of early, and introduction of child-widow marriage, spread of female education and inter-dining and inter-marriage among sub-sections of a caste, but it went further and had a political aspect about it. He aimed at the unification of the Indian races under the ægis of British rule. What the Hindu and Muhammadan rulers attempted to do at the point of the bayonet, English rule does, and more successfully, by means of the civilised arts of education, common law and institutions. The same laws and their administration and English education have done more towards creating the feeling of a nationality among our people than anything else, and none realised it better than Mr. Ranade. Hence his attempt to make this sentiment more than political in working out the destinies of the Indian people. All the shortcomings of British domination in India have this great virtue as a set-off, and like charity, this covers a multitude of sins, of both omission and commission."

ADVOCATE, 22nd January 1901.

Death of Mr. Justice Ranade of the Bombay High Court.

60. The English *Hindustán* (Kálákankar), of the 21st January, says:—"We do think, it is time the people of India took up the question of nautch girls, and did away with an amusement that tends to degrade the morals of all concerned. Lord Curzon, in spite of the appeal of some of the educated gentlemen of India, has declined to interfere; for his principle is to leave alone as far as possible all the customs of the people he rules for our Queen. In all the large towns of India there are large bodies of these companies, and many girls are brought up from their childhood, when they do not know better, to look forward to being nautch-girls. In their eyes it is the acme of pleasure and ambition, and all their life they look forward to the time when they will be entitled to go out and do as their elder sisters have done. It is only after the degradation has been completed that they realise what a life of sin they have led—but then it is too late."

HINDUSTÁN, 21st January 1901.

Question of nautch girls.

III.—LEGISLATION.

61. The following extract is taken from a leader, headed "Economic Legislation," in the *Advocate* (Lucknow), of the 18th January:—"India is pre-eminently a country of extensive agriculture and mineral resources. And in both these aspects of her economic situation the Government of India have not shown the care and attention she deserves. British rule in this country is more than a century and a-half old. Yet we have not got an Agricultural Department to boast of, much less one on the lines of what obtains in Germany, France or America. The post of a Director-General of Agriculture for India was sanctioned about a year ago, but the selection is yet to be made. Naturally the doubt has arisen that the new office is intended for a member of the heaven-born service, and as such it may only add another item of expenditure to India without giving any return for the same. In the meantime, the little activity that hums around our mining districts is sought to be silenced by a mischievous measure on the dictate of parties who are in the background, but, like the foundation of a house, are very powerful in their influence upon the rulers. We move in exalted company in this respect. *Capital*, the organ of mercantile Europeans, is perhaps the last paper to find fault with the ruling race unnecessarily. But as the proposed mining legislation aims a blow at the infant coal industry of India—and the majority of the coalmine-owners are Europeans—our contemporary has taken the trouble to examine the grounds for the introduction of the Indian Mines Bill—that comes up for disposal during this session of the Supreme Legislative Council. The story is old but bears repetition for the sake of our mining labourers. About the nineties of last century some members shed crocodile tears in Parliament for the supposed sufferings of our coolies in the mines of the country. The Secretary of State for India was moved, and sent out an Inspector to look into the state of affairs. Mr. Grundy was not Mrs. Grundy. He came to curse but stayed to bless.

ADVOCATE, 18th January 1901.

Indian Mining Bill.

The unwritten mandate to condemn the mining system of India was thrown to the winds and full support was accorded to the current practice. The Government of Lord Lansdowne were called upon to consider the project for legislation. And in 1892 they gave it their careful attention and abandoned it."

URÚJ-I-MEHR-I-NIMROZ.

62. A correspondent of the *Urúj-i-Mehr-i-Nímroz* (Bijnor), of the 14th January, in continuation of his previous comments on the North-Western Provinces Tenancy Bill, in the last issue, says that "clause (*b*)" (second paragraph) of section 68, nullifies clauses (*a*) and (*b*) of section 57, inasmuch as while these clauses provide for the ejectment of non-occupancy tenants, on the ground of their being tenants from year to year, or of their lease having expired, the former section empowers the court to enhance the rent and allow the tenants concerned to retain their holdings. The greatest benefit that the new Bill is credited with conferring on the zamindár is that he will enjoy full powers of ejectment, &c., over tenants to whom he leases lands for seven years; but section 68 will make the zamíndár altogether powerless in ejecting one tenant from, and putting another into, a holding. Why, this section might even deprive him of his powers to turn out a *thekadár* or farmer of his estate on the expiry of his term. Again, it is not fair that decrees for enhancement of rents should be given at the same rates both in respect to occupancy and non-occupancy tenants, as has been provided for in sections 67 and 68. Suppose a person is willing to pay a rent for a piece of land at a much larger rate than that paid by others for land of similar quality: why should the zamíndár be deprived of this offer, and not freely be allowed to eject a tenant-at-will (on the expiry of his term)? When a decree for the ejectment of a tenant from a holding has been executed (*sic*), there is no reason why he should be allowed to continue in possession of the land till the end of the current agricultural year, as provided for in section 77. Again, no provision has been made in this section for effecting the ejectment of a tenant if he does not give up possession of the land even at the end of the agricultural year. Probably the zamíndár will have to sue the recalcitrant tenant in a civil court for recovery of possession there of, and have to bear all the heavy charges of a civil suit, which he will not be able to recover from the said tenant, destitute as he is (as a rule) to be found. In estimating the amount of compensation to be granted to a tenant for an improvement he has made in a holding, consideration is to be paid to the probable duration of the effects of that improvement, among other things. This is a severe provision. Suppose a tenant constructs in his holding a masonry well, which is likely to exist permanently: will the zamíndár have to pay, as compensation, a larger amount, than even the very cost of the well, whose effects will be permanent? Again when a tenant is ejected from only a portion of a land, so that he can make use of the well in the other portions of the land he continues to occupy, he should have no claim for compensation. Similarly, when a number of tenants have jointly built a masonry well, any one of them turned out of his holding should receive no compensation for it, the remaining tenants having power to refuse the use of the well to a new comer in place of the ejected tenant. In section 100, there should be placed no limit on area, some soils being richer and others less productive. Similarly, the maximum amount of the annual rent specified in that section should be raised to Rs. 100. In clause (6) of section 122, for the words "within one week after the day on which the award was made" should be substituted "within one week after the day on which the parties are informed of the award." A tenant "should not be allowed to remove the produce without any interference on the part of the landholder (*sic.*)" until it is divided, as is done in section 123.

The North-Western Provinces Tenancy Bill.

THE SAME.

63. The same correspondent of the *Urúj-i-Mehr-i-Nimroz* (Bijnor) of the 21st January, continuing to comment on the North-Western Provinces Tenancy Bill, says that the punishment provided in section 125, in the event of a landholder failing to give all the particulars, specified therein, in a receipt for rent paid him by a tenant, is too severe. This section should, at least, be modified so far that the punishment laid down there shall not be carried out unless dishonest intentions are proved against the landholder concerned. Clause (*c*) of section 138 is a new provision altogether, and will seriously interfere with the realization of rent from tenants

The North-Western Provinces Tenancy Bill.

by the landholder. Suppose a distraint is made of the sugarcane crop of a tenant by the landholder in satisfaction of his instalment of rent due in November, no further distraint of the same produce can be made for January and February instalments, though sugarcane forms the most valuable and staple autumn crop. By section 137 the entire produce of a land held by a tenant is to be deemed to be hypothecated for the rent payable in respect thereof; but clause (*c*) of section 138 does not allow "any produce, of the whole or any portion of which a previous distraint has been made" to be distrained again. Clause (*c*) of section 139 is unfair: so long as a tenant has not yet removed to his house the produce of the land under his cultivation, it should be held liable to distraint, whether it is only just reaped or "stored." The limitation made, in paragraph 2 of section 141, of the hours of the day between which a landholder can distrain the produce of a tenant is not fair: the latter may remove the produce from the field at night when it cannot, under this paragraph, be distrained. The *Amín* or officer authorized to sell distrained property is seldom to be found at his usual residence or the tahsíl, and hence "an Assistant Collector, 2nd class, or the Naib Tahsíldar" (*sic*) should be empowered to receive applications for sale of distrained products, and not the former official, as is provided for in section 146. The words "immediately after the distraint (of property), and before the *service* of the notice of sale" occurring in section 151, are inconsistent with the provisions of section 149, it being quite possible that the tenant concerned may learn of the distraint only on the service of the notice of sale: and in that case it will be impossible for him to institute a suit, contesting the demand of the distrainer, before the service of such a notice on him. The surety referred to in section 152 should be such as the court may consider reliable. In section 157, the deficiency in price fetched on the re-sale of a distrained property, in case the first purchaser fails to pay up the price at which he bought it, should be held realizable from the first purchaser, and not from "the defaulter (*sic.*)," as stated therein. In section 159, it should be provided that if the demand of the landholder is not fully satisfied by the sale of the distrained property of a defaulting tenant, a decree for the balance should be given to the former, who may realise the same by enforcing its execution. Provision should be made for the punishment of the officer holding the sale of any distrained property, whose report, regarding the non-receipt of the notice of sale by the tenant whose property has been distrained, turns out to be incorrect; otherwise it is to be apprehended that he might make a false report (for some consideration received from the tenant?) In section 162—which provides that if the landholder, who distrained the property of a tenant, has his demand satisfied by the latter, before the sale of that property, but does not inform the sale officer of it, and the latter goes, all the same, to the place where the sale of the said property is to be held, the charge of one anna on the estimated value of the property will be made, "on account of costs"—an addition should be made to the effect that "when he fails to give the intimation to the sale-officer, notwithstanding that there was time enough for him to do so." When a suit instituted to contest the demand of a distrainer has been rejected, proclamation for the sale of the distrained property should be published, without the distrainer being required to apply for the purpose, as is done in paragraph (2) of section 163. In paragraph 2 of section 168, provision should be made for the expenses of the distraint, the suit for contesting the demand, &c. being added in the decree given for the balance of the demand that remains due after the sale of the distrained property. In section 165, a person claiming as his own, property which has been distrained for arrears of rent alleged to be due from any *other* person, should not be bound to institute a suit against the distrainer within the same period as is fixed for a defaulting tenant whose (own) property has been distrained for an arrear of rent. This claimant may not know when the property in question was distrained, and hence he should be held free to institute a suit claiming the property within any time before the sale thereof. An addition should be made to section 170 to the effect that a decree-holder who has caused the attachment of the produce of a tenant through a *Revenue (sic)* or Civil Court, shall be entitled to institute a suit to contest the demand of the landholder who has distrained the same property in alleged satisfaction of an arrear of rent. This will prevent a collusion between the landholder and the tenant, the latter permitting the former to have his produce sold in satisfaction of a fictitious arrear of rent, to frustrate the claim of the decree-holder. Clause (*k*) of section

172 would seem to imply that suits by the heirs of a deceased co-sharer against the heir of a deceased lambardár will not be heard by a Revenue Court: but it is not fair; such suits as their ancestors could file in Revenue Courts, they should also have right to file in those courts. No clauses answering to the most needful provisions of clause (*c*) of section 93, section 7 (*sic*), relating to suits filed for partition of land, clauses (*b*) and (*g*) of section 95 of Act XII of 1881 have been embodied in section 172 of the present Bill, which it is most important should be done.

Al Bashír, 21st January 1901.

Intended legislation by the Government of India to provide greater comfort and ease in ships to Mecca pilgrims.

64. *Al Bashír* (Etáwah), of the 21st January, states that the Government of India has prepared a Bill, providing for the greater ease and comfort in ships to Mecca pilgrims. The only condition required of an intending pilgrim before he can be taken on board a ship is that he should have with him a sufficient amount of money to pay his voyage to, and back from, the Hedjaz. This condition is perfectly fair and just: pilgrimage not being binding on a Muhammadan who has not the means to meet the expenses, and will entail much trouble and distress on such a person. The Muhammadan community should thank the Government that it is so anxious to provide for them facilities and ease in the discharge of their religious duties, and in other matters.

IV.—Education.

Sahífa, 19th January 1901.

Suggestions made by the *Sahífa* for the consideration of the Director of Public Instruction.

65. The *Sahífa* (Bijnor), of the 19th January, referring to the recent visit of the Director of Public Instruction to Bijnor, asks the gentry of the district if any of them saw him and discussed educational matters with him. The editor urges that the course in Mathematics in Anglo-Vernacular schools should be less than in Vernacular schools, inasmuch as the students in the former have to spend a large portion of their time in getting up English books, and that Headmasters should be empowered to give double promotion to boys who are exceptionally clever during the year.

Advocate, 15th January 1901.

Course of study for the B. A. Examination of the Allahabad University.

66. Writing on the subject of Science and Mathematics in the B. A. Examination, the *Advocate* (Lucknow), in its issue of the 15th January, remarks:—"In the November number of the *Allahabad University Magazine* the editor supports the striking off of Physics and Chemistry from the list of subjects that could be taken up for the B. A. Examination, on the ground that the teaching and the laboratories were not of the same standard in all colleges. His own college no doubt has got the best laboratory in these provinces. But what about the teaching? The editor "would have been glad if Mathematics had been struck out as well." The teaching of the small amount of Mixed Mathematics prescribed for the B. A. Examination does not require a costly laboratory. So it seems to us that he considers most of the Mathematical Professors in our colleges incompetent to teach that subject. They are perhaps not as learned as he. But what are his grounds for considering them incompetent to teach the B. A. Mathematical course?"

Al Bashir, 21st January 1901.

A complaint regarding the kind of examiners generally appointed for the English Middle examination in the United Provinces.

67. *Al Bashír* (Etáwah), of the 21st January quotes an extract, which the *Riyáz-ul-Akhbár* has taken from an Anglo-Indian paper, in which the writer complains that during the (last) three years, the total number of examiners appointed for the (English ?) Middle Class Examination in the United Provinces was 93, of whom 24 were students of a particular college, another 24 (*sic.*) teachers of the same college, and 25 residents of Allahabad. A teacher of a private school has been an examiner continuously for the last six years, "on account of his relationship" (with a high educational authority?). Why, there are as many as 23 persons who have been appointed examiners again and again during the last six years. Some of the examiners appointed are clerks, pleaders and even Munsifs. The editor does not know how far the complaints made are correct. It is strange that such jobbery and favouritism should be practised under the *règime* of Sir Antony MacDonnell. An enquiry is urgently needed into the system under which the Middle and Entrance Examinations are generally conducted. It is high time that the present system be

overhauled, so that more competent and experienced persons be appointed examiners, and such questions, set as will test the attainments and proficiency of candidates, and not merely test their power of cramming.

68. *Ál Bashír* (Etáwah), of the 14th January, stating that the Hon'ble Nawáb Muhammad Faiyaz Ali, Khan Bahadur, did not attend the last Session of the Muhammadan Educational Conference also, as he did not any of the previous ones, facetiously observes that, though he is President of the Aligarh Muhammadan College Committee, it cannot probably be his duty to go about asking, "like a beggar," for subscriptions for the late Sir Saiyad Ahmad Khan Memorial Fund or for the College itself, or to take part in the Conference in question, which has been established to instruct and enlighten the Muhammadan public (as to the need for extending education among them ?). Sir Saiyad Ahmad Khan did not think the appointment of a permanent President for the College Committee necessary at all; and the editor challenges the College Trustees to point out what need has there now arisen for the appointment of such an official, or what good the college has derived from its present President, or what injury will it sustain if he be removed from his post (by abolishing it).

AL BASHIR, 14th January 1901.

The present President of the Muhammadan College Committee at Aligarh.

69. *Ál Bashír* (Etáwah), of the 21st January, complains that the Hon'ble Nawáb Muhammad Faiyaz Ali Khan has constructed certain bath-rooms at such a site on the premises of the mosque attached to the Muhammadan College at Aligarh as is quite inconsistent with the Muhammadan religion, and with sanitary and engineering principles. The editor will defer to mention the fund out of which the bath-rooms have been erected to a future issue; but would like to be informed at present as to whether the Nawáb has erected them with the consent of the (other) Trustees of the College, or done so on his own authority. In the latter case, the editor would like to know which of the College Trustees' Rules empowers him to construct such works on the college premises, according to his own sweet will.

AL BASHIR, 21st January 1901.

Construction of certain bath-rooms on the premises of the mosque attached to the Muhammadan College at Aligarh.

70. The *Express* (Lucknow), of the 24th January, says :—"Many people see, but few are ready to act in the way which reason and common sense point out. To Mrs. Annie Besant is due indeed the credit of making a move which is undoubtedly in the right direction. Few things are more obvious than the pernicious practice which gives us a crop of young men every year just finishing their education with a growing family of two or three children. To talk of energy, public spirit or ambition would be nothing short of sheer mockery of their miserable plight. Mrs. Besant has begun the reform at the Central Hindu College, Benares, by refusing admission to the Middle Division of the school on and after 1st March (next) to any married boy. The rule will be extended to the upper divisions in time. The English monitorial system is also to be partially introduced in the school, and is already working in the boarding-house. Nothing could be more desirable than to find Indian parents appreciating the reason of this good measure and putting a curb to their eagerness for enjoying the luxury of a child daughter-in-law—a luxury which is too dearly bought, considering it to be purchased at a price not less than the sacrifice of all prospects in life of their children, involving them and the country in misery and ruin."

EXPRESS, 24th January 1901.

Refusal of admission of married boys to the Middle Division of the Central Hindu College at Benares.

V.—POST OFFICE.

71. In reviewing the Annual Administration Report on the operations of the Post-Office, the *Oudh Times* (Lucknow), of the 16th January, writes :—"Whatever may have been done in other places to improve the delivery system, all that we can say is that there is still much room for improvement of the system in Lucknow. So far as the native town is concerned no improvement in this direction is perceptible. Two important mails arrive at Lucknow in the evening, and although the people in the Civil lines get the additional benefit of a delivery of letters arriving by one of the evening mails, besides five other deliveries during the day, the native population has to remain content with only three deliveries

OUDH TIMES, 16th January 1901.

Review of the Indian Post-Office Report for 1899-1900.

in the day. We may well ask why Lucknow, which is the fourth city in India, should not have the benefit of a continuous delivery which has been so successfully tried in the Presidency towns. As to the scheme of decentralization of the Comptroller's office, we are sorry to say that the Government has made a great mistake by sanctioning it. It has not only caused a great deal of hardship to the majority of the employés, but has led to a vast and needless increase of correspondence and much waste of time in the disposal of matters requiring urgent settlement owing to the offices being situated so far apart from each other. As the scheme has proved expensive and disadvantageous from every point of view, we hope that no time will be lost in ordering a reversion to the old arrangement, for it is never too late to mend."

NIYAR-I-AZAM, 19th January 1901.

Issue of bad rupees by the Post Office at Moradabad in payment of money-orders.

72. The *Naiyar-i-Azam* (Moradabad), of the 19th January, complains that some of the rupees offered by money-order peons at Moradabad in payment of money-orders are soldered, dumb or doctored ones. The editor for one has to return five or six such rupees to the peons every week. Hence it may be assumed that a large number of such coins are put into circulation by the Post Office. Probably the money-order peons have to bear some loss every day owing to the issue of such coins to them. The authorities should see that good coins are supplied by the Government Treasury to the Post Office.

VI.—RAILWAY.

THE SAME.

A Station-Master on the Oudh and Rohilkhand Railway accused of objectionable proceedings.

73. The *Naiyar-i-Azam* (Moradabad), of the 19th January, puts a number of questions to the Oudh and Rohilkhand Railway authorities regarding the alleged objectionable proceedings of a station-master (at Moradabad?) on that line. In these questions the editor insinuates that the station-master does not allow persons to whom he owes a grudge to enter the station, does not exercise proper supervision over his subordinates, makes no payment for the articles he takes from the shopkeepers at the station, uses hackney-carriages, which ply at the station, free, and so forth.

THE SAME.

A complaint regarding cushions in the intermediate class carriages on the branches of the Oudh and Rohilkhand Railway.

74. A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 19th January, complains that the cushions in the intermediate class carriages on the Delhi-Moradabad and the Aligarh Branches of the Oudh and Rohilkhand Railway are very dirty and worn out, and urges that they should be replaced by new ones or removed. There are only two intermediate class compartments in each passenger train. This accommodation is inadequate. There should be a whole intermediate class carriage, one compartment being reserved for females.

VII.—LOCAL MISCELLANEOUS.

THE SAME.

The *Globe's* attack on Mr. Tilak.

75. The following is an extract from the *Express* (Lucknow), of the 16th January:—"The peculiar delight which a section of the Anglo-Indian Press take in maligning the Native Press of India is a circumstance which cannot be too highly deplored. The length to which this feeling is apt to mislead the judgment of that press might be gathered from the attack so recently made by the *Globe* against Mr. B. G. Tilak. In this view, the happy termination of the case which Mr. Tilak brought against the *Globe* must be considered as a distinct victory to the Native Press."

BHARAT JIWAN, 21st January 1900.

A fire at Benares and the Water Works.

76. The *Bhárat Jiwan* (Benares), of the 21st January, in its supplement, referring to its comments in its issue of the 7th idem, on the alleged neglect of the water works management at Benares in supplying water on the occasion of a recent fire, observes that it would appear from the *Pioneer* that the information of the fire reached the Works at 1-30 P. M. when the engines are stopped for an interval, and most of the men are away for their meals. However, the pumps were set agoing within ten minutes, but the fire had been extinguished in the meantime.

Thus it would seem that the water-works management is not to blame, the delay being due to the absence of the men at the time. Some men should always be present at the Works so that there may be no delay in the supply of water on such occasions.

77. The *Naiyar-i-Azam* (Moradabad), of the 19th January, complains that *ghi* (clarified butter) sold at Moradabad is largely adulterated with the fat of animals, and asks the Municipal Secretary to give his attention to the matter.

Sale of adulterated *ghi* at Moradabad.

NAIYAR-I-AZAM, 19th January 1901.

78. The *Oudh Akhbár* (Lucknow), of the 22nd January, referring to the fact of 90 per cent. of the people of India being cultivators, who are steeped in poverty, and die by thousands whenever a drought occurs or a harvest fails, urges upon the educated, enlightened and well-to-do natives to start factories broadcast all over the land, so that they may be able to produce here all the necessaries of life, which they at present have become accustomed to receive from abroad: mere political agitation will not help them in ameliorating the condition of their fellow-countrymen.

Need for starting factories broadcast in India.

OUDH AKHBAR, 23rd January 1901.

ALLAHABAD:
The 29th January 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 5 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 2nd February 1901.

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I.—Political and Foreign.

1. The *Oudh Times* (Lucknow), of the 26th January, in noticing the death of the Queen-Empress says:—"To the people of India the grief or the regret that is being felt cannot but be genuine. To the masses, the constitutional system of British rule is worse than a farce. To them it means nothing: they cannot understand what it means. To the half-educated it is almost the same, while to even the intelligent and educated Indian, Government by Parliament does not mean either anything very useful or beneficial. Only one impression is the result: it fails to make an impression. The Hindu, in especial, believes in personality as a power, and an impersonal power, however mighty it may be, conveys no meaning. To the average Indian, therefore, the Government of India or the Parliament meant Her Majesty the Queen-Empress. It was to Victoria that they have all along attributed the might as well as the glory of British rule. She had been associated, and will still remain associated in their minds, with all that is good and kind and motherly. The King to the oriental is the father of his people and a Queen their mother. Queen or Empress Victoria was their *ma-bap* as well as *sirkar*. To the personality of the Queen their devotion has ever been directed. The Viceroy or the Governor or the Lieutenant-Governor they have looked upon as great or little Dewan, and although they have never been lacking or unprepared in exhibiting their innate loyalty to the royal representative, from the Viceroy down to the Collector *sahib*, they knew that it was the Maharani who was the mistress of their destinies. Who has fed the famished?—the Maharani. Who protects their life and property?—the Maharani. Who protects their religions?—the Maharani. They had never cast their eyes upon that Maharani, but all the same, they sang her praise or *Jai* and prided upon her prowess with elated heart. *Jai Sarkar Bahadur ki Jai!*—meant the Maharani. To Victoria, Empress of India, the Indian heart has hitherto thrilled or throbbed in joy or sorrow.

Oudh Times, 26th January 1901.

Death of the Queen-Empress.

2. The *Oudh Times* (Lucknow), of the 27th January, in a leader headed "The Empire's Sorrow," says:—"The Empire has been suddenly plunged into sorrow. One single life's cord has been snapped and millions upon millions mourn that life's loss as soon as it has been known. Such is sympathy which alone makes the whole world kin, sympathy which draws the greatest to the lowest, the purest to the vilest, and even the impossible within the range of the possible. And what is it that draws sympathy? Individuality—good individuality. The sovereign who now lies low and cold in her palace in Osborne possessed this good individuality in a rich measure. Judged from the lives of present-day sovereigns, her's was an almost ideal life. Queen, Woman and Wife, she was so original, so very natural, so blameless! In this age of downright artificiality, she was so very much real. Aye, that reality, which is now such a rarity—reality which lies so deep down in external or internal nature,—that reality Queen-Empress Victoria possessed. In speech or thought or action—it peeped through her. That was the Majesty, of Her Majesty, that was what her own people were drawn by to her throne in homage, that was what made the fast diminishing loyalty of her home subjects leap into new and vigorous life. As daughter, Queen, wife, mother, friend and guardian Victoria was so real. That was the individuality in Victoria which made her so loved by the world, the whole world, and adored by her subjects the world over. No wonder in its grief at her loss her Empire is now disconsolate."

The article concludes with the remarks: "Such was, in brief, the Empire's mother, Queen-Empress Victoria, so gracious, so pure-minded, so sincere, so large hearted and whose sudden demise has made the Empire shed such bitter tears. Such another sovereign the Empire is not likely to see on the throne for centuries to come, and the Empire's sorrow is therefore really keen."

Oudh Times, 27th January 1901.

The same.

BHARAT JIWAN, 28th January 1901.

3. The *Bhárat Jiwan* (Benares), of the 28th January, which is black bordered, says that the melancholy news of Her Majesty the Queen-Empress' demise has cast a gloom over more than half the globe. The natives of India are simply overwhemled with grief. Twenty-eight million children of the soil have been deprived of their Mother Empress, who was their only support, by the cruel hand of death, and rendered motherless. Her Majesty was no ordinary mortal, but undoubtedly had some divine nature in her, as is evident from the events of her life.

The same.

RIYÁZ-UL-AKHBÁR, 24th January 1901.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th January, expressing grief at the death of Queen Victoria, observes that as Her Majesty always had words of love and sympathy for the poor people of India, her demise must move their hearts most deeply indeed. It is trusted that the British Royal Family and the British Government will consider it a legacy of Her Majesty to bear the same sympathetic (and kind) attitude towards the people of India as she herself always did. "But it is difficult to re-assure ourselves on this point, or to repress our tears on this sad occasion. We should, however, restrain our own grief, and pray God to enable the Royal Family to have patience and be comforted at this critical time (of their most severe bereavement)." [In another place, the editor states that he has received information that Mr. Mubarak Ali Shah, a *raís* of Nonáwan (Niawan ?) in the Gonda district, distributed wheat worth Rs. 20 to the poor, on receipt of the intelligence of Her Majesty's death. The *Oudh Akhbár*, in a supplement dated the 28th January, publishes a notice, issued over the signatures of Khan Bahádur Mirza Abbas Ali, Babú Sanwal Das, Deputy Collector, and four other gentlemen, inviting the public to attend a meeting to be held on the 27th idem for the purpose of expressing grief at the death of the Queen-Empress. It was resolved to convene this meeting at a private meeting held on the 25th January, when it was decided to display black flags (at conspicuous places in the town), and a small subscription too was raised to meet the expenses of the proposed public meeting.]

The same.

JÁMI-UL-ULÚM, 28th January 1901.

5. The *Jámi-ul-Ulúm* (Moradabad), of the 28th January, expresses profound grief at Her Majesty's death, and bestows high praises upon her. No sovereign in the world has been so successful and popular. Her Majesty bore an unblemished character. She readily granted such political rights to her British subjects as other nations failed to obtain from their sovereigns after waging bloody civil wars. She did not adopt the policy of retribution after the Mutiny of 1857, which was recommended to her by her Ministers, but showed mercy to the people.

The same.

URÚJ-I-MIHR-I-NIMROZ. 28th January 1901.

6. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 28th January, says that the news of Her Majesty's death has overwhelmed the people with grief. No sovereign on the face of the earth could aspire to an equality with her. She possessed an empire on which the sun never sets. Her Viceroys and Governors rule over territories as wide as those possessed by Alexander and Dara. The editor publishes some stanzas of Urdu poetry expressing regret at the melancholy event.

The same.

KÁYASTH HITKÁRI, 1st February 1901.

7. The *Káyasth Hitkári* (Agra), of the 1st February, publishes a picture and an obituary notice of Her Majesty, observing that the news of the melancholy event is the most painful of its kind and must have moved every man to tears. The editor highly praises Her Majesty for her good qualities and refers to the great progress which England has made and to the advantages which Indians have enjoyed during her rule.

8. The *Káyasth Conference Gazette* (Lucknow), of the 30th January, noticing Her Majesty's death with deep sorrow and regret, both in prose and poetry, remarks that the people of India never before enjoyed such peace as they did under Her Majesty's rule, and sympathises with the Royal Family in their bereavement.

KÁYASTH CONFERENCE GAZETTE, 30th January 1901.

The same.

9. The *Safir-i-Qaisar* (Rae Bareli), of the 30th January, expresses deep regret and sorrow at the death of the Queen-Empress, and remarks that the befalling of such a calamity in the very beginning of the 20th century damps the hopeful spirits of the natives of India, with which they had welcomed the new century.

SAFIR-I-QAISAR, 30th January 1901.

The same.

10. The *Devanágri Gazette* (Meerut), of the 25th January, says that, as Her Majesty loved her subjects as a mother does her children, there is no bound to the grief of the people in India at her death. They have been able to make great progress under her enlightened rule owing to the spread of English education.

DEVANÁGRI GAZETTE, 25th January 1901.

Death of the Queen-Empress.

11. The *Rájput* (Agra), of the 31st January, expresses grief at Her Majesty's demise, and observes that Her Majesty shared the pleasures and sorrows of her subjects, and prays for the peace of her soul.

RÁJPUT, 31st January 1901.

The same.

12. The *Oudh Akhbár* (Lucknow), of the 30th January, states that the Musalmans at Fatehgarh held a meeting on the 23rd idem, to express their sorrow at the death of the Queen-Empress, and sent telegrams of condolence to the Viceroy and the Lieutenant-Governor. A similar meeting was held at Chhibramau on the 24th January which was attended by all classes of the people. Several speeches expressing deep sorrow at Her Majesty's death were made.

OUDH AKHBAR, 30th January 1901.

Meetings of mourning held in the Farukhabad district at the death of the Queen-Empress.

13. The *Nizám-ul-Mulk* (Moradabad), of the 24th January, appearing in black paper, expresses profound grief at the death of Queen-Empress Victoria, and states that a crowded public meeting was held in the Town Hall at Moradabad on that day when the District Magistrate referred to the demise of Her Majesty in most feeling terms. Her Majesty had reigned longer than any other English sovereign known to History. India received very many blessings during her reign, so that the Indians can never lament her death too much. Her reign, which was a most glorious one, proved also extremely blessed to all her subjects, for whom she had full sympathy. But alas! she has departed from this world. "O Lord! what ruler of the world has gone away, the mourning for whom has extended from England to India?" How is it possible for "us" to suppress "our" tears, or grief, when Her Most Gracious Majesty, who so much loved her people, has breathed her last? The Queen, who was "our" sovereign and soul, is gone, and has thereby left "our" bodies, as it were, lifeless. [The *Sahifa* (Bijnor), of the 26th January, observing that, though Her Majesty never paid a visit to India, still the natives have been extremely loyal and devoted to Her Majesty, on account of her great affection and kindness towards them, states that when the news of Her Majesty's death reached Bijnor on the morning of the 24th January, the whole town was plunged into deep sorrow, and all business was suspended, all the shops, &c., being closed. Both the Muhammadan and the Hindu communities held separate meetings on the same day, to express their sorrow at the death of Her Majesty. The Zanana Mission ladies bitterly wept on hearing the sad news, beating "their heads." The editor expresses his sincere condolence with the British Royal Family on their present heavy bereavement. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th January, gives an account of a meeting which was held at Gorakhpur,

NIZÁM-UL-MULK, 24th January 1901.

Meetings held to express grief at the death of Queen-Empress Victoria.

in the evening of the 23rd idem, expressing sincere grief at the death of the Queen-Empress, whose reign was so glorious and blissful to all classes of her subjects. The natives of India have been proud to be the subjects of such an illustrious and kind sovereign as Her Majesty. All the shops in the town were closed on the 23rd January, and signs of grief were visible everywhere.]

SAFIR-I-QAISAR, 30th January 1901.

Meeting held at Rae Bareli to mourn the death of Her Majesty the Queen-Empress.

14. The *Safir-i-Qaisar* (Rae Bareli), of the 30th January, gives a touching account of a meeting held on the 25th January, in the Town Hall of Rae Bareli, under the presidency of Kunwar Bhárat Singh, District Judge, to mourn the death of Her Majesty. The hall was filled with people and a condolatory telegram was despatched direct to the Secretary of State for India at the end of the meeting.

OUDH AKHBÁR, 31st January 1901.

A meeting at Hamirpur to express sorrow at the death of the Queen-Empress.

15. The *Oudh Akhbár* (Lucknow), of the 1st February, publishes an account of the meeting held at Hamírpur on the 24th ultimo. to express sorrow at the death of the Queen-Empress. The Civil Surgeon, in the absence of the District Magistrate on tour, presided over the meeting. Several speeches were delivered and verses recited, recounting the manifold blessings of Her Majesty's reign, and expressing a sense of severe loss in her lamented death. Food-grains were distributed to the poor on the occasion. [The editor also publishes notices of similar meetings held at Moradabad, Pilibhít, Dinapur, Jais in the Rae Bareli district, Kaimganj in the Farukhabad district, and of a small Muhammadan meeting held at the house of Saiyid Zahid Husain, a retired Deputy Collector, at Allahabad.]

AL BASHIR, 28th January 1901.

Meetings at Etáwah to express sorrow at Her Majesty's death.

16. *Al Bashir* (Etáwah), of the 28th January, briefly notices the various meetings which the Arya Samajists, Hindus and Musalmáns held, both separately and jointly on the 25th, 26th and 27th idem, at Etáwah, at which they expressed their heart-felt sorrow at the death of the Queen-Empress. The editor also refers to the meetings which the Muhammadans have held in the different parts of the country to deplore the death of Her Majesty.

OUDH AKHBAR, 31st January 1901.

A meeting of the Afghans at Aligarh to express their sorrow at the death of the Queen-Empress.

17. The *Oudh Akhbár* (Lucknow), of the 31st January, states that the Shirwani Afghans (recently) held a meeting at Aligarh at the house of Haji Muhammad Ismail Khan, *rais* of Datauli, where they decided to send, and transmitted accordingly, telegrams of condolence to the Viceroy, and the Lieutenant-Governor of the United Provinces on the death of the Queen-Empress Victoria, offered prayers for the salvation of Her Majesty, and the well-being and prosperity of her successor and the Royal Family. The Afghan *raises* present at the meeting also closed all the markets, and stopped entire business in their respective estates on the day of the meeting.

OUDH AKHBÁR, 31st January 1901.

A meeting at Chandausi in the Moradabad district to express grief at the death of the Queen-Empress.

18. The *Oudh Akhbár* (Lucknow), of the 31st January, states that as soon as the news of the Queen-Empress' death reached Chandausi in the Moradabad district, on the 23rd idem, all business was stopped, offices, courts and shops being at once closed, and a meeting was held in the afternoon, at which sorrow was expressed at the lamented death of Her Majesty, a telegram of condolence sent to the Viceroy, and prayers offered to God to give Her Majesty a place in Paradise, and console the hearts of the members of the Royal Family whom she has left behind.

NAÍYAR-I-AZAM, 26th January 1901.

A condolence meeting at Moradabad on account of the death of the Queen-Empress.

19. The *Naíyar-i-Azam* (Moradabad), of the 26th January, observing that the great acquisitions of territory made to the British Empire during the reign of the Queen-Empress, capitally tallied with her name, Victoria, gives an account of a crowded meeting held in the Town Hall at Moradabad on the 24th idem under the presidency of the District Magistrate to express

grief at the death of Her Most Gracious Majesty. Speeches were made and elegies composed for the occasion were recited, expressing deep sorrow at the sad event. The meeting also resolved to found, in memory of Her Majesty, a permanent fund for providing food to the poorer classes of patients in the Female Hospital at Moradabad. [In another place, the editor publishes an Urdu poem, which one Kazi Shaukat Husain Khan composed, and read at the above meeting. The Kazi referring to the general mourning observed at Moradabad on account of the most serious loss the world has suffered in the demise of the Queen-Empress, expresses his grief, concluding with a prayer for the prosperity of the Royal Family. May the fortune of Her Majesty's descendants be as prosperous as she made her subjects happy during her reign! May the Royal Family enjoy the protection of God as long as the term "eternity" survives in the world!]

Death of the Queen-Empress and public meeting at Moradabad.

20. The *Ain-ul-Akhbár* (Moradabad), of the 28th January, says that Her Majesty's death cannot be too deeply lamented by the people. Her Majesty is entitled to the first place among the sovereigns in the world. She took a motherly interest in the welfare of her subjects. There has been remarkable progress in all branches of science and learning in her time, and her troops were victorious wherever they went. The editor gives proceedings of the Town Hall meeting, held on the 24th January, under the presidency of the Collector, to express regret at the melancholy event.

AIN-UL-AKHBÁR, 28th January 1901.

A meeting held at Barhaj in the district of Gorakhpur to express sorrow at the death of the Queen-Empress.

21. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th January, gives an account of a public meeting which was held on the 24th idem at Barhaj in the Gorakhpur district, under the presidency of a European missionary gentleman, to express sorrow at the death of the Queen-Empress. The meeting was attended by about 1,000 persons, and touching speeches made, and verses read on the occasion, lamenting the sad event.

RIYAZ-UL-AKHBÁR, 28th January 1901.

Meetings held at Najibabad, Mandawar and Etah to express grief at Her Majesty's death.

22. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 28th January, on the authority of correspondents, says that at Najibabad all business was stopped by traders and black flags hoisted at the tahsíl, police-station, municipal office, and the school on the 23rd idem, as soon as the melancholy news of Her Majesty's death was received. The teachers and the students of the school assembled at the school at midday under the presidency of the Headmaster. The meeting resolved that the people should wear crape, and forwarded a telegram of condolence to the Lieutenant-Governor. Another public meeting was held on the premises of the Municipal office, and telegrams expressing grief were sent to the Lieutenant-Governor, the Commissioner and the Collector. The Hindus and Musalmáns of Mandáwar (Bijnor) met on the 25th January, and speeches suited to the occasion were made by the tahsíldár, the proprietor of the *Zamindar-wa-Káshtkar* journal and other gentlemen. Food was distributed to the poor according to the native custom. All the public offices and shops were closed at Etah; and a public meeting was held at the Town Hall in the afternoon to express grief at Her Majesty's death. The meeting despatched telegrams of condolence to the Viceroy and the Lieutenant-Governor.

URÚJ-I-MIHR-I-NIMROZ, 28th January 1901.

A public meeting at Fatehpur to express sorrow at the death of the Queen-Empress.

23. The *Nasim-i-Hind* (Fatehpur), of the 27th January, states that on the 25th idem a crowded public meeting was held at Fatehpur, at which the District Magistrate and others expressed sorrow at the death of the Queen-Empress. Verily Her Majesty's rule was extremely illustrious and blessed, and "we" can hardly ever forget her.

NASIM-I-HIND, 27th January 1901.

A public meeting at Lucknow to express grief at the death of the Queen-Empress.

24. The *Oudh Akhbár* (Lucknow), of the 1st February, gives an account of the meeting which was held in the Victoria Park at Lucknow on the 27th ultimo, under the presidency of Mr. Ross Scott, the Judical Commissioner of Oudh, to express sorrow at the death of the Queen-Empress. The meeting was a thoroughly representative one, and several speeches were

OUDH AKHBÁR, 1st February 1901.

made, and verses composed for the occasion recited, in which references were made to the great virtues of the Queen-Empress, and the blessings of her reign, and prayers were offered for the salvation of Her Majesty, and for long life and prosperity of her successor, King Edward VII.

OUDH AKHBÁR, 31st January 1901.

A meeting held at Rudauli in the Bara Banki district to express sorrow at the death of Her Majesty.

25. The *Oudh Akhbár* (Lucknow), of the 31st January, states that on the 24th idem the *Anjuman-i-Tahzib* held a public meeting at Rudauli in the Bara Banki district, where they passed resolutions expressing their heart-felt sorrow at the death of Her Majesty, and the desirability of all persons wearing black clothes or crape on their arms for at least a week.

HINDUSTÁN, 30th January 1901.

Public meeting held at Kálákankar in the Partábgarh district to express grief at Her Majesty's death.

26. The Hindi *Hindustán* (Kálákankar), of the 29th January, publishes the proceedings of a crowded meeting held at Kálákankar on Friday last to express sorrow at the Queen-Empress Victoria's death. Rája Rampal Singh, who presided on the occasion, made a very touching speech which was listened to in silence. The meeting resolved to despatch telegrams of condolence to the Viceroy and the Lieutenant-Governor.

CAWNPORE GAZETTE, 23rd January 1901.

Public meetings held at Cawnpore to express grief at Her Majesty's death.

27. The *Cawnpore Gazette*, of the 23rd January, says that as soon as the District and Sessions Judge of Cawnpore received the sad news of Her Majesty's death on the 23rd idem he closed his court and gave intimation to other local officials. The melancholy intelligence spread like wild-fire in the town, and all the public offices, mills and shops were closed in no time. A local Muhammadan association, called the Akhwan-us-Safa, met in the afternoon, and recorded a resolution expressing deep regret at the sudden demise of the Queen-Empress, under whose benign rule the Musalmans of India enjoyed innumerable blessings. Copies of the resolution were telegraphed to the Lieutenant-Governor and the Viceroy. This meeting was followed by a general public meeting at the Theatre Hall, and all classes of the community were represented. Mr. Sanders, Judge, presided, and resolutions were passed by the meeting expressing grief at their mother Queen's death and regarding the despatch of a telegram of condolence. The Chamber of Commerce decided to close the mills and suspend all business on the day of Her Majesty's funeral. The Hindus and Musalmans held meetings in support of the Chamber's resolution, and decided to meet at their temples and mosques on that day to offer prayers.

HINDUSTÁN, 30th January 1901.

Public meeting held at Jaunpur to express grief at Her Majesty's death.

28. The English *Hindustán* (Kálákankar), of the 30th January, says:—"The officials and residents of Jaunpur assembled at the Town Hall, at 8 o'clock to express their sympathy and grief at the death of Her Majesty Queen Victoria. The Collector presided. In one of the vernacular speeches it was stated that if the earth were flattened out into paper, pens were made out of the mountains, and the oceans were the ink, the materials would be insufficient to record all the glories and virtues of our late Sovereign. It was decided to send to His Honor the Lieutenant-Governor a telegram containing condolences to be conveyed to His Excellency the Viceroy. The Union Jack flew at half-mast over the Town Hall during the meeting. All courts and offices are closed to-day."

NASIM-I-AGRA, 31st January 1901.

Public meetings at Agra in honour of Her Majesty's death.

29. The *Nasim-i-Agra* (Agra), of the 31st January, refers to the closing of the public offices and the bazar on the 23rd January at Agra on receipt of the sad news of Her Majesty's death, the Nasim-i-Agra office and press being closed for a week. Bengalis met on the 25th idem to give expression to their feelings of sorrow and regret; and similar meetings were held at the Arya Samaj building, and Mirza Hamid Husain's house on the 27th idem.

30. The *Rahbar* (Moradabad), of the 28th January, publishes a communicated article, in which the writer states that the Tahsíldár of Jhajhar (in the district of Rohtak in the Panjáb) held a public meeting on the 23rd idem, to express sorrow at the lamented death of the Queen-Empress at which it was decided to send condolatory telegrams to the Deputy Commissioner (of Rohtak) and the Lieutenant-Governor of the Panjáb, and to raise subscriptions for erecting a clock-tower in the town in memory of Her Majesty.

RAHBAR, 28th January 1901.

A public meeting at Jhajhar in the Panjab to express sorrow at the death of the Queen-Empress.

31. The *Oudh Akhbár* (Lucknow), of the 31st January, states that the Raja of Khairagarh (in the Central Provinces) immediately after receiving the intelligence of the Queen's death on the 24th idem, ordered all the offices, courts, &c., in his State, to be closed, and held a public meeting over which he himself presided. The meeting expressed its sincere sorrow at the most melancholy event, and passed resolutions to send a telegram of sympathy and condolence to the Royal Family, and to keep all the offices, shops, &c., closed for three days. It was further resolved that all persons in the State should observe mourning, according to their respective customs, for forty days. On the 25th January the Hindus and Musalmans collected in their temples and mosques respectively, and offered prayers for Her Majesty and the Royal Family.

OUDH AKHBÁR, 31st January 1901.

A meeting held at Khairagarh in the Central Provinces to express sorrow at the death of the Queen-Empress.

32. A Budaun correspondent of the *Gauhar-i-Hind* (Najibabad), of the 26th January, lamenting the demise of the Queen-Empress, praises the blessings of her reign, observing that "we" lived under her rule in the same way as a baby does in the lap of its kind mother. "It is difficult to console ourselves on the occasion of such a heavy loss, and unless God grants us now a sovereign, who is an equal of Her Majesty in excellence, we shall have to mourn her death throughout our lives."

GAUHAR-I-HIND, 26th January 1901.

Expression of sorrow at Her Majesty's death.

33. The *Anjuman-i-Hind* (Lucknow), of the 26th January, publishes a black bordered sheet as a supplement, containing the two memoranda recorded by the Vice-President and the President of the Oudh Talukdars' Association respectively, in which they express their deep sorrow at the death of the Queen-Empress, and request all the Talukdárs to observe mourning, wearing black silk on their arms, distributing alms to the poor, and so on.

ANJUMAN-I-HIND, 26th January 1901.

Expression of sorrow by the Oudh Talukdárs' Association at the death of the Queen-Empress.

34. *Al Bashir* (Etáwah), of the 28th January, observes that though everybody must pay the debt of nature sooner or later, yet the death of so good-natured and just a sovereign as the Queen-Empress Victoria really causes her subjects' hearts to bleed. The new century has begun most inauspiciously indeed. "We were hoping that seven years hence we would celebrate another (a third) jubilee in honour of our beloved Empress' reign, and issue our paper in golden letters, but alas, we have to issue it now with a black border instead in honour of her death! Our heart is too full to write much on this occasion."

AL BASHIR, 28th January 1901.

Expression of sorrow by the editor of *Al Bashir* at the death of the Queen-Empress.

35. The *Bhárat Jíwan* (Benares), of the 28th January, says that Swami Ram Misra Shastri, Secretary to the Bráhmámrita Varshini Sabha at Benares, has published a paper expressing regret and sorrow at Her Majesty's death and distributed copies among the public. Babu Visheshwar Das, a leading *rais*, suspended the dinner and the dance which had been fixed to take place on the 27th January in connection with his grandson's marriage, in consequence of the melancholy event. The boarders of the Queen's College met on the 24th January, gave vent to their feelings of grief at the Queen-Empress' demise, and forwarded a telegram to the Lieutenant-Governor at Bombay. Mr. Venis, Principal of the College, presided at the meeting.

BHÁRAT JÍWAN, 28th January 1901.

Expression of grief at Benares at the Queen-Empress' death.

OUDH PUNCH, 24th January 1901.

Expressions of grief at the death of the Queen-Empress.

36. An Aligarh correspondent of the *Oudh Punch* (Lucknow), of the 24th January, observing that the 20th century must be very inauspicious indeed, it having heralded the death of "our" beloved mother, Queen-Empress, at its very commencement, bitterly mourns her loss in a few Urdu verses. Her Majesty loved the natives of India "more than her own children." "We" were ignorant and barbarous before, but have become "*men*" under Her Majesty's rule. Not a single person was allowed to die of hunger during the late famine. It is a matter for great grief and sorrow indeed that Her Majesty, whose rule proved so very blessed, should die so suddenly, plunging the whole world into mourning. [Another correspondent of the same paper also mourning the lamented death of the Queen-Empress, observes that just as the sun shone over Her Majesty's dominions throughout the 24 hours of the day during her life, so the cloud of sorrow has enveloped her whole empire at her death. May God take into His mercy the deceased lady, endowed as she was with so many noble qualities. The *Tohfa-i-Hind* (Bijnor), of the 27th January, giving a brief summary of the life of the Queen-Empress, and the great progress made in all directions and the blessings of religious toleration, education, &c., conferred on India, during her blessed rule, observes that no amount of mourning, on the death of such an exalted, illustrious and glorious sovereign will be too much on "our" part. A feeling of grief has spread throughout the length and breadth of India on account of the melancholy event; every creek and corner wearing, as it were, a sad appearance. It is difficult to be comforted on such an occasion; but the Prince of Wales, whom Her Majesty has left as her successor, is a very wise and noble Prince, and it is trusted that he will be ready to remove "our" grievances and troubles in right royal fashion and will interest himself in improving the condition of his Indian Dependency. May the Supreme Being grant the late Queen Victoria an abode in Paradise, and permit the fortune and prestige of her successor to be ever on the increase, and us to enjoy his protection for ever and ever—*Amen.*]

POLICE NEWS, 24th January 1901.

Expression of condolence by the Musalmáns of Khatauli in the Muzaffarnagar district at the death of the Queen-Empress.

37. The *Police News* (Meerut), of the 24th January, publishes a condolatory letter which the Muhammadan residents of Khatauli in the Muzaffarnagar district sent, on receipt of the intelligence of Her Majesty's death, to the District Magistrate, requesting him to forward it to the Lieutenant-Governor of the United Provinces. In this letter the writers express their deep sorrow at the death of the Queen-Empress, who was so kind and gracious to all her Indian subjects, especially the Musalmáns. They earnestly pray the Most High to assign her a high place in Paradise and permit "us" to continue to live in peace and comfort under the protection of her successor, as "we" did during her reign.

RIYÁZ-UL-AKHBÁR, 1st February 1901.

Mourning at Mahmudabad in the Sitapur district.

38. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st February, publishes a communication from Mahmudabad, Sitapur district, in which the writer says that the natives of this country should shed tears of blood at the demise of Her Majesty, who sought to promote their welfare with motherly affection. Her name will be written in golden letters in the list of the great sovereigns of the world. As soon as Sir Rája Muhammad Amir Hasan Khan of Mahmudabad heard of the melancholy event, he closed all his offices for a week, ordered all business to be suspended, and his officials and ryots to wear a piece of black cloth on their arms as a sign of mourning, and forwarded a telegram of condolence to his Royal Highness the Prince of Wales. This is true loyalty and devotion.

RIYÁZ-UL-AKHBÁR, 1st February 1901.

Mourning at Bansi in the Basti district.

39. The *Riyáz-ul-Akhbar* (Gorakhpur), of the 1st February, on the authority of a correspondent, says that, in honour of Her Majesty's melancholy death, all the offices and the bazár in the Bansi estate (Basti district) were closed. On the 26th idem a crowded meeting was held, the District Superintendent of Police, the Munsif and the Tahsíldár being present among others. The

speakers expressed profound grief, and Babu Shri Lal, heir to the estate, sent telegrams of condolence to England and the Lieutenant-Governor.

40. The *Khurshed-i-Nanpara*, of the 16th January, received on the 30th idem, publishes a black-bordered extraordinary sheet, as a supplement in which the editor, in mourning the death of the Queen-Empress, observes that the lamp which illuminated the whole world, with its bright pleasant light, has been extinguished. The Raja of Nanpara, on receiving the sad news on the 23rd January, at once ordered all the public offices, schools, etc., in his estate to be closed on that day out of respect to the melancholy event, and the people to go into mourning, wearing black ribbon, and putting up black flags. May the members of the Royal Family and the authorities of the British Government be comforted, and Her Majesty be received into divine favour.

KHURSHED-I-NANPARA, 16th January 1901.

Mourning at Nanpara, Bahraich district.

41. The *Police News* (Meerut), of the 24th January, observing that death spares nobody, however exalted and illustrious he may be, states that, as soon as the news of Her Majesty's death was received at Meerut, the whole of the town went into mourning, all the shops being closed. Khan Bahádur Hafiz Abdul Karim, C.I.E., an old *raís* of Meerut, at once wired his condolence to the Duke of Connaught, to which he speedly received a reply from His Royal Highness, thanking him for the message.

POLICE NEWS, 24th January 1901.

Mourning in Meerut at the Queen's death.

42. A correspondent of the *Oudh Akhbár* (Lucknow), of the 30th January, states that Shaikh Mumtáz Ali, lambardár of Masuli(?) was most sorrowfully affected by the sad news of the Queen-Empress' death, and at once had a proclamation made in that town requiring all the residents to mourn the heavy loss. All classes of men went into mourning accordingly, and grain worth Rs. 20 was distributed to the poor and needy in honour of the occasion.

OUDH AKHBAR, 30th January 1901

Mourning at Masuli at the death of the Queen-Empress.

43. The *Oudh Akhbár* (Lucknow), of the 31st January, states that no sooner the Mahárája of Balrámpur received the news of Her Majesty's death, on the 27th idem, than he ordered all public offices, schools, markets, &c., to be closed at once; the band to cease playing (at his palace), alms to be distributed to the poor, and full mourning to be observed throughout his estate. He was to go on tour to Tulsipur on the morning of the 23rd January, but he postponed his journey on receiving the sad intelligence.

OUDH AKHBÁR, 31st January 1901.

Mourning at Balrámpur at the death of the Queen-Empress.

44. The *Dabdaba-i-Sikandari* (Rámpur), of the 28th January, says that on the morning of the Íd day, the 22nd January, the Rámpur State troops of all arms were drawn up in front of the Nawáb's palace and the nobility and the gentry assembled in the tent in which the Darbár was to be held in honour of the Íd festival. But as the Nawáb was about to proceed to the Darbár, he received a telegram regarding the critical condition of the Queen-Empress. His Highness at once put off his Darbár dress and suspended the Darbár, instructing the Minister to request the Darbáris to offer prayers at once, and also at the Idgah for Her Majesty's recovery. The Nawáb received the melancholy news of Her Majesty's death on the morning of the 23rd January when His Highness, the State officials and other persons at once put on the mourning dress. His Highness ordered all the State offices to be closed, and sent a telegram of condolence to the Viceroy through the Agent. On the morning of the 24th January 101 minute guns were fired by order of His Highness. On the following day the Nawáb ordered a salute of 101 guns to be fired in honour of the accession of the new King, and sent a congratulatory message by telegraph to His Excellency the Viceroy through the Agent.

DABDABA-I-SIKANDARI, 28th January 1901.

Mourning in Rámpur at Her Majesty's death.

45. The *Anjuman-i-Hind* (Lucknow), of the 26th January, briefly referring to the blessings conferred on India during the reign of Queen-Empress Victoria, deplores Her Majesty's sad death. Her Majesty had special love and sympathy for the people of India, as is manifest from her learning the

ANJUMAN-I-HIND, 26th January 1901.

Expression of grief by the *Anjuman-i-Hind* at the death of the Queen-Empress.

Hindustani language in her old age, and employing an Indian Munshi (for the purpose).

OUDH AKHBÁR, 31st January 1901.

Kashmiri Brahmans at Lucknow expressing their sorrow at the death of the Queen-Empress.

46. The *Oudh Akhbár* (Lucknow), of the 31st January, states that the Kashmiri Brahmáns held a meeting at Lucknow on the 26th idem, at which they passed resolutions expressing the deep sorrow of their community at the death of the Queen-Empress. They also sent a telegram of condolence to the Viceroy, requesting His Excellency to transmit the same to the Royal Family.

OUDH PUNCH, 24th January 1901.

The *Oudh Punch* on the death of the Queen-Empress.

47. The *Oudh Punch* (Lucknow), of the 24th January, publishes a picture in which the British Lion is represented as mournfully crouching by (Her Majesty's) coffin, over which a black cloth and some flowers are spread, and as repeating (the sense of) the following Persian verse, written at the foot of the picture: "My mind is seized with a strange sort of pain, and I do not know how to weep. O my heart! become (entire blood), so that I may shed tears of blood for a moment over my (present distressed) condition."

RAHBAR, 28th January 1901.

An Urdu poem on the death of the Queen-Empress.

48. The *Rahbar* (Moradabad) of the 28th January, referring to the public meeting held at Moradabad, to express regret at the death of the Queen-Empress, publishes an Urdu poem, in which the writer, lamenting the sad event, observes that the lamp which shed lustre on India, and was the glory of the whole world, is suddenly put out by the blast of death. There has hardly been a ruler who was so kind towards his subjects as Her Majesty. May the revered lady obtain salvation and be under the special protection of the (Virgin) Mary!

OUDH AKHBÁR, 1st February 1901.

The same.

49. The *Oudh Akhbár* (Lucknow), of the 1st February, publishes an Urdu poem composed by Munshi Ram Sahai, Deputy Inspector of Schools, in the Unao district, in which he, referring to the blessings of Her Majesty's reign, mourns the severe loss India has suffered in her death.

OUDH AKHBÁR, 31st January 1901.

The same.

50. The *Oudh Akhbár* (Lucknow), of the 31st January, publishes an Urdu elegy by Pandit Sri Kant Narain Misra, Sub-Deputy Inspector of Schools, Gonda, in which he, referring to the innumerable blessings of the reign of Queen-Empress Victoria, bitterly laments her sad death, and prays God to bless Her Majesty, make every branch of the Royal Family happy and prosperous, and the Sovereign of England the pride of all the sovereigns of the world for ever and ever.

PRAYÁG SAMÁCHÁR, 24th January 1901.

Closing of shops at Allahabad in honour of Her Majesty's death.

51. The *Prayág Samáchár* (Allahabad), of the 24th January, says that all the schools and shops at Allahabad were closed on the 23rd idem in honour of Her Majesty's death, the *Prayág Samáchár* office being of course included.

OUDH AKHBÁR, 29th January 1901.

The Bhargavas at Lucknow resolving to found a fund by subscriptions among themselves for helping Bhargawa widows, as a memorial to Her Majesty.

52. The *Oudh Akhbár* (Lucknow), of the 29th January, states that the Bhargavas at Lucknow held a meeting there on the 26th idem at the house of Munshi Prag Narain, son of the late Munshi Newal Kishore, C.I.E., at which they expressed their intense grief at the death of the Queen-Empress, sending condolatory telegrams to the Lieutenant-Governor and the Viceroy. They also resolved to raise subscriptions from among themselves to found a fund for affording relief to (needy) widows in their community as a memorial to Her Majesty.

OUDH AKHBÁR, 30th January 1901.

Suggestion to suspend the current University Examinations for at least a week, in honour of the Queen-Empress' demise.

53. A correspondent of the *Oudh Akhbár* (Lucknow), of the 30th January, sorrowing over the lamented death of the Queen-Empress, whose reign has been so blessed, expresses a hope that not only law-courts, but educational institutions will also be closed, and the (current) University Examinations suspended for at least a week out of respect for the sad event.

54. The *Advocate* (Lucknow), of the 1st February, says:—"To-morrow is the burial day, which will be observed as a general holiday. We think Indians cannot do better to discharge their duty to the soul of the departed sovereign than to feed the poor. We wish the Government had showed themselves a little in touch with oriental feeling in the matter and marked the burial day by free distribution of charity to the poor and homeless. Then the day ought to have been marked by release of some short-term prisoners. It is true, as observed by the Allahabad paper, that more touching to the oriental mind will be the Coronation Ceremony of the King and Emperor: but the officers of the Government could have made even the funeral touching to the Indian mind. An expense of a few hundred thousands of rupees in feeding the poor in all the cities, towns and tahsíls of India on one and the same day on behalf of the Government would have given as much satisfaction to the people as the release of a few hundred short-term prisoners. The agency, official and non-official, is ready at hand, and can be availed of at the shortest possible notice."

ADVOCATE, 1st February 1901.

Suggestions regarding the observance of the burial day in India.

55. The *Oudh Times* (Lucknow), of the 30th January, says:—"A suitable and uniform mode of general mourning for the Indians should now be determined by a general meeting convened at the instance of our leading men. In Madras it has been resolved that, as there is no uniform mode of mourning among the different Indian communities, all Hindu and Muhammadan subjects should wear a black coat, put a black crape round their arms or suspend a piece of black cloth in front of their houses during the period of mourning. There was also a meeting held in Calcutta on the 29th instant, and it is hoped that a decision on this point has been arrived at, at that meeting."

OUDH TIMES, 30th January 1901.

Question as to the best mode of general mourning for natives.

56. The Hindi *Hindustán* (Kálákankar), of the 31st January, refers to some of the benefits which Her Majesty's rule has bestowed on the natives of this country, *viz.*, uninterrupted peace, the security of life and property, the improvement of means of communication, the spread of education, the freedom of the press and speech, and so forth; and observes that the people will always cherish Her memory with love and gratitude.

HINDI HINDUSTAN, 29th January 1901.

Praise of Her Majesty's rule.

57. The *Bhárat Jíwan* (Benares), of the 28th January, says that Babu Shyám Krishna, a respectable banker at Benares, issued a notice on the 24th January, announcing that a public meeting would be held in the Town Hall on the following day at 4 P. M. to express grief at Her Majesty's melancholy death and sympathy with the bereaved Royal Family. Owing to the circulation of the notice crowds of people representing all classes of the community, assembled in the compound of the Town-Hall at the appointed hour. But the Magistrate sent word to the effect that the meeting should not be held that day on any account. This unexpected prohibition created a sensation among the people who attributed it to different causes. The Mahárája of Benares's son, who was present at the place, had a long discussion with a number of persons who stood close by, and a postponement of the meeting was decided upon. It is a matter of deep regret and shame that such a meeting was prohibited, let the reasons be what they may. [The same paper publishes a notice inviting the public to attend a general meeting which was to be held at the Benares Town Hall on the 29th January (apparently to express grief and sorrow at Her Most Gracious Majesty the Queen-Empress' death?) and at which the Mahárája of Benares was to preside.]

BHÁRAT JÍWAN, 28th January 1901.

Alleged interference of the Magistrate with a public meeting which was to be held on the 24th January at Benares to express grief at Her Majesty's death.

DEVANAGRI GAZETTE, 25th January 1901.

Accession of King Edward VII to the throne.

58. The *Devanágri Gazette* (Meerut), of the 25th January, congratulates the new King-Emperor on his accession to the throne, and hopes that His Majesty will cherish the same love and affection for the people as his mother did.

EXPRESS, 31st January 1901.

The same.

59. The *Express* (Lucknow), of the 31st January, in noticing the accession of King Edward VII to the throne, observes :—"The whole speech breathes of hope and comfort for his people which were sorely needed by them in their sad and sudden bereavement." . . . . "His Majesty comes to the throne in the maturity of age and wisdom. The careful education he received from his saintly mother have already won for him the repute of a most polished and cultivated prince. Nothing could be more assuring to the people of India than to learn that he is resolved to follow the brillant example set before him. That he should be called on to take the place of so successful a monarch casts a heavy burden, but there is every indication to lead to the hope that he is fully able to maintain the glorious traditions. His Majesty's intention to make himself a constitutional monarch breathes to us the hope that there will be harmony and proper understanding between him and his Ministers and Parliament. The whole empire invites him to the throne with the most hearty welcome. The people of India welcome him to the throne with all the feelings of personal devotion inseparably associated with their ideas of monarchy. Personal loyalty to the sovereign is a strong impulse in the hearts of the Indian people. His Majesty combines in himself all the qualities which can command such personal homage. Through the clamour of party politics, through every change of Ministry and Parliament at every period of their trouble, the people of India looked towards the Queen-Empress for sympathy, protection and friendship. She was one and unalterable, the greatest friend and protectress of India. The people of India now look with longing eyes to the mighty ruler who now sits on the British throne, formerly their beloved prince and now their Sovereign and Emperor, the eldest son of their most beloved Queen-Empress. India remembers to this day, with pride and gratitude the visit paid to her twenty years ago. The personal interest which was shown by His Majesty at that time gives us strong hopes that this country, once so great and now so poor, will continue in receipt of royal favour and protection. May the Almighty give him long life and bless his reign with peace, prosperity and contentment is the earnest prayer, in common, with every part of the Empire, of His Majesty's British Indian subjects!"

ADVOCATE, 29th January 1901.

King Edward VII and India.

60. The following extract is taken from the leader, headed "Edward VII," in the *Advocate* (Lucknow), dated the 29th January :—"The King, as Prince of Wales, visited India in 1875 and so succeeds to the vast Empire of India with a personal knowledge of the country. When the transition period of political supremacy passed away, Queen Victoria had become too old to bear the fatigue of journey to tropical India, and also that of the multifarious pageantries, receptions and darbars that would inevitably be held. Yet her interest in this land was no less personal as we showed in our last in connection with the obituary notice. When His Majesty came here, he had completed his education and was old enough to understand the significance of the outburst of loyalty during the visit of His Royal Highness. At that age it was evident the King had all the grace that culture endows a man with along with that manliness which enables a person to honour and appreciate the spirit of independence so conspicuous in our Princes and Chiefs. The tact that His Majesty then displayed endeared him to all and gave him the power to lord it over the people and Princes, officials and non-officials, without their knowing it. It is perhaps vain to expect for the good fortune of another visit from His Majesty to this country, but none the less can we fondly cherish the hope of just, kindly and compassionate treatment of India, Indians and their affairs, at the hands of our new Royal Master and Sovereign. If India was the brightest jewel in the diadem of Her Majesty the late Queen-Empress, we are sure the King-Emperor will only add to the lustre of our Kohi-i-noor by his kind and affectionate administration. We pray to the Almighty Father to grant to His Gracious Majesty King Edward, the Seventh, Emperor of India, many years of useful and benevolent life for the good of the United Kingdom, the British Empire and the world at large.—*Amen.*"

61. The *Oudh Times* (Lucknow), of the 30th January, in a leader headed "Our King-Emperor," says:—"Since the death of his father, the Prince Consort, which took place in the early sixties and the practical retirement of the Queen, the Prince of Wales mainly discharged the social functions which belong to the sovereign, and he discharged them to the satisfaction of all. We the people of India have special claims upon the sympathy of His Majesty. He knows us and we know him. His knowledge of India has been derived first-hand. He came here in 1875 and made a prolonged and extensive tour, and formed the personal acquaintance of the Princes and the Chiefs and many of the leading representatives of the people. That was, indeed, many years ago. A quarter of a century has elapsed since then, and marvellous have been the changes which have taken place in the condition and circumstances of the people of India. The country has advanced by rapid strides along the paths of progress, under the impulse of those generous influences which are the product of English education and culture. The India of 1901 is not the India of 1875. The forces of progress are making themselves more steadily felt in their onward march. They bear on them the stamp of maturity and vigour. His Majesty has no doubt kept himself well informed of the circumstances and condition of modern India, transformed by the marvellous developments of that beneficent policy which is England's noblest gift to India."

OUDH TIMES, 30th January 1901.

His Majesty the King-Emperor.

62. The *Oudh Times* (Lucknow), of the 1st February, in a leader headed "The Boer War," says:—"Now that the Empire has lost its most precious treasure—the life of Queen-Empress Victoria the Good—it is fit that something should be done to end the war in South Africa. It is now generally believed that the anxieties on account of the latest developments of this wretched war told upon the mind of our beloved—now, alas dead—sovereign to no small extent and served to hasten her end. Weighted as she was with unspeakable personal grief and troubles, the invasion of Cape Colony by the Boers and the subsequent renewed warfare were too much for even the calm fortitude and almost inexhaustible enduring power which Her Majesty possessed. She wanted to see the end of the war, and was anxiously expecting it, when the seemingly dying embers blazed up afresh. It was, however, some consolation that she could welcome back the man who had succeeded, when all others had failed, to keep up her prestige at the last moment. It was ordained that she would be spared to shake "Bobs Bahadur" by the hand and express to him her gratitude for the inestimable service he had rendered to her and to her country at the time of the worst peril in which her people had ever found themselves. That satisfaction granted, she must have thought life a burden to her any longer. Good to the backbone as she was, she was spared any further trouble about it, and the Parent of Good called her away from her earthly tenement to the Realm of Bliss. Out of respect to the memory, then, of the great and the good departed, endeavours should at once be made to bring this in-every-sense wretched war to a speedy close."

OUDH TIMES, 1st February 1901.

The Boer War.

63. The *Shahna-i-Hind* (Meerut), of the 1st February, referring to the fresh activities of the Boers against the British forces in South Africa, as the recent telegrams show, observes that some rival Powers that wish to see the British prestige and strength reduced, must have encouraged them. But these ill-disposed Powers would do well to bear in mind, that the British Power will not leave the Boers without thoroughly breaking and crushing them in the long run, however much they might egg them on against England. A mistake made at the beginning of an affair often takes long to set it right. Had the British Government sent a lakh of troops to start with at the beginning of the war, the Boers would have been put down at once.

SHAHNA-I-HIND, 1st February 1901.

Fresh activities among the Boers.

64. The following extracts are taken from the comments of the English *Hindustán* (Kálákankar), dated the 1st February, on the Presidential address at the last session of the National Congress:—"As regards the President's reference to the Panjáb Ryots' Alienation Act we quite agree with him. The ryots ought not to have the power of

HINDUSTÁN, 1st February 1901.

Comments on the Presidential address at the last session of the National Congress.

alienation; but they ought to have the right of fixity of tenure, and the landlords should have either a permanent settlement or a long one of 99 years' duration. According to the following verses of Kali Das, it is the bounden duty of the king to spend his money drawn from the ryots for the good of the children of the soil."

* * * * * *

"As regards the following quotation, we partly agree with it, but not entirely:—'But His Excellency put the question to the Mahajan Sabha of Madras the other day:—'Supposing that we did reduce the assessment throughout India by 25 per cent, is there a man among you who would guarantee me that he honestly believed that there would be no more famine, no more poverty, no more distress?'

"His Excellency's question was very reasonable, and it meant this:—That if the Government reduced the revenue by 25 per cent, would there be no famine, no more poverty and distress in India to necessitate the help of the Government? In other words it meant that if the English Government reduced one quarter of the revenue, will the English Government then be relieved of all the care and anxiety of providing food and pecuniary help which their Indian subjects periodically require? This we answer in the negative, and say that we do not want to be left to ourselves: and without the help of our merciful and benign English Government, we could not grapple with our difficulties; but what we require is a lighter burden of revenue and rent; because our population is increasing by leaps and bounds; our wants and requirements are increasing on account of our propensity towards European customs, manners, and mode of living. The system of short settlement creates a craving in the hearts of the landed-proprietors to reclaim lands, cut down jungles, and to bring them under cultivation. The country thus being denuded of trees does not attract rain, and consequently it suffers from drought. The beasts of burden, on account of increased reclamation and destruction of jungles, are deprived of their fodder, as the number of the grazing grounds is rapidly decreasing, and the children of the soil also, in the absence of the jungles, are obliged to burn their manure, the cow-dung, instead of fuel, and thus their lands remain unmanured. These are the points which must be seriously considered by the Government, as these are the outcome of the heavy assessment followed by a short-period settlement. We are very thankful to the Government for suggesting to the landlords and tenants the scheme of establishing Village Banks; but along with this movement, a law at the same time should be passed, that no money-lender should be entitled to receive more interest from the ryots than what they pay to the Village Bank, *viz.*, Rs. 6¼ per cent. annually. If this is done, then the pressure of usury will be totally removed from India, and the poor down-trodden ryot living from hand to mouth will be enabled to eat his meals twice a day."

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"Is it not a shame that in the benign rule of His Majesty Edward VII, Emperor of India, in which our life and property are secure, even handed English justice is administered in India, the facility of roads, railways, postal and telegraphic communications is granted us, the benefit of education, the freedom of the press and the expression of public opinion is given to the country, yet under that very admirable rule the children of the soil, the highest tax-payers of this country, are living from hand to mouth in a most emaciated condition, oppressed by the money-lenders and pinched by their landlords."

AGRA AKHBÁR, 28th January 1901.

National Congress and Muhammadans.

65. The *Agra Akhbár*, of the 28th January, says that Musalmáns as a rule formerly agreed with the late Sir Saiyid Ahmad Khan in his opposition to the National Congress and kept aloof from that body. But the Congress has continued to firmly advocate the cause of the country for the last 15 years, moderating its tone; and Government now approves of some of its recommendations. This is the reason why some Musalmáns are now inclined to join the Congress. If the Muhammadan Educational Conference does not devise any satisfactory means of protecting the rights of Muhammadans, many of them will be

obliged to cast in their lot with the Congress. It is high time Nawáb Mohsin-ul-Mulk took the subject into consideration.

66. The *Jám-i-Jamshed* (Moradabad), of the 27th January, states that Mr. Abdul Ghafur, the Minister of Rámpur, has caused pen, ink, gum and a blank book to be placed on a table, at his house in order that every person may freely make what suggestion or remark he pleases, on a leaf of the book, and folding it up, gum it, so that none but himself may know what is written down there. This is true vigilance and wisdom indeed!

JÁM-I-JAMSHED, 27th January 1901.

A new practice introduced in Rámpur by Mr. Abdul Ghafur, the Minister of that State.

II.—General Administration.

67. The English *Hindustán* (Kálákankar), of the 30th January, after quoting extracts from Lord Roberts' speeches on his return to England, in praise of the British army, observes:—"The rank and file of the British Army have benefited as boys and young men, by the network of Board and Parochial Schools established throughout Great Britain and Ireland; the British Army of the present day is composed of fairly educated men, who, as a rule, respect themselves and others. Here in India we also have reason to be proud of the bravery and chivalrous conduct of our countrymen, the Indian Contingent serving in China under the Command of Sir A. Gaselee, K.C.B. We read in the telegrams and daily journals, accounts of atrocities committed by Russian, French and German troops, but not one whisper against the conduct of the Indian troops. War at best is a horrible, though sometimes a necessary, evil; but the horrors of war may be mitigated by the humanity of the troops engaged, especially by a chivalrous treatment of weak women and children, and by refraining from acts of brutality where they are concerned. The British and Indian troops in South Africa and in China (respectively) have given an object lesson in humanity to the world, and we hope that soldiers of other nations will take the lesson to heart. In this connexion we must not omit to mention the praiseworthy conduct of the American troops in China, against whom not one word of blame has been heard. Since our soldiers, both European and Indian, have proved that they can respect themselves and others, it is to be hoped that on their return to their native country, in future, they will be treated with the respect they have earned, and not as heretofore be treated as outcasts. We hope they will be freely admitted to suitable parts of all recreation rooms and theatres, and not ignominiously shut out from decent society. The soldier is now a very different man to what he was a quarter of a century ago, and the time has arrived when the public should open their eyes to the salutary change that has taken place in the *personnel* of the army, and accord to its members the respectful and courteous treatment to which they have proved themselves entitled."

HINUDSTÁN, 30th January 1901.

Good conduct of British troops in South Africa, and of Indian troops in China.

68. The English *Hindustán* (Kálákankar), of the 30th January, says:—"A memorial, signed by retired Government officials and others, on the subject of land assessments in India, has been submitted to the Secretary of State. It is suggested that the Government demand from cultivators should be limited to a maximum of one-fifth of the produce of the soil; that the demand from landlords should be limited to one-half the rental; that settlements should be made for thirty years; that enhancements of the Government revenue should be allowed only on reasonable grounds; and that a limit should be placed on those local taxes which are assessed on the rental. These suggestions are most reasonable, and it is to be hoped that Government will adopt them."

ENGLISH HINDUSTÁN, 30th January 1901.

Memorial submitted to the Secretary of State by retired Government officals and others on the subject of land assessments in India.

69. The English *Hindustán* (Kálákankar), of the 28th January, in criticising the President's address at the last session of the National Congress held at Lahore, says—"One suggestion is this, and it is entirely our own, and we have mentioned it before. England does not grow enough corn to support the 40 or 45 millions of its people, and India produces more than

ENGLISH HINDUSTÁN, 28th January 1901.

A suggestion made by the *Hindustán* for a portion of the land revenue being received in kind.

what is required for the subsistence of the Indian population; therefore to protect the dumb millions of India from the clutches of usurers, and to save India from the burden of exchange for making remittances to England, the Government should receive a portion of revenue in kind, and this portion should be sufficient to cover all Government remittances which India has to send to pay the home charges. This will save India from the cost of making remittances and benefit England also, because that country is always in need of provisions from foreign countries."

HINDUSTÁN, 30th January 1901.

Memorial of a certain Shriman Swami to Government complaining of his being shadowed by the police.

70. The English *Hindustán* (Kálákankar), of the 30th January, says:—"We learn from a contemporary that a certain Shriman Swami, who describes himself as a 'Divine Priest of the Hindu Religion, residing at Allahabad, now on a preaching tour at Ahmedabad,' has memorialised the Government of the North-Western Provinces, complaining that for three years he has been shadowed by the police, who allege that he is none other than Desika Chary, who served a long sentence as a convict. The memorialist, however, denies this allegation, and he openly challenges the police to prove their statements. He further demands an order, directing the detectives to refrain from shadowing his movements, and he further asks for permission to file an action against the Superintendent of Police at Allahabad for defamation. Shriman Swami declares that he is anxious to return to Allahabad, but will not do so unless he is given an opportunity of clearing his character. The latter assertion seems to us rather strange indeed, as, if the allegation were incorrect, he would, no doubt, return to Allahabad, and not only prove his innocence, but take immediate action against his accusers. His not returning to his old homestead, darkens his past considerably, and we dare say he has got his own reasons for not putting in an appearance at Allahabad."

URÚJ-I-MIHR-I-NIMROZ, 28th January 1901.

Affrays between British soldiers and natives.

71. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 28th January, says that an Anglo-Indian contemporary states that British soldiers fire upon peasants (in self-defence) only when they are cruelly threatened and assaulted by the latter. It is true that British soldiers are the masters of the people and boldly encounter the enemy on the frontiers of India, which enables the people to live in peace and tranquillity. But the charge of holding out threats to the soldiers, brought against villagers by the Anglo-Indian paper, is simply due to prejudice and race feeling. To say nothing of ignorant villagers who fear even the tahsíl chaprasis or civil court chaprasis, native Government officials in cities dread British soldiers.

DEVANÁGRI GAZETTE, 25th January 1901.

A census officer and the Hindi-Urdu controversy.

72. The *Devanágri Gazette* (Meerut), of the 25th January, says that it would seem that, according to the Deputy Sahib (the Deputy Collector?) in charge of the census operations, the language spoken by village Jats, Gujars and Chamars is Hindi, and that spoken by all other classes is Urdu. Does the Deputy Sahib mean that the Hindi language, in which the Hindi text-books used in schools are written, and the Hindi language to which Sir Antony MacDonnell has referred in his Resolution of the 18th April 1900, is no better than the language spoken by Jats, Gujars and Chamars? He would be nearer the truth if he said that Hindi was the language of Hindus and Urdu that of Musalmáns; although the correct definition is that Hindi is the vernacular of the United Provinces, the same language when written in the Persian character being dubbed Urdu.

URÚJ-I-MIHR-I-NIMROZ, 28th January 1901.

Census forms and the Hindi-Urdu controversy.

73. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 28th January, complains that in the census forms, Hindi is being entered against Hindus as their language and Urdu against Musalmans. But this indiscriminate way of filling up the language column is open to serious objection, inasmuch as any mistakes in this matter will affect the Hindi problem. What is still more surprising is that the majority of the enumerators and supervisors are Hindus; and this in a way is unobjectionable, the Hindu population being eight times the Muhammadan population. But under the strong and just British rule the leopard has to lie down with the kid.

74. The *Advocate* (Lucknow), of the 1st February, in commenting upon the new Leave and Transfer Rules, says :—"The Government of India in the Home Department have published their Resolution on measures to be adopted for reduction of the frequency of transfers of civil officers for better administration of the country. If continuity in the charge of a district or department is most essential to proper administration in India, frequent transfers must be recognised as detrimental to the proper discharge of public duties in every branch of administration. Of late the extent to which officers have been transferred has been very great, and efficiency in district charges has been sacrificed to the whims and caprices of officers. If it is a fact that a district officer's efficiency depends on his influence within his jurisdiction, and that influence again depends upon the extent to which he is known and trusted by the people, then surely transfers should be less frequent. Nay, more. His desk work should decrease as well as his purely judicial duties, if the latter cannot altogether cease to have anything to do with him. The evil has grown out of the inherent condition of the different services, that the number of European officers in the administrative services is limited to strict working requirements. So every time that leave is given, a promotion takes place, or whenever an officer retires, a vacancy is created. To fill up this, many transfers are to be made. Transfers are thus not only very necessary, but are frequent too."

ADVOCATE.
1st February 1901.

New Leave and Transfer Rules.

75. The *Dwijraj Patrika* (a new Hindi paper lately started at Benares), of the 15th January, says that, in the beginning of the last century, this country was a prey to constant bloody feuds and wars, which prevented the people from making progress, mental or moral. There has been a marvellous change in the state of things during the last hundred years. The growth of a desire among the people to ameliorate the condition of their country and their respective castes is due to the spread of English education. The establishment of the National Congress and the Social Conferences, and the desire to help the poorer classes, to encourage the spread of knowledge, and to improve the local industries are the result of the spread of English education, for which the people are indebted to the authorities. This is the bright side of the picture of the present times. Now the editor will refer to the dark side. The misrule, robbery and plunder which formerly prevailed have, no doubt, been stopped. But, on the other hand, the country has been impoverished, there being a heavy drain of wealth in the shape of official salaries and pensions and price of foreign goods imported. An idea of the present poverty of India may be formed from the fact that ninety million persons retire to bed every day without a meal. Millions of human beings have fallen victims to repeated famines. The old Indian industries have entirely declined. A few mills have been started, but they cannot by any means make up the enormous loss the decline of the old industries has involved. The natives are given an extremely small share of appointments in the Executive service, though they are a little better off in the Judicial service. Not a single native has been exalted to a seat in an Executive Council during the last hundred years ; and so far only one native has risen to the post of Divisional Commissioner. The children of the soil are entirely excluded from the higher ranks of the military service. In the beginning of the nineteenth century the military service was very popular among the respectable classes ; but now the descendants of native heroes have to be content with winning their laurels in the cricket field. In conclusion, the editor contends that Hindus, Muhammadans, Christians and other classes should by all means endeavour to promote the interests of their respective communities : but above all, they should love their country and co-operate with one another in promoting their common interests. The sufferings which India has to bear at the present day are a kind of trial : and better days are in store for her. But the return of her lost prosperity depends upon the exertions of the people themselves.

DWIJRAJ PATRIKA,
15th January 1901.

Condition of India in the beginning of the last and present centuries.

76. The *Naiyar-i-Ázam* (Moradabad), of the 26th January, states that the Sessions Judge, Moradabad, delivered, on that date, his judgment in the case of Mirza Abdulla Hasrati or (as he lately called himself) Doctor Parmatma Sahai, sentencing him to four years' rigorous imprisonment and a fine of Rs. 100 on one count, and to six months' imprisonment on another.

NAIYAR-I-ÁZAM,
26th January 1901.

Conviction and punishment of one Mirza Abdulla Hasrati by the Sessions Judge of Moradabad.

JAMI-UL ULÚM, 28th January 1901.

Jámi-ul-Ulúm libel suits.

77. The *Jámi-ul-Ulúm* (Moradabad), of the 28th January, refers to the hearing of the libel suits, instituted against the editor by the Minister of Rámpur and the Diwan of the Landhaura estate on the 25th, 26th, 28th and 29th idem, and observes that the editor is threatened with further prosecutions in the event of his acquittal in these two cases. For instance, a prosecution will be instituted at Agra by the Seth of Muttra. When a notice was given to the editor by the Seth's vakil, the former in his reply assured the latter of his good faith. Thus a powerful conspiracy appears to have been formed with a view to suppressing the publication of the *Jámi-ul-Ulúm*, so that the strong may be able to do what they like without fear of their proceedings being exposed. If Government, too, shares this view, which however the editor has no reason to believe, he will stop his paper which he publishes only to enlighten and serve Government at such great risks.

RAHBAR, 28th January 1901.

Alleged institution of a criminal suit against the editor of the *Jámi-ul-Ulúm* by the Seth of Muttra.

78. The *Rahbar* (Moradabad), of the 28th January, states that the editor has heard that a (defamation) suit has also been filed against the editor of the *Jámi-ul-Ulúm* at Muttra, in the name of the Seth of that town.

SHAHNA-I-HIND, 1st January 1901.

Condemnation of the conduct of Municipal members in general in India.

79. The *Shahna-i-Hind* (Meerut), of the 1st February, observes that a barbarous people cannot but have a barbarous (or despotic) Government, while a civilized people cannot possibly fail to have a civilized Government. If the people of a country co-operate with heart and soul, a despotic or oppressive Government, set upon them, must be changed. Hence in modern times it is simply absurd to complain that such and such Governments or (Native) States are despotic or tyrannical, it being entirely in the hands of the people themselves to change the form of Government set upon them. In representative forms of Government in Europe, the members, of the national assemblies, &c., who are elected by the people themselves, are servants of the latter, and not their masters. Their election is made on the same principle on which the members of the Municipal Boards in India is made. But the difference is, that while in England incompetent, selfish and infamous men are not returned to Parliament: in India, any smart person, however selfish and dishonest, easily secures his election, if he has the tact of convassing, or can spend some money. With a few honourable exceptions, the Municipal members elected in India are, as a rule, dishonest, and seek their election simply with the object of either making money or acquiring honour, and not with the object of serving the people and the country. The introduction of Local Self-Government by Lord Ripon was premature, and, instead of doing good to the people, has brought much trouble to them. The authorities have already been convinced of the unsuitability of the measure to India, and will probably take some drastic action in the matter soon, though they are silent at present.

AGRA AKHBÁR, 28th January 1901.

Opium speculations at Agra.

80. The *Agra Akhbár* (Agra), of the 28th January, complains that opium speculations are ruining the people at Agra. These speculations are a sort of gambling, and should be dealt with under the Gaming Act. But if that Act does not apply, the authorities should move the Legislative Council.

ADVOCATE, 1st February 1901.

A suggestion for boycotting Australian Colonies.

81. The *Advocate* (Lucknow), of the 1st February, in an article headed "Boycott Australian Colonies," says:—"We have cried all these years against our disabilities in the South African Colonies. We have prepared some sort of a public opinion in England against our exclusion from those territories, which are a part and parcel of the British Empire, but so far our efforts have miserably failed, as none in right earnest had ever been made by the Government of India on our behalf. We have become disappointed, though not quite hopeless. We must, if we want to make our indignation felt, now proceed in another direction, and it is to make an organised effort at boycotting Colonial goods. Let us take up one colony after another. We may first take up the Australian Colonies, and begin to boycott Australian goods. We buy many goods from Australia; among others bent wood chairs and horses give much profit to the Colonials. If by any

process we succeed in reducing the profits of these Australian merchants, they might be induced to behave with us a little like gentlemen. We throw out this suggestion to the Swadeshi Prachar Associations in Upper India and the Deccan for them to bestow their best consideration on the subject. The appeal to boycott Australian Colonies, which are shamefully treating our people, will meet with a hearty response from the middle class; it will rouse the national feeling at least in the educated classes; and we are sanguine, the agitation if carried on for a few months, will considerably reduce the profits of the Australians. Thus they may be brought to their senses. The difficulty, if any, will be with the richer classes who purchase Australian walers; they might not in the beginning agree to take the initiative: but here, too, we hope if once public enthusiasm is aroused, it will prove catching. That it is possible for us to make the influence of this new movement felt, will be supported by the past expereince of those who have taken part in Swadeshi Prachar movements. Who ten years ago ever dreamt that country-made cloth would create a demand of its own in Upper India, and that, if not 25, actually 10 per cent. of the people in the educated classes will become converts to the faith. Once indignation is aroused, the people will begin to abhor the very name of Australia." Here the editor refers to a brewery in the Panjáb which adopted the picture of the Golden Temple at Amritsar as its trade-mark. This gave offence to Sikhs who boycotted the beer prepared in that brewery, which soon led to the trade-mark being changed by it. The editor then observes: "Some such feeling of indignation it is possible to create against Australian goods. And if we succeed against one, we shall be able to prepare the ground for a similar fate for others. This is the only weapon of self-defence left with us, and we can successfully use it without any danger of raising the cry of sedition or discontent against us."

82. The following paragraphs have been extracted from the leader on the *nautch* girl in the *Oudh Times* (Lucknow), dated the 29th January:—" Our first question to these moral appellants as well as to Dr. Welldon is—Is it not beneficial to even the immoral nautch girl to be engaged for the entertainment of dignified officials before whom she skips and gyrates and sings to musical accompaniment for some hours at least out of the many she spends in vice at home? Her songs are never immoral, the modulations of her swaying arms never graceless, her gestures, spontaneously suggested by the burden of her song far from indecent. In dress, speech and movements, the *taifawali* (dancing girl) is the very reverse of anything that suggests vulgarity. It is, in her estimation the only bright side of her life on which she prides. The motive of the Bishop's sermon against the nautch girl is that she should be boycotted into giving up her profession of dancing and singing by officials refusing to be present at a nautch, thus indirectly discouraging the Indians to give it up for their own entertainment. This, if the motive be accomplished, would result in Indian dancing girls being reduced to the life of pure vice. Native gentlemen who engage the dancing girl for their own or their European guests' amusement never speak or address them in public. He knows the dancing girl to be a dancing girl, to belong to a class worse than the lowest caste, a person who should not be even talked to. The Oriental knows that dancing and singing for money's sake is a profession full of temptations and moral pitfalls. That profession can never belong to the gentlewoman. And yet for the sake of the musical art, she has become almost a necessary public institution. . . . . The European perhaps does not think so, that is, that dancers should, as a rule, be immoral, or why should we hear or see gentlemen of even exalted positions in life and of culture too, at times even marrying out of the Music Hall? But the *Pioneer* has put the matter very ingeniously and intelligently in its last lay sermon to the Bishop on this subject."

OUDH TIMES, 29th January 1901.

Oudh Times on the nautch girl.

83. The following is an extract taken from the *Kayastha Messenger* (Lucknow), of the 1st February:—" Bishop Welldon, in a sermon (recently) preached in Calcutta Cathedral, made two 'notable' suggestions, which are as follows:—(1) That sooner or later the reading of the Bible should be introduced into all Government educational institutions, parents objecting to the practice being allowed to absent their children from the lecture; and (2) that

KAYASTHA MESSENGER, 1st February 1901.

Bishop Welldon's suggestion regarding the introduction of the reading of the Bible into all Government educational institutions, and his disapproval of *nautch* performances on public occasions.

Government officials should signalise their disapproval of practices tending to immorality, by insisting on the omission of the *nautch* from all entertainments given in their honour. Now, the Metropolitan has well-nigh earned a reputation for being a preacher of the Gospel with broad, cosmopolitan principles. But here at least is an instance tending to nullify that impression. In his ardent zeal to popularize Christianity, the Lord Bishop of Calcutta has made a suggestion which goes directly against the time-honoured policy of the Government of India—the policy of maintaining an attitude of strict neutrality in matters of religion. None of the ecclesiastical authorities of the Empire ever dreamt of hinting a disturbance of that policy, which is undoubtedly based upon the best of statesman-like wisdom and experience. As to the second suggestion, the *Pioneer* had a significant paragraph the other day to the effect that 'if the Archbishop of Canterbury does not think it necessary to insist on all Cabinet Ministers and Government officials in England boycotting the London Music Hall, it seems superfluous for the Bishop of Calcutta to ask officials in India to carry disapproval of the nautch to the point of discourtesy; for the former comes nearer indecency than the latter.' Without advocating the cause either of the nautch-girls, which are in disfavour with some of our countrymen, or of the ballet girls in their fresh-tinted 'tights' and the high kicks in 'serpentine dances,' we may ask one and all interested in the social and moral reformation of the country, to think twice before invoking Government aid and interference in such matters. To such as are in favour of memorialising the Government in season and out of season, or who would require a Viceroy to play the schoolmaster or to regulate the private lives and individual tastes of officialdom, we would recommend brooding over the language in which was couched the reply of the Private Secretary to Lord Curzon while addressing the Hindu Social Reform Association of Madras. The memorial submitted by the said Association to His Excellency, as also the reply given, were reproduced in these columns in our last issue."

HINDUSTÁN, 28th January 1901.

A complaint against the ticca-gharry system at Allahabad.

84. The English *Hindustán* (Kálákankar), of the 28th January, makes the following complaint against the ticca-gharry system at Allahabad:—"We have quite despaired of ever hearing anything but bad about the ticca-gharry system at Allahabad. Complaints are pouring in so numerous, that it should be considered high time for the Municipality to take rigorous steps to remedy matters, and see to the convenience of the European and Indian residents of Allahabad. The general complaints are 'bad horses and disreputable carriages:" but quite lately owners of ticca-gharries have even taken to the framing of their own rates. Only recently a gentleman of the Partábgarh district called personally on an owner of ticca-gharries, residing in the compound of Messrs. Shiriff & Co., Elgin Road, with the request to let him have a phaeton for the day; but he was informed that the first hour he would be charged Rs. 2, and for every succeeding hour Re. 1, and that the cash was to be paid down in advance. The gentleman in question certainly considered the rates, etc., an absurdity, so therefore he called for the license card, showing the above rates; but he was told that there was no licence card to that effect. The owner was informed that the matter would be brought to the notice of the Municipality: but still he would not lessen his rates, so, therefore, the gentleman had to look out for another conveyance. To our knowledge all large cities, such as Calcutta, Delhi, Lahore, etc., have phaetons on hire at the usual first-class rates, *viz.* Re. 1 for the first and 12 annas for the second hour. Now, if all other cities have phaetons at regulated rates, why cannot the same rates be levied upon phaetons at Allahabad? It is very unkind indeed to the residents and visitors of Allahabad to be treated thus contrary to all other cities. We sincerely hope that the Municipality will now try and improve the ticca-gharry system, and also lower the abominable high rates levied by the owners of phaetons in the town of Allahabad."

III.—LEGISLATION.

URÚJ-I-MIHR-I-NIMROZ, 28th January 1901.

New North-Western Provinces Tenancy Bill.

85. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 28th January, says that it would seem that Government has called for the opinions of (select) Revenue Officials regarding the new Tenancy Bill. If Government desires to deal with the Bill in accordance with the trend of official opinion, such opinion will assuredly

be hostile to landholders. It should therefore make a point of ascertaining the public opinion. The Bill had better be referred to retired European and native officials who are in a position to express their views freely.

IV.—Education.

86. The Hindi *Hindustán* (Kálákankar), of the 27th January, publishes a communication, in which the writer, Pandit Mahabir Prasad Dwivedi of Jhánsi, says that Hindi is the principal language spoken in the United Provinces, and that this is the reason why it has lately been recognised by Government. It is "our" bounden duty to improve it. The use of faulty Hindi books as text-books in schools is to be deeply regretted, and what is still worse is that examiners generally set foolish questions in Hindi at the annual public examinations, to the great injury of students and teachers. The editor has received frequent complaints regarding the Hindi question papers set at the Vernacular Middle Examinations. One or two such papers put at the examination held in December last are open to serious objection. Reproducing the Hindi verses which the candidates were required to translate or rather paraphrase into simple Hindi, the writer observes that the verses are written in Hindi which was current 800 years ago in the poet Chand's time, contain corrupt rustic and Arabic terms, and are full of grammatical and idiomatic mistakes, and not free even from misprints. As Rai Debi Prasad, High Court Vakil at Cawnpore, intends criticising the verses more fully, Pandit Mahabir Prasad would not make any more comments on this occasion, but would content himself by drawing attention to the fact that the Code of Regulations for Public Vernacular Middle and Primary Schools for Boys, 1900, framed by the Director of Public Instruction, contains the following instructions:—"Translation or paraphrase into modern idiomatic prose from Urdu or Hindi standard authors, not read in class." It is to be hoped that the Director of Public Instruction will ask the examiner, who set the verses referred to above, from which *standard* author they are taken, and see that candidates are not required to paraphrase such passages in future.

Condemnation of the paraphrase paper set at the Hindi Middle examination held in December last.

Hindustán, 27th January 1901.

V.—Railway.

87. The *Advocate* (Lucknow), of the 29th January, contains the following paragraph:—"A correspondent invites the attention of the Railway authorities to certain grievances of the travelling public about the Saháranpur Railway Station. He says: This is an important junction station of the North-Western Railway and the Oudh and Rohilkhand Railway; and hundreds of passengers every day pass through it to the Panjáb, Hardwar, Lucknow, Delhi and other important places. The through passengers meet with no inconvenience whatsoever; but those who have to break journey in order to catch the trains for Hardwar and Lucknow or other places in the same direction are put to great inconvenience for want of sufficient accommodation and have to wait for hours in a tin-shed erected for the purpose. Passengers have to expose themselves to the rains and cold weather, with no end of their suffering. This can be easily removed by enlarging the shed towards the north, or by erecting a new tin-shed to the north of the existing one. Then there is great want of control over the third class European travelling public. Eurasian passengers travelling intermediate and third class are often seen to accommodate themselves into the 2nd class waiting room, and occasionally become the source of great disturbance to the 2nd class passengers. Such is particularly the case when soldiers get access to this room. We know this grievance is not limited only to the Saháranpur station; it extends over the entire line. Surely steps should be taken to remove it. The sheds for the 3rd class passengers all over the Oudh and Rohilkhand Railway are simply disgraceful. Insufficient, unprotected from the inclemencies of the weather, at some distance from the station platforms, they are places even unfit for stables of horses, what to say of keeping in the passengers in a huddled state."

Grievances of railway passengers at the Saháranpur Station.

Advocate, 29th January 1901.

VI.—Local and Miscellaneous.

Rájput, 31st January 1901.

Rájput marriage and panchait rules.

88. The *Rájput* (Agra), of the 31st January, in its supplement, publishes the rules framed by the Rajput Sabha regarding marriages, panchaits and *updeshaks* (preachers), and the Rájput Maha Sabha's Resolutions. According to the marriage rules, a girl should not be under 12 years and a boy under 18 years at the time of marriage. No man should spend more than a year's income on a marriage in his family. The panchait rules provide for panchaits being appointed by local Sabhas in the various districts to settle revenue and civil disputes, and also such criminal disputes among Rájputs which are compoundable. It will be the duty of local Sabhas to arrange for the settlement of such disputes as are likely to lead to the ruin of estates and families, to affect the prestige of the community; and also for the settlement of other disputes at the request of the parties concerned.

Maheshwari, Jan. & Feb. 1901.

Vaishya Conference and the Panchait system.

89. The *Maheshwari* (Hapur), in its combined number for the months of Paush and Magh (January and February), publishes the proceedings of the ninth Vaishya Conference held at Aligarh during the Christmas week. One of the resolutions passed by the Conference recommended the organisation of panchaits to settle disputes among the members of the Vaishya community.

Hindi Hindustan, 27th January 1901.

Social Conference of Bhumihar Bráhmans held at Allahabad.

90. The Hindi *Hindustán* (Kálákankar), of the 27th January, gives the substance of the resolutions passed by the Social Conference of the Bhumihar Bráhmans lately held at the Darbhanga Castle, in Allahabad, which, among other social reforms, recommended a curtailment of marriage and death expenses, the encouragement of education and the settlement of disputes by panchait or arbitration.

Prayág Samáchár, 24th January 1901.

Thieves at Allahabad.

91. The *Prayág Samáchár* (Allahabad), of the 24th January, complains that thieves are abroad at Allahabad, cases of theft being very frequent. The police should be on the alert, or the city might be plundered. Some thieves appear to have come in from other places, as they are to be found plying their trade in parties of eight or ten strong. A theft has been committed at Parfitt and Co.'s shop in Johnstonganj, several thousand rupees worth of goods being stolen. A heavy (iron) almirah was also taken away, but it has been recovered. Thieves attempted to enter the house of one Bachchi Lal, in Mahajanitola, but they took to flight, some inmates of the house being awakened. The same night an attempt was made by them to break into a house in Badshahi Mandi; but on a neighbour's servant raising an alarm, they gave him a *lathi* blow and ran away. According to the man's statement, they numbered seven or eight.

Agra Akhbár. 28th January 1901.

Insanitary condition of Muhalla Naibasti at Agra.

92. The *Agra Akhbár* (Agra), of the 28th January, complains that the sanitary condition of Muhalla Naibasti, Kotwali ward, Agra City, is very unsatisfactory, the dirty water in the drains of private houses being thrown by sweepers into lanes.

Prayág Samáchár, 24th January 1901.

Destruction of standing crops by wild boars in some villages in Allahabad.

93. The *Prayág Samáchár* (Allahabad), of the 24th January, complains that wild boars destroy standing crops at night in Rudánpur, Singárpur, Tehra and other neighbouring villages on the other side of the Ganges near the Phaphamau Ghát in Allahabad. The cultivators having no arms cannot encounter them. The Collector should take steps to destroy these brutes, and save the agricultural classes from ruin.

English-Hindustán, 30th January 1901.

A new English journal to be started at Mussoorie under the name of "The Mussoorie Times."

94. The English *Hindustán* (Kálákankar), of the 30th January, says:—"A new journal is being started in Mussoorie, *The Mussoorie Times*, under the editorship of Mr. Bodycot, formerly editor of *The Mafasilite*, which has changed hands, Mr. Evans now being editor. During the coming season Mussoorie will be able to boast of three journals, the *Times*, *Mafasilite*, and *Eagle*, and Dehra of one, *The Courier*."

Allahabad:
The 5th February 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 6 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 9th February 1901.

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I.—Political and Foreign.

1. The *Dabdaba-i-Sikandari* (Rámpur), of the 4th February, says that the rulers of Hyderabad (Deccan), Bhavanagar, Travancore, Mysore, Ratlam, and Jodhpur expressed their deep sorrow on receiving the news of Her Majesty's death and closed the public offices and bazárs in their States. The Mahárája of Jodhpur also released 101 prisoners in honour of the sad occurrence.

Mourning in the Native States in honour of the death of the Queen-Empress.

Dabdaba-i-Sikandari, 4th February 1901.

2. The *Dabdaba-i-Sikandari* (Rámpur), of the 4th February, states that the news of Her Majesty's lamented death reaching Rámpur on the 23rd January last, all the public offices were closed at once and remained so till the 2nd February; all business was suspended and the bazars were closed on the 2nd February from early morning. A public meeting was held on the same day, when the Minister on behalf of the Chief, referring to the great virtues of the late Queen-Empress, bitterly deplored her death. Other speeches to the same effect were made, and at the termination of the meeting alms were distributed to the poor and (some) prisoners released.

Mourning in Rámpur on the death of Her Majesty.

Dabdaba-i-Sikandari, 4th February 1901.

3. The *Oudh Akhbár* (Lucknow), of the 8th February, states that the Chief of Dojána (*sic*), having issued orders the previous day to suspend all business and close all offices, &c., on the 2nd February, in honour of the Queen-Empress' funeral, proceeded on the latter day to the ground, below the Fort, where troops of all arms had already assembled for the occasion, and, addressing the audience, praised the good qualities of Her Majesty, and expressed deep sorrow at her lamented death. There can hardly be a person in the British Empire whose heart has not been pulverized by the "mountain of sorrow" on account of Her Majesty's melancholy death.

Mourning in the Dojána (*sic*) State, at the death of Her Majesty.

Oudh Akhbár, 8th February 1901.

4. The *Oudh Akhbár* (Lucknow), of the 5th February, states that Ráni Rituraj Kunwar, Talukdár of Kamyár (*sic*) in the Bara Banki district, receiving the sad intelligence of the death of the Queen-Empress at 4 P. M. on the 24th ultimo, at once called together all her servants and dependents and expressed her deep sorrow at the most melancholy occurrence. The Ráni herself and all others, continued mourning over the great loss the British subjects had suffered in the death of Her Majesty till 10 P. M., when they retired to bed without taking food. In the morning the Ráni issued orders directing all the people in her estate to stop their entire business for three days, suspending their entertainments, and observe mourning according to their respective customs.

Mourning observed in the estate of Kamyár (*sic*) in the Bara Banki district.

Oudh Akhbár, 5th February 1901.

5. The *Oudh Akhbár* (Lucknow), of the 4th February, states, on the authority of a correspondent, that on receiving the news of the death of the Queen-Empress, Rája Kishan Kumár, of Sahaspur Bilári in the Moradabad district, was greatly moved with sorrow, and ordered all the public offices and bazárs to be closed for three days in honour of the sad occurrence.

Mourning at Sahaspur Bilári in the Moradabad district on the death of Her Majesty.

Oudh Akhbár, 4th February 1901.

6. A correspondent of the *Oudh Akhbár* (Lucknow), of the 5th February, referring to the universal sorrow that is being expressed at the death of Her Majesty everywhere, states that the Sultán of Turkey is said to have even gone the length of stopping his *Id darbar* in honour of the sad event. In native as well as in British India, there is general mourning among all classes of the people. Let those Anglo-Indians, who "laugh at" (disbelieve in ?) the loyalty of the natives of this country, take a lesson from the present general mourning among them, and realize how the people would fervently love and sympathise with a sovereign of noble qualities during his life, and then deeply and sincerely mourn his loss at his death.

Universal mourning at the death of Her Majesty.

Oudh Akhbár, 5th February 1901.

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I.—Political and Foreign.

Mourning in the Native States in honour of the death of the Queen-Empress.

1. The *Dabdaba-i-Sikandari* (Rámpur), of the 4th February, says that the rulers of Hyderabad (Deccan), Bhavanagar, Travancore, Mysore, Ratlam, and Jodhpur expressed their deep sorrow on receiving the news of Her Majesty's death and closed the public offices and bazárs in their States. The Mahárája of Jodhpur also released 101 prisoners in honour of the sad occurrence.

Dabdaba-i-Sikandari, 4th February 1901.

Mourning in Rámpur on the death of Her Majesty.

2. The *Dabdaba-i-Sikandari* (Rámpur), of the 4th February, states that the news of Her Majesty's lamented death reaching Rámpur on the 23rd January last, all the public offices were closed at once and remained so till the 2nd February; all business was suspended and the bazars were closed on the 2nd February from early morning. A public meeting was held on the same day, when the Minister on behalf of the Chief, referring to the great virtues of the late Queen-Empress, bitterly deplored her death. Other speeches to the same effect were made, and at the termination of the meeting alms were distributed to the poor and (some) prisoners released.

Dabdaba-i-Sikandari, 4th February 1901.

Mourning in the Dojána (*sic*) State, at the death of Her Majesty.

3. The *Oudh Akhbár* (Lucknow), of the 8th February, states that the Chief of Dojána (*sic*), having issued orders the previous day to suspend all business and close all offices, &c., on the 2nd February, in honour of the Queen-Empress' funeral, proceeded on the latter day to the ground, below the Fort, where troops of all arms had already assembled for the occasion, and, addressing the audience, praised the good qualities of Her Majesty, and expressed deep sorrow at her lamented death. There can hardly be a person in the British Empire whose heart has not been pulverized by the "mountain of sorrow" on account of Her Majesty's melancholy death.

Oudh Akhbár, 8th February 1901.

Mourning observed in the estate of Kamyár (*sic*) in the Bara Banki district.

4. The *Oudh Akhbár* (Lucknow), of the 5th February, states that Ráni Rituraj Kunwar, Talukdár of Kamyár (*sic*) in the Bara Banki district, receiving the sad intelligence of the death of the Queen-Empress at 4 P. M. on the 24th ultimo, at once called together all her servants and dependents and expressed her deep sorrow at the most melancholy occurrence. The Ráni herself and all others, continued mourning over the great loss the British subjects had suffered in the death of Her Majesty till 10 P. M., when they retired to bed without taking food. In the morning the Ráni issued orders directing all the people in her estate to stop their entire business for three days, suspending their entertainments, and observe mourning according to their respective customs.

Oudh Akhbár, 5th February 1901.

Mourning at Sahaspur Bilári in the Moradabad district on the death of Her Majesty.

5. The *Oudh Akhbár* (Lucknow), of the 4th February, states, on the authority of a correspondent, that on receiving the news of the death of the Queen-Empress, Rája Kishan Kumár, of Sahaspur Bilári in the Moradabad district, was greatly moved with sorrow, and ordered all the public offices and bazárs to be closed for three days in honour of the sad occurrence.

Oudh Akhbár, 4th February 1901.

Universal mourning at the death of Her Majesty.

6. A correspondent of the *Oudh Akhbár* (Lucknow), of the 5th February, referring to the universal sorrow that is being expressed at the death of Her Majesty everywhere, states that the Sultán of Turkey is said to have even gone the length of stopping his *Id darbar* in honour of the sad event. In native as well as in British India, there is general mourning among all classes of the people. Let those Anglo-Indians, who "laugh at" (disbelieve in ?) the loyalty of the natives of this country, take a lesson from the present general mourning among them, and realize how the people would fervently love and sympathise with a sovereign of noble qualities during his life, and then deeply and sincerely mourn his loss at his death.

Oudh Akhbár, 5th February 1901.

RASIK MITRA, 25th January 1901.

Mourning at Her Majesty's death at Cawnpore.

7. The *Rasik Mitra* (Cawnpore), of the 25th January, received on the 5th February, expresses deep regret at the demise of Her Most Gracious Majesty the Queen-Empress Victoria, and refers to the public meeting held at Cawnpore under the presidency of Mr. Sanders, and to the suspension of business, and observes that the managers of the *Dhanush Yagya Lila* suspended the performances on the 23rd January, and subsequently brought the Lila to a close in silence, doing away with the usual grand processions in honour of the melancholy event.

NAIYAR-I-ÁZAM, 5th February 1901.

Mourning at Her Majesty's death at Mahmudabad in the Sitapur district.

8. A correspondent of the *Naiyar-i-Ázam* (Moradabad), of the 5th February, states that Rája Sir Muhommad Amir Hasan Khan, Khan Bahádur, of Mahmudabad, in the Sitapur district, on receiving the news of Her Majesty's death, immediately ordered all the offices in his estate to be closed for a week; all business, entertainments, &c., to be suspended, and his people to wear a crêpe round their arms, and pray for Her Majesty.

RAHBAR, 7th February 1901.

Mourning at Her Majesty's death at Kasganj in the Etah district.

9. The *Rahbar* (Moradabad), of the 7th February, publishes a communication, in which the writer gives an account of the expression of grief at Her Majesty's death at Kasganj in the Etah district. As soon as the news of the melancholy event was received, all trade was suspended and black flags were hung here and there in the streets. The Hindus assembled in Raja Shivaraj Singh's fort, and the Musalmáns at the Jama-i-Masjid in large numbers, and prayed for the reception of Her Majesty's soul into the highest heaven, the patience of the Royal Family in their heavy bereavement, and the long life and successful rule of the new King. The Rája despatched condolatory telegrams to the new King, the Viceroy and the Lieutenant-Governor, closing his offices, and hoisting a black flag in his fort. On the 26th January the Rája again convened a general public meeting in his fort, at which both Hindus and Musalmáns were represented. Munshi Ibn Hasan, Tahsíldár, presided, and suitable speeches were made. The meeting resolved that Rao Maharaj Singh be deputed to wait on the Collector to express grief on behalf of the officials and residents of the town at the Queen-Empress' death, that all shops be again closed, that there be no singing, dancing or pyrotechnic displays on occasions of marriages, and that Government officials, members of the Municipal Board, and respectable gentlemen wear a band of crêpe on their arms. At the termination of the meeting Rája Shivaraj Singh distributed clothing to the poor.

OUDH AKHBAR, 7th February 1901.

Mourning at Jahangirabad, in the Bara Banki district, at the death of Her Majesty.

10. The *Oudh Akhbár* (Lucknow), of the 7th February, states that Raja Tassuduk Rasul Khan, C.S.I., of Jahangirabad in the Bara Banki district, directed all the bazars to be closed, and all entertainments and business to be suspended throughout his estate, on the 2nd idem, in honour of Her Majesty's funeral. Alms were distributed to indigent widows and other poor persons, and everybody was provided with a black piece of cloth (or band to wear on his arm) by the Raja. Mr. Naushád Ali, nephew of the Raja, adopted similar measures in his own estate.

OUDH AKHBAR, 6th February 1901.

Mourning observed at Sandila, and entertainments given up at Khajurgaon in Oudh, on account of the Queen's death.

11. The *Oudh Akhbár* (Lucknow), of the 6th February, states that on the 2nd idem, the funeral day of Her Majesty, Chaudhari Nasrat Ali Khan, Khan Bahádur of Sandila in the Hardoi district, distributed food-grains and cash to the poor, from 8 A.M. to 2 P. M. in honour of the sad occasion. In another place the editor states that on hearing the news of Her Majesty's death, Rana Sheoraj Singh of Khajurgaon in the Rae Bareli district, stopped all dancing and singing entertainments arranged for in connection with his daughter's marriage, that was to take place in the beginning of February.

12. The *Oudh Akhbár* (Lucknow), of the 6th February, states that Raja Saiyid Muhammad Bakar Ali Khan, C.I.E., of Pindrawal in the Bulandshahr district, receiving the news of Her Majesty's death, closed all offices and business in his estate and sent telegrams of condolence to the Viceroy and the Lieutenant-Governors of the United Provinces and the Panjáb, requesting them to forward the same to the King and the Royal Family.

OUDH AKHBAR, 6th February 1901.

Mourning at Pindrawal in the Bulandshahr district at the death of the Queen-Empress.

13. The *Ved Prakásh* (Meerut), of the 5th February, which appears with a black border like other newspapers, expresses profound sorrow and regret at Her Majesty's death, and praises her for her tenderness of heart, love of peace, purity of life, and other good qualities, observing that such a large collection of good qualities and virtues which she possessed is not to be found in any other woman since the creation of the world. This is the reason why even her enemies are grieved at her death. The *Ved Prakásh* office, public offices, schools and shops were closed on the 23rd January. The different sects and communities held meetings and forwarded telegrams of condolence. On the 2nd February there was again an entire suspension of business.

VED PRAKASH, 5th February 1901.

Mourning at Her Majesty's death at Meerut.

14. The *Oudh Akhbár* (Lucknow), of the 7th February, states that as soon as the Chief of Faridkot received, on the 23rd ultimo, the news of the death of the Queen-Empress, he ordered all the offices to be closed and entire business to be suspended throughout his State. The next day, His Highness held a meeting at his palace, and, addressing the *darbaris*, expressed his deep sorrow at the death of the beloved Queen-Empress, and eulogized her virtues. He then received condolatory addresses from his officials and people in connection with the most melancholy event, which were collectively replied to on his behalf. On the 26th January, His Highness, having received the message of the accession of King Edward VII to the throne, issued orders instructing his officials and people to pray for His Majesty's long life and prosperity, and to open offices and resume business in honour of the occasion. Further orders were subsequently issued for again closing the offices and suspending business on the 2nd February when Her Majesty's funeral was to take place.

OUDH AKHBAR, 7th February 1901.

Mourning at the death of the Queen-Empress at Faridkot.

15. The *Sahifa* (Bijnor), of the 5th February, expressing profound grief at the death of Her Majesty, observes that Rai Bahádur Chaudhri Basant Singh of Seohára, in the Bijnor district, was so much affected on receiving the melancholy news that he suspended the bethrothal ceremony of his only son, which was to come off on the 27th January, for which great preparations had been made, and invitation cards issued to respectable natives and European officials. [The *Tohfa-i-Hind* (*Bijnor*), of the 5th February, also gives an account of the suspension of the betrothal ceremony of the Rai Bahádur's son on account of the death of Her Majesty.]

SAHIFA, 5th February 1901.

Expression of grief at Her Majesty's death by Rai Bahádur Chaudhri Basant Singh of Seohara, Bijnor district.

16. The Hindi *Hindustán* (Kálákankar), of the 8th February, on the authority of a correspondent, states that a crowded meeting was held at the house of Rai Mahabir Prasad Narayan Singh Bahadur in Baraon in the Allahabad district to express grief at the lamented death of the late Queen-Empress. He sent a condolatory telegram to England, suspending all business in his estate, and distributing alms on two days; 2,000 poor persons were also fed by him.

HINDUSTAN, 8th February 1901.

Expression of grief at Her Majesty's death by Rai Mahabir Prasad Narayan Singh Bahadur at Baraon in the Allahabad district.

17. The *Arya Mitra* (Moradabad), of the 24th January, received on the 5th February, says that the Queen-Empress has left this world for Paradise, plunging her countless subjects into the ocean of grief. On the 22nd January a third part of the globe was deprived of its glory and the unfortunate people of India of the very vision (*lit.* light) of their eyes.

ARYA MITRA, 24th January 1901.

Expression of grief at Her Majesty's death by the *Arya Mitra* and the Arya Samáj of Moradabad.

That incarnation of tenderness or sympathy who, but the other day, was busy relieving the distress of her famine-stricken subjects, is no more. The Árya Samáj has special reasons to lament the death of Her Majesty in whose time it came into existence, gained strength and was able to denounce the principles of more powerful sects with perfect freedom. In another paragraph the editor gives the proceedings of an extraordinary meeting of the Moradabad Árya Samáj which expressed deep regret at Her Majesty's death and forwarded a telegram of condolence to the Royal Family through Government.

ALMORA AKHBÁR, 1st February 1901.

Expression of grief at Her Majesty's death by the *Almora Akhbár*.

18. The *Almora Akhbár*, of the 1st February, says that Her Majesty's lamented death has aroused feelings of the deepest sorrow and grief all over the globe, especially in the British Empire. The monarchs of Europe have proceeded to England to have a last look at her. There is hardly a home where Her Majesty's good rule is not talked over, and grief expressed at her demise at the present day. The Queen-Empress died in the month of Magh ; and according to the Hindu religion death in that month is an indication of piety and virtue. During her reign the limits of the British Empire were greatly extended, and her mighty legions never had to retire crest-fallen from any country they invaded. There has been far more progress all along the line during the 64 years of her rule than during the preceding 600 years. An idea of the vast expansion of the British trade may be formed from the fact that 50 or 60 crore rupees worth of British goods are consumed in India alone. Her Majesty's proclamation of 1858 is the Magna-Charta of the millions of this country, and she always adhered to it as far as possible. She lost no opportunity of exhibiting sympathy with her Indian subjects. There has been no king known to history, so good as was Her Majesty. It is to be hoped that the new King will prove a worthy successor to his illustrious mother and win the hearts of his subjects.

LIBERAL, 1st February 1901.

The *Liberal* mourning over the death of Her Majesty.

19. The *Liberal* (Azamgarh), of the 1st February, in a long article, giving an account of the life of the Queen-Empress Victoria, highly eulogizes Her Majesty's virtues, and most glorious and blessed reign, and deeply laments her sad death. God forbid that the twentieth century, which has, at its very commencement, drawn a thick veil over the most splendid and bright light that illumined the whole world for 63 odd years, may prove similarly disastrous during its whole course. Mankind have in fact lost, in the death of Her Majesty, a *gem* whose existence had proved so beneficial to all parts of the world. She proved herself to be a pious, unselfish and merciful ruler throughout her reign. She never permitted any person to be unjustly oppressed (so far as she could help it). She has laid the whole human race under special obligation, inasmuch as she, by her (personal influence and) arbitration brought many a war to a termination, and thereby saved much bloodshed. Ireland, that has been taking undue liberties off and on, will, now that Her Majesty is no more, find what a real (alien) Government is. There seldom has been a lady of the position of Victoria. She was the pride of all the ladies of the world. When the news of Her Majesty's death was received in Azamgarh, several meetings were held in the town to express sorrow on the melancholy occurrence. The whole world should in general weep over the death of so universally beloved a lady as Her Majesty, and British subjects especially, having lost the protection of their kind mother for ever and ever.

NÁTYA PATRA, February 1901.

Meetings held at Allahabad to express grief at Her Majesty's death.

20. The *Nátya Patra* (Allahabad), for February, states that on the 23rd January there was a suspension of business at Allahabad owing to Her Majesty's death, and refers to the following meetings held to express grief and send telegrams of condolence :—One at the Kayasth Páthshála on the 26th January ; another at Muthiganj under the presidency of Mr. Simeon, Vakíl, on the 27th idem ; another at the confluence of the rivers on the 28th idem, by Prayagwals, the District Magistrate and the Joint Magistrate being present on the occasion ; and another at the Mágh fair on the 29th idem by the Vidya Dharm Vardhivi Sabhá.

21. The *Oudh Akhbár* (Lucknow), of the 4th February, publishes a brief account of a public meeting (recently) held at Salon, in the Rae Bareli district, expressing sorrow at the death of the Queen-Empress. About 15,000 persons of all classes were present at the meeting.

OUDH AKHBÁR, 4th February 1901.

A meeting at Salon in the Rae Bareli district to express sorrow at Her Majesty's death.

22. The *Oudh Akhbár* (Lucknow), of the 4th February, states that when the news of the death of Her Majesty reached Sikandra Rao in the Aligarh district, all shops were at once closed and all business stopped, the people even postponing their various entertainments and parties to future dates, out of respect for the melancholy occurrence, and the ladies, too putting aside all their joys and pleasures, plunged into mourning. Lala Basdeo Sahai, who, deeply moved by the news of the sad death, convened a meeting in the afternoon of the 27th January, which was attended by more than a thousand persons. Most pathetic speeches were made and poems recited at the meeting, deploring the heavy loss the British Empire had suffered in the death of Her Majesty, and praying that the new British sovereign might cherish and protect British subjects as her late Majesty did.

OUDH AKHBAR, 4th February 1901.

A meeting at Sikandra Rao in the Aligarh district to express sorrow at the death of Her Majesty.

23. The *Oudh Akhbár* (Lucknow), of the 4th February, publishes an account of the meeting which the Muhammadans held at Márehra in the Etah district, on the 24th ultimo, at which speeches were made and poems recited, lamenting the death of Her Majesty. This meeting was held under the presidency of Munshi Ihsán Ali, a retired Deputy Collector, and it resolved to send telegrams of condolence to His Majesty King-Emperor Edward VII, the Viceroy, the Lieutenant-Governor of the United Provinces, and the Collector of Etah.

OUDH AKHBÁR, 4th February 1901.

A meeting at Márehra in the Etah district to express sorrow at Her Majesty's death.

24. The *Oudh Akhbár* (Lucknow), of the 2nd February, states that a public meeting was held at Sháhjahánpur on the 26th ultimo, under the presidency of the District Magistrate, where speeches were delivered and verses recited, recounting the virtues of the Queen-Empress, and the blessings of her reign, and expressing deep sorrow at her death. At the close of the meeting food-grains and *shakar-kand* (sweet-potatoes) were distributed among the poor.

OUDH AKHBÁR, 2nd February 1901.

A meeting at Sháhjahánpur to express sorrow at Her Majesty's death.

25. The *Oudh Akhbár* (Lucknow), of the 5th February, publishes an account of a public meeting held at Nasirabad, in the Rae Bareli district, on the 28th ultimo, where speeches were made lamenting the death of the Queen-Empress, and a letter of condolence was adopted, which was to be wired to the Viceroy, and the Lieutenant-Governor of the United Provinces.

OUDH TIMES, 5th February 1901.

A meeting at Nasirabad, in the Rae Bareli district, to express sorrow at Her Majesty's death.

26. The *Oudh Akhbár* (Lucknow), of the 8th February, states that a meeting was held on the 2nd idem in Sadar Bazár, at Jhánsi, to express sorrow at the death of Her Majesty. Seth Lala Ganga Prasad made a touching speech on the occasion; all business was suspended, and alms distributed to the poor throughout the day.

OUDH AKHBÁR, 8th February 1901.

A meeting at Jhánsi to express sorrow at the death of the Queen-Empress.

27. The *Oudh Akhbár* (Lucknow), of the 8th February, publishes the various speeches and poems that were read at a public meeting held on the 2nd idem at the house of Munshi Ashiq Ali, at Ramsanehighát, in the Bara Banki district, at which reference to the great number of blessings which the people have received during the reign of Queen-Victoria, were made, deep sorrow expressed at the lamented death of Her Majesty, and prayers offered on behalf of her successor, King Edward VII.

OUDH AKHBAR, 8th February 1901.

A meeting at Ramsanehighát, in the Bara Banki district, to express sorrow at the death of Her Majesty.

OUDH AKHBAR, 7th February 1901.

A meeting at Shikohabad in the Mainpuri district to express sorrow at Her Majesty's death.

28. The *Oudh Akhbár* (Lucknow), of the 7th February, states that on the 2nd idem a memorial meeting was held at Shikohabad in the Mainpuri district, under the presidency of Prithwi Nath, Munsif, when speeches were made and verses read, expressing sorrow at the death of the Queen-Empress, enumerating the blessings of her reign.

NASÍM-I-AGRA, 7th February 1901.

A meeting held at Firozabad in the Agra district to express sorrow at the death of the Queen-Empress.

29. A correspondent of the *Nasím-i-Agra* (Agra), of the 7th February, states that on the 23rd January, a public meeting was held at the house of Saiyid Inám Husain, tahsildar at Firozabad, in the Agra district, expressing sorrow at the lamented death of the Queen-Empress.

[In another page, the editor publishes an Urdu elegy by one Mirza Khádim Husain, in which he briefly noticing the blessings of the British Government during the reign of the Queen-Empress Victoria, laments her sad death, and prays for the welfare and prosperity of her successor.]

OUDH AKHBÁR, 6th February 1901.

A meeting at Kunda in the Partabgarh district to express sorrow at the death of the Queen Empress.

30. The *Oudh Akhbár* (Lucknow), of the 6th February, states that on the 28th ultimo, a meeting was held at Kunda, in the Partábgarh district, at the house, and under the presidency, of Babu Mathura Prasad, Munsif, where speeches were delivered and poems read lamenting the death of the Queen-Empress, and praying for the peace and salvation of Her Majesty's soul in the other world, and for the happiness and prosperity of her successors and the Royal Family.

OUDH AKHBÁR, 6th February 1901.

A meeting at Bilsi in the Budaun district to express sorrow at Her Majesty's death.

31. The *Oudh Akhbár* (Lucknow), of the 6th February, publishes an account of a meeting held at the house, and under the presidency of M. Muhammad Haidar Ali Khan, at Bilsi, in Budaun district, on the 31st January, at which speeches were made referring to the blessings of the reign of Queen Victoria, and expressing deep regret at the death of Her Majesty. A telegram of condolence was sent to the Lieutenant-Governor, and about Rs. 2,000 distributed to the poor in food grains and cash in honour of the occasion.

OUDH AKHBÁR, 6th February 1901.

A meeting at Kasia in the Gorakhpur district to express sorrow at Her Majesty's death.

32. The *Oudh Akhbár* (Lucknow), of the 6th February, states that, on the 27th January, a public meeting was held at Kasia in the Gorakhpur district, under the presidency of the Joint Magistrate, expressing sorrow, in poetry and prose, at the death of Her Majesty, and condolence with the Royal Family. Telegrams of condolence were sent to the Viceroy and the Lieutenant-Governor of the United Provinces, and food-grains distributed to the poor in honour of the sad event.

RAHBAR, 7th February 1901.

Public meetings at Hasanpur and Sambhal in the Moradabad district to express grief at Her Majesty's death.

33. The *Rahbar* (Moradabad), of the 7th February, on the authority of correspondents, publishes accounts of the expression of grief at Her Majesty's death at Hasanpur and Sambhal in the Moradabad district. At Hasanpur on the 26th January black flags were hung at the gates of the police-station and the tahsíl office, shops closed, and a public meeting held on the premises of Nawábs Abdul Karim Khan and Abdul Hamid Khan to express sorrow. In the evening the bazár Chaudhri distributed alms to the poor from subscriptions raised from shopkeepers. On the following day Nawáb Abdul Karim Khan, Nawáb Abdul Hamid Khan, Nawáb Ahmad Hasan Khan and Nawáb Ghulam Muhammad Khan distributed food to the poor; and Lala Makund Ram fed all the Bráhmans in the town. At Sambhal on the 1st February a public meeting was held in the compound of the tahsíl office, where Babu Pratab Singh, Munsif, presided and made an impressive speech. According to the resolutions adopted by the meeting the bazár was closed and all rejoicings suspended on the 2nd February. A number of Hindu gentlemen assembled at a temple and prayed for the salvation of Her Majesty's soul.

34. The *Sahifa* (Bijnor), of the 5th February, publishes the proceedings of a public meeting held at Bijnor, on the 1st February to express sorrow at Her Majesty's death, under the presidency of Mr. Bower, the District Magistrate. Munshi Hamid Ali, Tahsildar, acted as Secretary to the meeting, which was attended by Kunwar Har Bans Singh of Haldaur, Rája Shyam Singh of Tajpur and other gentlemen. The opening speech of the President was a very touching one. He was followed by Mufti Ibrahim Husain, Rai Bahádur Basant Singh and Maulvi Saiyid Hasan, who all recounted the blessings which the natives of India, without distinction of colour and creed, enjoyed under Her Majesty's rule. Condolatory telegrams were sent to the Commissioner, the Lieutenant-Governor and the Viceroy.

SAHIFA, 5th February 1901.

A public meeting held at Bijnor to mourn the death of Her Majesty.

35. The *Bhárat Jiwan* (Benares), of the 4th February, publishes the proceedings of a mass meeting held at the Benares Town Hall on the 29th January to express grief at Her Majesty's death. The Mahárája of Benares presided and all classes and communities were represented. The Hon'ble Munshi Madho Lal, Mrs. Annie Besant, Rai Pramda Das Bahadur, and Mirza Jamal-uddin were among the speakers; and resolutions were passed expressing deep grief at the death of the Queen-Empress, and sympathy with the new King and other members of the Royal Family at their heavy bereavement.

BHÁRAT JÍWAN, 4th February 1901.

Public meeting held at Benares to express grief at Her Majesty's death.

36. *Al Bashir* (Etáwah), of the 4th February, states that, on the 29th January, a meeting of (certain) Muhammadan ladies was held at Etáwah at the house of Maulvi Saiyid Muhammad Husain, Ziladar, Ganges Canal, under the presidency of the mother-in-law of Muhammad Bashir Uddin, the (editor), where they made speeches, eulogizing the peace which India has enjoyed during the reign of the Queen-Empress, and the pecuniary aid given to poor *parda-nashin* ladies at their houses, and expressing grief at Her Majesty's death, concluded with a prayer for the wellbeing of the Royal Family, and transmitting a telegram of condolence to Her Excellency Lady Curzon on the 2nd February. The Hindus and Musalmáns assembled in a temple and a mosque, respectively, to pray for the peace of the soul of Her late Majesty. The Musalmáns distributed a thousand dishes of *pulao* (rice boiled in soup with meat and spices) among the poor, and the indigent *parda-nashin* widows and others, and a pice each to the beggars assembled at the mosque. The editor then enumerating a number of Muhammdan meetings held in other parts of the country, says that the distribution of alms to the poor will not serve to commemorate Her Majesty, and hence the Musalmáns should work jointly to construct new rooms in Muhammadan colleges and schools, found orphanages, scholarships, medals, &c. in Her Majesty's name, and thereby perpetuate her memory.

AL BASHIR, 4th February 1901.

Meetings held at Etáwah and other places to express sorrow at the death of Her Majesty.

37. The *Rahbar* (Moradabad), of the 7th February, states that, on the 2nd February, at midday, Hindus mustered strong on the bank of the Ramganga, at Moradabad under the presidency of Babu Braj Nandan Prasad, M.A., vakíl, prayed for Her Majesty's entrance into Paradise and referred to some of the blessings of her rule, expressing profound regret at her death. The termination of the meeting was followed with a distribution of alms to the poor. The *Rahbar* also refers to meetings held at Thakurdwara and Kant to express grief at the melancholy event.

RAHBAR, 7th February 1901.

Meetings held at Moradabad, Thakurdwara and Kant to express grief at Her Majesty's death.

38. The *Oudh Akhbár* (Lucknow), of the 8th February, gives an account of a Muhammadan meeting which was held under the auspices of the Muhammadan Association, called Anjuman-i-Ikhwan-us Safa, at Kakori in the Lucknow district, on the 2nd idem, and at which speeches were made, referring to the virtues of the Queen-Empress, and expressing deep sorrow at her death, and praying for the happiness and prosperity of His Majesty King Edward VII, who has succeeded Her late Majesty.

OUDH AKHBAR, 8th February 1901.

A Muhammadan meeting at Kakori in the Lucknow district, to express sorrow at the death of the Queen-Empress.

OUDH AKHBÁR, 9th February 1901.

A Muhammadan meeting at Lucknow to adopt a message of condolence to King Emperor Edward VII.

39. The *Oudh Akhbár* (Lucknow), of the 9th February, states that on the 2nd idem, a public Muhammadan meeting was held in the Baradari at Kaisarbagh in Lucknow, under the presidency of the Hon'ble Raja Tassaduk Rasul Khan, C.S.I., to express sorrow at the death of the Queen-Empress. The meeting was a very crowded one, about three thousand persons being present. Several speeches and Urdu and Persian poems and stanzas suitable to the occasion were made and read, respectively; and a message of condolence to His Most Gracious Majesty the King-Emperor Edward VII and the Royal Family was adopted, and it was resolved to wire it to the Lieutenant-Governor, requesting him to forward it, through the Viceroy. The editor publishes some of the poems and stanzas read at the meeting, which, referring to the virtues of Her Majesty, lament her sad death, pray for the prosperity and glory of her successor, King Edward VII, and praise His Majesty's good qualities.

OUDH AKHBÁR, 2nd February 1901,

A Muhammadan meeting at Benares to express regret at the death of the Queen-Empress.

40. The *Oudh Akhbár* Lucknow), of the 2nd February, gives an account of the meeting which the Muhammadans held at their Idgah at Benares on the 27th ultimo, where they expressed their sorrow at the death of the Queen-Empress. Upwards of 40,000 people were present at the meeting.

ROHILKHAND GAZETTE, 8th February 1901.

Mourning meetings held at Bareilly, Richha in the Bareilly district, Sháhjahánpur, and Shahpur Kathwa in the Sháhjahánpur district.

41. The *Rohilkhand Gazette* (Bareilly), of the 8th February, states that the 2nd of February was observed as a day of public mourning at Bareilly by all classes of people. Besides holding mourning meetings, where speeches were delivered and verses recited, several Musalmans kept fast on that day and distributed cooked food to the poor. The Hindus also expressed grief in various ways. The editor refers to the mourning meetings held at Richha in the Bareilly district, Sháhjahánpur and Shahpur Kathwa in the Sháhjahánpur district.

SAHIFA, 5th February 1901.

Mourning meetings held at Sherkot, Kiratpur and Mandawar in the Bijnor district.

42. The *Sahifa* (Bijnor), of the 5th February, gives an account of the meeting held in the Siddiqia school at Sherkot on the 27th ultimo, to mourn the death of Her Majesty, where several speeches both in prose and verse were delivered, recounting the innumerable blessings which the Indians enjoyed under her just rule, and expressing condolence with the Royal Family at their heavy bereavement. [The paper also gives accounts of similar meetings held at Kiratpur and Mandawar in the Bijnor district.]

OUDH AKHBÁR, 4th February 1901.

The *Nadwat-ul-Ulama Dár-ul-Ulum* at Lucknow holding a meeting to mourn the death of the Queen-Empress.

43. The *Oudh Akhbár* (Lucknow), of the 4th February, states, on the authority of a correspondent, that the *Nadwat-ul-Ulama Dár-ul-Ulum* (or school) at Lucknow held a meeting on the day it re-opened after the Ramzan vacation, at which all the teachers and others expressed their deep sorrow at the sad death of the Queen-Empress, and passed resolutions to close the school till the 2nd idem, display a black flag over the entrance and send a telegram of condolence to the Royal Family through the Lieutenant-Governor.

AL BASHIR, 4th February 1901.

Urdu-Hindi controversy and Her Majesty's death.

44. *Al Bashir* (Etáwah), of the 4th February, referring to the introduction of the Nágri character into the courts of the United Provinces, extremely regrets to say that the death of the Queen-Empress who studied Urdu in preference to all other Indian languages in her old age, with the help of an Indian teacher, whom she gave a royal palace to live in with his wife and family, has greatly weakened the cause of Urdu: has, in fact, left it, as it were an orphan. Urdu can no longer be called a "royal" language, inasmuch as the sovereign who patronized and made use of it has departed from this world. The advocates of Urdu were very proud indeed

of the fact that the sovereign, on whose dominions the sun never sets, wrote her diary in that language, and otherwise took so much interest in it. They thought that though prejudiced and revolutionary "classes" in India have been using all their might and main against Urdu, yet the supporters of the language firmly believed that no possible injury could be caused thereto during the reign of Her Majesty. But-alas, the sudden death of Her Majesty has completely discomfited and non-plussed the champions of Urdu. These should, however, take heart from the speech of Her Majesty's successor, King Edward VII; who has promised to walk in the footsteps of his beloved mother, and will, consequently, there is every reason to expect, take as much interest in the *Lingua Franca* of India (*i.e.* Urdu) as his dearly lamented mother did. It would certainly be a mark of great love for Her Majesty if rewards and medals were founded in her name and given to the best writers in Urdu, a language which she held so dear in her old age, and thereby promoted its cause.

45. The *Oudh Akhbár* (Lucknow), of the 7th February, publishes two Urdu and two Persian stanzas by one Saiyid Momin Husain, lamenting the death of the Queen-Empress, and expressing joy at the accession of King Edward VII to the throne of England, respectively. The death of Her Majesty left India a motherless child, but the King-Emperor Edward VII, who has succeeded her, will, it is to be trusted, take every care of her and make her happy and prosperous.

OUDH AKHBÁR, 7th February 1901.

Poems on the death of the Queen-Empress, and the accession of King Edward VII to the British throne.

46. The *Oudh Akhbár* (Lucknow), of the 2nd February, publishes Persian and Urdu elegies and chronogrammatical stanzas by Auhád-ud-din Ahmad, an employé in the estate of Balrampur, Maulvi Ghulam Muhammad Khan, Munshi Nand Kishor Lal, Persian and Urdu teacher in the Lyall Collegiate School at Balrampur; Munshi Zia-i-Muhammad, Munshi Zawwár Husain, and Munshi Nizam-ud-din. In all these poems, the writers, referring to the innumerable blessings which both Britons and Indians have enjoyed during the reign of Queen-Empress Victoria and to her great love and sympathy for the latter, bitterly lament her death, and conclued with prayers for the peace of Her late Majesty's soul, the permanence of the British Government in India, and the wellbeing and prosperity of the great prince who has succeeded her. [The *Oudh Akhbár* (Lucknow), of the 4th February, also publishes a similar poem in Urdu, by Rája Fateh Singh, taluqdár of Pawáyan in the Sháhjahánpur district, deploring Her Majesty's death.]

OUDH AKHBÁR, 2nd February 1901.

Poems on the death of Her Majesty.

47. The *Oudh Akhbár* (Lucknow), of the 5th February, publishes Persian and Urdu poems by one Munshi Maiku Lal of Lucknow, Pandit Sri Krishna, a retired Excise Inspector, Munshi Fazl Husain, a Talukdar of Sandila, and Raja Durga Prasad, another Talukdar of Sandila, in which they, referring to the blessings of the reign of the Queen-Empress, deeply mourn the loss the people of India and others have sustained in Her Majesty's death.

OUDH AKHBÁR, 5th February 1901.

The same.

48. The *Prayág Samáchár* (Allahabad), of the 7th February, publishes a Hindi poem written by Shiva Das Pande, a native of Aon in the Unao district, who expresses deep grief at the Queen-Empress Victoria's death praising her for her good qualities, referring to some of the events of her life, and praying for her salvation.

PRAYÁG SAMÁCHÁR, 7th February 1901.

A Hindi poem published in the *Prayág Samáchár* expressing grief at Her Majesty's death.

49. The *Bhárat Jíwan* (Benares), of the 4th February, publishes some stanzas in Sanskrit and Hindi verse, written by Raja Fateh Singh Varma, whose *nom-de-plume* is Chandra, resident of Pawayan in the Sháhjahánpur district. The writer praises the late Queen-Empress Victoria for the establishment of schools, dispensaries, railways, courts of justice, &c., and observes that the death of Her Majesty, who protected her subjects like her own children, is viewed with feelings of grief by all classes of people.

BHÁRAT JÍWAN, 4th February 1901.

Hindi verses expressing grief at Her Majesty's death.

LIBERAL, 1st February 1901.

An elegy on the death of Her Majesty.

50. The *Liberal* (Azamgarh), of the 1st February, publishes a Persian poem, by one Munshi Ahmad Mukhtár, of Machhlishahr, in which he, praising the justice, mercy, kindness and good nature of the Queen-Empress Victoria, deeply deplores her lamented death, which has cast a gloom all over the world. [In another black-bordered page the editor publishes a picture of the Queen-Empress with the word "Áh" written on the top.]

ALMORA AKHBÁR, 1st February 1901.

Suspension of the Srinagar fair by the Deputy Commissioner of Garhwál and of his marriage festivities by the Rája of Kashipur in honour of Her Majesty's death.

51. The *Almora Akhbár*, of the 1st February, says that the heart-rending news of Her Majesty's death caused great grief to the people in Garhwál, and that the Deputy Commissioner suspended the annual fair and sports held at Srinagar, although some preparations had already been made. The Rája of Kashipur, who is to be married to the daughter of the Rája of Bilaspur, has suspended all musical entertainments and other festivities at his house in honour of Her Majesty's death, and is also anxious to defer the marriage, if another auspicious day for the purpose can be fixed by Bráhmans.

ROZNÁMCHA-I-QAISARI, 1st February 1901.

A Joint Magistrate at Allahabad accused of keeping his court open on the day the news of Her Majesty's death was received.

52. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, complains that though, on the receipt of the news of the sad death of Her Majesty, the High Court and the Sessions Judge, Allahabad, suspended all their court work till further orders, and all the bazárs, &c., were closed at once, a Joint Magistrate in that town continued to hold his court, and carry on its business all the same. The conduct of this official was evidently inconsistent with due respect for Royalty, and any examinations of witnesses that he may have recorded on that date could hardly be considered legal. It is not known whose name was entered on the file of the case he may have tried on the day in place of that of Her Majesty.

OUDH AKHBÁR, 5th February 1901.

Distribution of Rs. 1,500 as charity at Lucknow by the Oudh Talukdárs' Association in honour of Her Majesty's funeral on the 2nd February.

53. The *Oudh Akhbár* (Lucknow), of the 5th February, states that on the 2nd idem, Chaudhri Muhammad Nasrat Ali, distributed on behalf of the Oudh Talukdárs' Association Rs. 1,500 as charity among the various charitable institutions, churches, orphanages, etc., at Lucknow, in honour of Her Majesty's funeral which took place on that day.

NAIYAR-I-ÁZAM, 5th February. 1901.

A Hindu lady at Moradabad distributing alms to the poor in honour of Her Majesty's death.

54. The *Naiyar-i-Ázam* (Moradabad), of the 5th February, states that no sooner Rani Kishori Kunwar, a well-to-do lady at Moradabad, heard the news of Her Majesty's death, than she was deeply affected by it, and distributed a large quantity of grain and cash among the poor.

HINDUSTAN, 4th February 1901.

Queen-Empress' funeral procession and Indian soldiers.

55. The following is an extract from the English *Hindustán* (Kálákankar), of the 4th February:—"The fact announced in Reuter's telegram of the 31st ultimo, that the Indian Army furnishes 20 Indian soldiers to partake in the procession of the Queen's funeral *cortége*, will give unqualified satisfaction to all loyal Indians; and we are sure the people of India are all loyal to the core: we do not even except the most rabid Congresswallah."

OUDH TIMES, 6th February 1901.

The Queen-Empress' Memorial

56. The *Oudh Times* (Lucknow), of the 6th February, in commenting upon the movement set on foot at Calcutta for the establishment of a memorial to the Queen-Empress, observes:—"Very few of us have seen her late Majesty; but to one and all of us she has always been an ever present reality. In every sense of the word she was the Mother of her people. Whenever calamity assailed us, she was the first to send us a gracious and womanly message of

sympathy, and we in our turn were always ready to respond when affliction overtook her and saddened her life. Is this intimate connection to cease with her death? Are we to be content to honour her beloved memory with a mere statue, and to place her on the level of the Northbrooks, the Bayleys and the Edens? We can imagine a shout of indignation arising at the mere suggestion. But indignation by itself will do no good. We must come forward and, realizing that this is to be a national memorial and a token of the national affection, contribute to the best of our ability. To those that have a lakh to spare, we would say, send it to Mr. Parsons. To those who have but a rupee, we would offer the same advice. This is an occasion of which every one can take advantage, rich and poor, prince and peasant, Mahárája and rayat, merchant and barrister, civilian and clerk. In two or three days it should be possible to raise the entire amount required by the Committee to enable them to carry out Mr. Frampton's entire design."

Viceroy's proposal regarding the building of a National Memorial to Her Majesty at Calcutta.

57. The *Oudh Times* (Lucknow), of the 9th February, says:—"The *Civil and Military Gazette* strongly protests against the proposal of the Viceroy to erect in Calcutta a commemorative building as a visible memorial for all India of the Queen's reign; and puts forward Delhi's claims to that honour. Bombay too puts forward its peculiar claims in this respect. True it is that Delhi was the old capital of India during the late Muhammadan rule, but Calcutta has far superior claims, inasmuch as it has been the seat of British Government from the very dawn of British power in India. Delhi is at best a Muhammadan city, while Calcutta is the focus where peoples of all nationalities are to be found. In short, Calcutta is the epitome of all India. As for Bombay, we do not see what better claims it can have than those of Calcutta except the fact of its being the foremost city in Southern India. Apart from sentimental grounds, we fail to find any valid reasons why these two cities should be jealous of Calcutta in regard to the proposal of the Viceroy, who is pre-eminently fit to decide a question like this."

OUDH TIMES, 9th February 1901.

Establishment of a National Memorial to the Queen-Empress.

58. The *Express* (Lucknow), of the 7th February, says:—"Do we not feel as if we have lost some one who was very near and very dear to ourselves? It is indeed felt as the greatest national calamity. In the memory of the living people, there has been scarcely any other incident which evoked so much national feeling. Every man, woman and child is moved and affected, by this sad event. The nation was never stirred to the very core as now. The same feeling pervades not only through the Native Indian community, but also among its European section. The whole body, Native, European, Hindu, Mahomedan, Sikh, Jain and Christian, prince or peasant, official and non-official, is now knit together in one indivisible bond of universal anguish.

EXPRESS, 7th February 1901.

The question of raising a memorial is now before the public. Steps are being taken, in every province, to organise meetings to raise necessary funds. We doubt not that considerable sums will be forthcoming, and the provincial undertakings will be successful. But they would only be provincial monuments. They shall lack the character of a national memorial. The deep debt we owe to the mighty dead, we can never hope to repay by raising any monument to her memory, however grand. It is a duty which every individual inhabitant of India owes to himself and to future generations, and to mankind at large, to raise a fitting national monument to the memory of the Queen-Empress of India." ..... "In considering the form which such a memorial should take it is hardly necessary to observe that there is scarcely a province in British India which does not possess some institution or other, connected with the name of the Queen-Empress. A repetition of the same form of commemoration would be only too insignificant.

Proposal for the erection of a National Memorial to Her Majesty at Calcutta.

59. The Hindi *Hindustán* (Kálákankar), of the 8th February, highly approves of the movement set on foot at Calcutta for the erection of a National Memorial, but urges that the memorial should be called the National Victoria Hall, and not simply Victoria Hall.

HINDUSTAN, 8th February 1901.

ADVOCATE, 8th February 1901.

A suggestion made by the *Advocate* regarding the establishment of a memorial to Her Majesty by the Oudh Talukdárs.

60. The *Advocate* (Lucknow), of the 8th February, makes the following suggestion for the consideration of the Oudh Talukdárs who meet on the 12th idem, to express their grief at the death of Her Majesty and devise steps to commemorate her memory :—"We have very little arrangement for imparting technical education. The one that we have in Lucknow is poorly provided. We would wish that this school should be raised to the status of a college. The Local Government has a lakh of rupees in its hands given by the young Chief of Balrámpur: if 3 or 4 lakhs more could be raised—which is not difficult if the Talukdárs secure the sympathy of their brother-zamíndárs in the North-Western Provinces—a Victoria Technical College can be made a real boon to the poorer classes. The best thing for the Talukdárs' Association will be to ask the public to co-operate with them and ask His Honor the Lieutenant-Governor, when he is here to preside over the Memorial meeting, to help them in getting up the form of memorial suggested above. We are sure if the movement is started under such auspices, it will prove a success, and the memory of the deceased sovereign will be connected with an institution that will prove a real boon to the community at large and will help to feed many a hungry mouth."

OUDH AKHBAR, 2nd February 1901.

Proclamation regarding the accession of King Edward VII to the British throne, at Balrámpur.

61. The *Oudh Akhbár* (Lucknow), of the 2nd February, states that the Mahárája of Balrámpur, in the Gonda district, having ordered a royal flag to be planted on the parade ground of his estate on the morning of the 26th ultimo, proceeded with all his officials to the spot at 9 A. M., and most respectfully taking his stand near the flag, had 101 guns fired in honour of the accession of the Prince of Wales to the British throne as King Edward VII, the estate band playing "God Save the King" (Emperor).

ADVOCATE, 5th February 1901.

Russia in Asia.

62. The *Advocate* (Lucknow), of the 5th February, in commenting upon the Frontier and trans-Frontier affairs, says :—"The part (Russian) occupation of Manchuria is a source of constant irritation to Japan and anxiety to China. It is however believed in knowing circles that the Chinese may retaliate by invading a part of Central Asia that is now within Russian influence. Be that as it may, the Indian Government have much to be anxious about the doings of Russia beyond the Pamirs. The transformation of the Amirs of Khiva and Bokhara into something like Indian Feudatory Chiefs to Russia is plainly a very serious step towards India. If the stories told by travellers are facts, then Russia has advanced far India-ward. The Mahsud Waziris are also giving no end of trouble. The blockade imposed upon them has been a failure. The progress of the attempt has been briefly described by the Allahabad paper."

HINDUSTÁN, 2nd February 1901.

Levy of increased import duties by France on Indian coffee and spices.

63. The Hindi *Hindustán* (Kálákankar), of the 2nd February, complains that the French Government has largely increased the import duties on Indian coffee and spices, the revised duties coming into force with effect from the 24th February 1902. Indian coffee will be liable to a heavy duty of 13*d*. per pound. About 96 thousand cwts. of coffee are sent from India to France every year. Coffee crops have been damaged by insects for some years past, and the industry will still more suffer from the levy of a heavy import duty by France. Formerly, when France raised the import duty on Brazil coffee, the Brazil Government paid her in her own coin by imposing heavy duties on French goods. This soon brought her to her senses, and she was obliged to reduce the duty. The Indian Government should take her cue from Brazil; France should be asked to refrain from raising import duties on Indian goods. If she yields to better counsels, well and good; otherwise French goods should be similarly dealt with in this country.

64. In commenting upon the Presidential address at the last Session of the National Congress, the English *Hindustán* (Kálákankar), of the 6th February, says:—"All praise is due to Sir Antony MacDonnell who has made strict rules as regards entrance into Government service, yet the over-enthusiastic people, lovers of Government service, go about soliciting employment and seeking, by favour, nominations from the Government. However, one point is very reasonably urged by the President, and that is this, that the Government should encourage *shauq* of the people to take to various professions, such as technical instruction, study of sericulture and agriculture, and to learn how to improve the mode of ploughing and manuring. For all this Government should have at least one school in every presidency and province, and in all those parts of the country which are ruled by Local Governments."

HINDUSTÁN, 6th February 1901.

Presidential address at the last Session of the National Congress.

65. The English *Hindustán* (Kálakankar), of the 8th February, in commenting upon the Presidential address at the last session of the National Congress, says:—"We have fervent hopes in the wisdom and conciliatory policy of Lord Salisbury that the injustice to which hitherto the Indians of Natal and Cape Colony have been subjected, will through his efforts, be entirely removed. The restrictive rules of the Roorkee College, if any, we hope, will also be soon removed, and all other restrictions which hamper Indians from freely and openly competing with Europeans should also be removed: but the solution of the *laissez faire* policy he declares to be the stoppage of the depletion of the Indian revenue for the extension of the N.-W. Frontier boundaries. To this statement of the President we join issue by saying, that as long as the people of the frontier are not civilized, they must either be subdued and civilized, or driven away from our vicinity, and their country should be confiscated and populated by Her Majesty's civilized European and Indian subjects: because we have read in English history something to the following effect, that when a civilized country conquers an uncivilized one, then the ultimate benefits which the conquered country receives from the civilized conquering one far outweigh the losses which it sustains at the time of conquest. Therefore we say let His Majesty the King of England's and the Emperor of India's Government clear out all the barbarous people infesting the boundaries of India, either by conquering and civilizing them, or by banishing all these lawless people and distributing their countries between His Majesty's Occidental and Oriental civilized subjects."

HINDUSTÁN, 8th February 1901.

Comments on the Presidential address at the last session of the National Congress.

66. The *Oudh Times* (Lucknow), of the 8th February, says:—"Frank and candid the Indians have always been, and they cannot help, when opportunity demands, expressing frank and candid opinions relating to Government when they see it, unconsciously, at times, going to commit mistakes. The fact that the Indian National Congress is a real help to the Government has found a place in the minds of some of the best cultivated intellects of the West as is evident from some of their utterances. Mr. Imád-ul-Mulk's invectives, therefore, are simply mischievous and misleading, and it is surprising to find that our Allahabad contemporary, instead of consigning Mr. Imád-ul-Mulk's letter to the W. P. B., has thought fit and worth his while to allow it a space."

OUDH TIMES, 8th February 1901.

Imád-ul-Mulk and the National Congress.

67. The *Oudh Times* (Lucknow), of the 7th February, says:—"Nothing is so encouraging for the future of a people as its readiness to respect and imitate all good examples. In India it is not frequently that we notice this agreeable trait of character in the various communities which inhabit it. If good examples are imitated here, they are imitated with a tardiness that betrays almost disinclination on the part of the imitators. That is the general rule: but every rule has its exceptions, even in a fallen land like ours. And it is with pleasure that we have just noticed such an exception. When our friends in Lahore started the project of erecting a permanent Congress Hall, we suggested that every central town where the Congress can hold its session should have a similar permanent hall. We did not expect that our suggestion would be taken up in Calcutta so soon for ready adoption. We rejoice to observe that the leaders of Calcutta society have already decided upon erecting a

OUDH TIMES, 7th February 1901.

Proposal to erect a permanent National Congress Hall at Calcutta.

permanent hall in the heart of the native town, where the Congress might be held whenever necessary. A fund to meet the cost of the building has already been started, and hopes are entertained that the projected hall will be completed in time for the coming session of the Congress to be held in December next. The Calcuttaites are nobly emulating the example of the Lahorites, and this makes us cheer up with the impression that political life is not after all at such low an ebb in the metropolis as certain indications during the last few years have led us to suppose."

II.—General Administration.

Roznámcha-i-Qaisari, 1st February 1901.

India under the British Government.

68. The *Roznámcha-i Qaisari* (Allahabad), of the 1st February, observes that it is due to the difference in the opinions held by different British officers in India regarding her condition, that she is fast being "ruined," one officer holding that it is high time that India, which is reduced to great destitution and distress, were dealt with with special favour and leniency, while another insisting that the British had taken India by the sword and they must hold it by the sword. The people of India are not trusted by their rulers, and they cannot themselves ameliorate their own condition. They cannot even (are not even allowed to) prepare (qualify) themselves to fight bravely on behalf of the British Crown.

Oudh Times, 9th February 1901.

Rumour regarding the appointment of the Duke of Connaught as the Commander-in-Chief in India.

69. The *Oudh Times* (Lucknow), of the 9th February, says:—"We trust the report that His Royal Highness the Duke of Connaught is to be appointed to the Indian Command permanently is true. We must say that it is a decision as wise as it is statesmanlike. It is believed that the appointment has been made at the suggestion of His Majesty the King. If it be so, we cannot too highly praise the prudence and foresight displayed by His Majesty in the matter. All India will highly rejoice to have a son of our late revered Mother-Empress permanently stationed here in a high office. The Duke of Connaught, moreover, is not a stranger to us. He was here during the eighties, and was exceedingly popular with our countrymen. It was he who eagerly wished to give us a military college, and sympathized with many of our legitimate aspirations. We hope the report of the Duke's appointment as our Commander-in-Chief will be confirmed before long."

Advocate, 5th February 1901.

Famine in plenty.

70. The following extracts are taken from an article, headed Famine in Plenty, in the *Advocate* (Lucknow), dated the 5th February:—"Some military officers are congratulating themselves on their organization in India and take pride that all supplies of arms and ammunitions, leaving alone cannon and rifles, which are not at present manufactured in India, were in the late campaign in South Africa, made in India" . . . . "This would have been a matter of rejoicing to Indians also, had the success of the military organization in supplies in no way interfered with the comfort of the people, and not brought about a severe distress over an extensive area in India for which drought or any natural cause is not responsible. Do the officers of Government know that no other subject forms the talk of the poor and middle classes in these days than the famine rates which are now ruling in all bazárs of Upper India? Famine may sound strange, call it by any name, scarcity in acute form or dearness, as you please, but this is on every body's lips, and the poor men, ignorant as they are of the needs of the Empire, do not know how to explain the sudden rise in the prices of cereals. They know there has been no drought, no blight; the kharíf crops yielded more than their average. The sight of the fields is cheerful and a bumper rabí crop expected, and yet they find in the month of February wheat is selling at $10\frac{3}{4}$ seers a rupee, which is, if not actually our famine rate, that at which last year during the Deccan Famine wheat was sold here. Ghi in the winter months is being sold at one rupee a seer and vegetables are becoming dearer every day" . . . . . "This is the time when ghi is generally cheaper than in other parts of the year. When these necessaries of life are being sold at famine rates at this time of the year, the people do not know what will happen six months hence. The suffering owing to the dearness of commodities has become so great that the Government should no more hesitate to face the question. The export trade shall have to be regulated to remove popular suffering and the free trade policy amended to a great extent. The

cry which we are raising might prove only a cry in the wilderness, but this is a cry to which in their own interests, if not in those of the people, the Government shall have soon to pay heed. At least it should not be drowned by the loud voice of self-gratulations. It would no doubt have been a matter of congratulation, could we have such surplus commodities of food stuffs as to maintain a large army in India and outside its limits; but when this cannot be done without increasing suffering and discontent among the people, the matter becomes serious indeed and deserves all the statesmanship of the rulers to tackle it."

System of Co-operative Agricultural Banks.

71. In continuation of its previous remarks on the system of Co-operative Agricultural Banks, the English *Hindustán* (Kálakánkar), of the 4th February, in a leading article, says:—"As Agricultural Banks are about to be started in India, it is interesting to observe the rapidity with which they have taken root and flourished in another part of the British Empire, which, like India, is chiefly agricultural, and whose population has hitherto been noted for its poverty and thriftlessness, *viz.*, Ireland" The writer, after quoting numerous passages from the Irish organization society for the years 1898—1900, as showing how completely successful has been the development of Agricultural Banks in Ireland, concludes the article with the remarks:—"Such is the system which is transforming rural Ireland, and which will, it is hoped, shortly transform rural India, where too brotherhood, mutual trust and public spirit were in the past the leading traits of the national character, and though for some centuries the virtues have been obscured and distorted by war and rapine and disorder, they are once more, under a strong, pacific and unifying *régime*, reviving and renewing their vigour."

HINDUSTÁN, 4th February 1901.

Importance of large irrigation works and abundant supply of manure.

72. The English *Hindustán* (Kálákankar), of the 8th February, contains the following paragraphs:—"It is to be hoped that the Famine Commission, which is at present carrying on its arduous labours under the presidency of Sir Antony MacDonnell, will impress upon Government the importance of constructing large irrigation works, with a view to preventing, or at least mitigating, future famines. Sir Arthur Cotton was the pioneer of irrigation in India, and the works he constructed have proved of the greatest utility.

HINDUSTÁN, 8th February 1901.

"It is evident that the two most important subjects in India nowadays are sanitation and irrigation, as the first prevents plague, and the second prevents famine. Government has not of late given sufficient attention to the promotion of large irrigation works in India. Joint stock companies should be floated in London with this object, Government guaranteeing a certain amount of interest on the shares. We should then hear little more about famines.

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"Next in importance to sanitation and irrigation in India, comes manuring, as without manure good crops cannot possibly be grown. Companies should be formed with the object of supplying manure, both natural and artificial at a cheap rate, say about 12 annas per cart-load, to the cultivators. We learn that a company is now being formed in Calcutta with this object in view. In the vicinity of all large towns and villages plenty of manure is easily obtainable, but in the rural districts the *ryots* burn the cow-dung, and have little or no manure left for their fields."

The *Advocate* on the disposal of famine-stricken orphans.

73. The *Advocate* (Lucknow), of the 8th February, says:—"The members of the Famine Commission close their work on Wednesday next and assemble at Lucknow to indite their report. This is the time when we think we should once more call the attention of His Honor the President and the Members to a grievance equally felt by Hindus and Muhammadans, a grievance which at first sight might not appear to be very serious, but which has not a little agitated the minds of the educated classes and created indignation among them. We refer to the disposal of waifs and strays, the remnants of every great famine. There is a general appreciation in the people for the organized efforts of the Government to relieve the distressed fatherless and motherless boys and girls by opening kitchens, and attempting to restore them after famine to their relatives. But after the famine, when nobody is coming forward to claim the orphans,

ADVOCATE, 8th February 1901.

their disposal, as it is done, becomes objectionable. Not that the Government deliberately hands over the orphans to the missionaries for proseletysing, or allows them to die of starvation, the complaint is that it does not show that solicitude for their maintenance in their religion as the people would wish it to do, having due regard to its traditional policy of religious neutrality. The Famine Code requires a little amendment, which we hope the members will recommend in the interests of the people. The Code provides the giving away of the orphans to private persons, if they undertake to adopt them. We know that this last clause has been added with no other intention than to protect the orphans from some sort of slavery, or in case of females, from immoral use. But Hindus and Muhammadans cannot largely avail themselves of this provision. In their case adoption is not an easy matter. They cannot adopt every and anybody. There can be found hundreds of respectable Hindu and Muhammadan families willing to undertake the protection and care of one or two boys, if they are permitted to do so. If the Code is so far amended that the district officers or their subordinates in charge of famine orphanages and poorhouses may be empowered to give away orphans to respectable Indians for maintenance, if such are found willing to take the responsibility, and the Government has assurance that wrong use will not be made of such orphans, much good may result from it."

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"If the members of the Famine Commission were to suggest amendments of the Famine Code in the spirit of the suggestion made above, we are sure they will relieve the Government of a great responsibility and remove the cause of much heart-burning. They will in a manner arouse the public spirit in the people and create in them a desire for organized philanthropic work. One great blot from the famine administration can thus be removed and a genuine feeling of confidence created in Hindus and Muhammadans."

ÁRYA MITRA, 24th January 1901.

Census operations and the Hindi-Urdu controversy in Bijnor.

74. The *Árya Mitra* (Moradabad), of the 24th January, received on the 5th February, in its columns of miscellaneous news, coi plains, on the authority of a correspondent at Náthak Nangla, Chandpur, in the Bijnor district, that the Deputy Collector, the Tahsíldár and other officials in charge of census work, have dispensed with the services of Hindi-knowing enumerators and appointed Urdu-knowing men in their place, and that undue pressure is being brought to bear on Hindi-knowing villagers to declare that they know Urdu. The editor observes that if the complaints made by the writer are well founded, the latter should bring them to the notice of the Lieutenant-Governor; but that if he has not the courage to do so, he should report the matter to the Devanágri Prachárini Sabhá at Meerut.

SHARÁRAH, 7th and 21st January 1901.

Census operations at Moradabad and the Hindi-Urdu controversy.

75. The *Sharárah* (Moradabad), in its combined number of the 7th and 21st January, received on the 8th February, in its local news columns, complains that almost every Hindu represents himself to be a Hindi-knowing man, even though he does not know even the Devanágri alphabet. The eumerators are in a great fix and are astonished to find persons, who make use of big Persian and Arabic terms in their ordinary conversation, declaring that they speak Hindi. The *Advocate* is unnecessarily accusing Musalmáns of making efforts to show the number of Urdu-knowing persons to be greater than it actually is. After all, Musalmans form only a sixth part of the population; and their efforts, even if the complaint be true, can be of no avail.

SAFIR-I-QAISAR, 6th February 1901.

Census enumerators and the Hindi-Urdu controversy.

76. The *Safir-i-Qaisar* (Rae Bareli), of the 6th February, complains that it is rumoured that enumerators in many districts have entered all the residents in their blocks as Urdu-knowing persons, and warns them that such an objectionable proceeding on their part will not escape the notice of Lord Curzon and Sir Antony MacDonnell.

ROZNÁMCHA-I-QAISARI, 1st February 1901.

Complaint against the system of dispensation of justice by Law Courts in certain classes of suits.

77. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, making a favourable contrast of the British Government in India with the former Muhammadan Emperors and their governors, observes that there are certain very objectionable points in the administration of the

present Government, too. A Magistrate can, for instance, punish a person with a month's imprisonment and a fine of Rs. 50, a sentence against which there is no redress, and the convict, if respectable (and innocent), is dishonoured for ever. Similarly there is no appeal from the decisions of the Small Cause Courts for claims up to Rs. 1,000. A Collector or an Assistant Collector of the first grade can also decree revenue claims up to Rs. 100 without any appeal lying against their judgments. Government pensioners are, it is said, now to be appointed Honorary Munsifs, which is calculated to make the dispensation of justice still worse.

78. The *Árya Bandhu* (Meerut), for January, has heard that, in future, octroi will be levied on goods at Meerut, not on their *purchase* but *sale* value. The trade of the town must evidently be in a highly flourishing condition, indeed, so that if it were allowed to go unchecked some time longer, it would make all the residents quite well-to-do and contented (or happy)! "How happy and fortunate thou art, India, indeed!"

ÁRYA BANDHU, January 1901.

Rumoured proposal to levy octroi on goods at their sale, and not purchase, value in future at Meerut.

79. The *Naiyar-i-Ázam* (Moradabad), of the 5th February, states that, on the 4th idem the Sessions Judge of Moradabad delivered his judgment in the case of Chaudhri Amir Hasan Khán, *rais* of Sahaspur, Bijnor district, *versus* Bahadur Singh, a police official at Moradabad, sentencing the latter to three years' imprisonment, and thereby making amends to the former for the disgrace he had been subjected to by the accused.

NAIYAR-I-ÁZAM 5th February 1901.

A police official at Moradabad convicted of misbehaviour and sent to jail for three years.

80. The *Indian Appeal* (Benares), of the 8th February, says:—"Benares is indeed very fortunate at present, when there is imminent danger of the plague, to have a very sensible District Officer in Mr. Lovett. His plague administration at Kukarmutta, where there happened to be a few cases lately, is a matter of thorough satisfaction. He has formed a Committee for the proper management of the plague, and in his speech, as District Officer and the head of the local Plague Committee, in the Town-Hall on the 1st instant, declared (1) that the victims of the plague will not compulsorily be removed from their houses, (2) that the Hindus and Mohammedans will have full liberty to deal with the dead as they have sanction of their religion, and (3) that no policeman will be allowed to interfere in plague matters. This declaration and his careful supervision in bringing the same into practice has won the golden opinion of the populace for him. Certainly at such a crisis, the officers, guided by the principle 'spare the rod, spoil the child,' could not cope with such difficulties."

INDIAN APPEAL, 8th February 1901.

Praise of the plague administration of Mr. Lovett, the District Magistrate of Benares.

81. The *Oudh Times* (Lucknow), of the 7th February, says:—"Bishop Welldon has, we think, been now convinced that there is no likelihood of his suggestion to adopt the Bible as a religious text-book in the schools in India, being accepted as a feasible one either by the Government or the Indian public. What must have surprised the Bishop is the opposition offered to his proposal by many Anglo-Indian journals, who are as good Christians in faith as His Lordship himself. Bishop Welldon is, however, not much discouraged by the obstacles thrown in the way of the realization of his wish. He has now proposed that the Missionary Colleges in India should enforce strict rules as to the teaching of the Bible to boys attending them, and should make its study compulsory. We do not know in what light this advice from the Bishop will be taken by those in charge of Missionary Colleges, who must have, by experience, known that the compulsory teaching of the Bible might soon lead to the closing of many of those institutions. From what we know of the subject, we can assure Bishop Welldon that the Directors of the Missionary Colleges only show their prudence by the policy they at present follow in the teaching of the Bible. By making its study optional, the College authorities attract many willing pupils to the Bible Class, and some among these do become Christians. The enforcement of the compulsory study of the Bible would not even achieve this result, now obtained so quietly under the existing arrangements."

OUDH TIMES, 7th February 1901.

Bishop Welldon's proposal regarding the compulsory teaching of the Bible in Missionary Colleges.

HINDUSTÁNI, 6th February 1901.

Mr. Morison's contention that Aligarh is a centre of Muhammadan thought and opinion.

82. The *Hindustáni* (Lucknow), of the 6th February, in a paragraph, commenting upon a letter which Mr. Morison, the Principal of the Aligarh College, has published in the London *Spectator*, and in which he contends that Aligarh is a centre of Muhammadan thought and opinion, observes that according to him "Among these (orthodox) Muhammadans, it is a disputed question whether loyalty to the British Government is a religious duty or not. Those who dispute the proposition do not necessarily hold that they are bound in all conscience to rebel, but they are not convinced, on the other hand, that their religion enjoins upon them to love their English rulers." Mr. Morison's services have been engaged to give intellectual education to the Muhammadan students at the Aligarh College, and he is paid from the fund, to which not only Muhammadans of the Aligarh school, but also other Muhammadans in general contribute. Is he performing his duty as Principal of the college when he denounces orthodox Musalmáns simply with a view to showing the Aligarh-wallas to be loyal, enlightened and progressive before the British public? It is absurd to contend that the Aligarh party have stimulated loyalty among Maulvis. Like Hindus and Christians, all intelligent and thoughtful Musalmáns, whether they have come under the influence of Aligarh education or not, are loyal to the British Government; and this is due to the old system of education, and not to that introduced by the late Sir Saiyid Ahmad Khan and Mr. Morison. Mr. Morison should remember that the days when such misrepresentations could deceive Government or the public have gone by. The efforts made by the Aligarh politicians to lead Government to believe that the National Congress was a hot-bed of sedition have failed, the authorities having the hearing ear and the seeing eye. Mr. Morison's present attempt to exalt his party over the orthodox Musalmáns will share the same fate.

OUDH TIMES. 9th February 1901.

Need for curtailing the printing and stationery charges of Government.

83. The *Oudh Times* (Lucknow), of the 9th February, says:—"The British administration of India is highly expensive. That has been a standing complaint from the day the Crown assumed the reins of Government. The officials who are responsible for the administration have often tried to prove that the complaint is groundless. But facts are stubborn things, and they cannot be smothered even by powerful officials. The Royal Commission on Indian Expenditure, the report of which, by the way, has not yet found its way to India, came to the conclusion that Indian expenditure was eminently susceptible of retrenchment. But we have no desire to-day to deal with the large question of administrative extravagance; but only wish to point out that statistics just published reveal the extraordinary fact that the Government of India spends seventy lakhs of rupees on the average on stationery and printing charges. That this is too much, even such an out-and-out supporter of the Government as the *Englishman* of Calcutta is constrained to admit. There can be little doubt that there is ample room for retrenchment in this big item of expenditure, and we think it is not too much to expect our energetic Viceroy to make that thorough and searching inquiry into the matter of which His Lordship alone is capable. Many articles of stationery are now made in India, and Lord Curzon can achieve the two bold ends of reducing expenditure and encouraging indigenous industries by reducing the quantity of imported stationery and increasing that of locally-manufactured paper, knives, scissors, pencils, &c. If the Viceroy delegate the task of inquiry to some subordinate officials, very little will be done. His Excellency must have already found out that to get at the truth of a matter he must look into it himself, and not depend on any subordinate officials, none of whom is without one or another prejudice."

NAIYAR-I-ÁZAM, 5th February 1901.

A recommendation on behalf of certain Municipal officials at Moradabad who have been given notice of their services being dispensed with after a month.

84. The *Naiyar-i-Ázam* (Moradabad), of the 5th February, says that it was a general rumour at Moradabad on the 30th January last that the District Magistrate had given to Munshi Qudrat Ali, (Octroi) Sub-Inspector, Mir Nád-i-Ali, in charge of (municipal) lighting, and Maulvi Muhammad Sharif, *peshkar* or reader to the (Municipal) Secretary of that town, notices for one month at the expiry of which their services would be dispensed with, and new men appointed in their places. All these officials have always borne good characters, and the editor does not understand why their

services should be dispensed with, and hopes that the District Magistrate will reconsider their cases, and provide for them elsewhere if their present posts are to be abolished.

NASIM-I-AGRA, 7th February 1901.

Fault found with the present system of making octroi refund by the Municipal Board, Agra.

85. A correspondent of the *Nasim-i-Agra* (Agra), of the 7th February, complains that the Agra Municipal Board, in making octroi refunds, deals "cruelly" (unjustly?) with the people, except in the case of "special classes" (*i. e.* wholesale dealers?) This is certainly a most objectionable arrangement: none but a system which meets the convenience and requirements of all classes, both rich and poor, and deals with them all alike, should be approved of and tolerated.

NÁTYA PATRA, February 1901.

Alleged mismanagement of the Mágh Fair at Allahabad.

86. The *Nátya Patra* (Allahabad), for February, refers to its extraordinary issue, dated the 22nd January, on the alleged mismanagement of the Allahabad Mágh Fair, and complains that the Vidyá Dharm Vardhini Sabha and other Hindu religious preachers have been located at out-of-the way places. When they protested and asked for places in the bazár, as usual, they were told that they would have to pay ground rent like traders. Last year too they were at first relegated to obscure places; but as soon as Thakur Sitla Bakhsh Singh, Rai Bahádur, took the management of the fair into his hands, he corrected the mistake. It is a matter of surprise and regret that this year Hindu religious preachers were required to pay ground rent if they desired to occupy a place in the principal street; while a place was allotted in that street to Christian missionaries free. If Government desires to inquire into the matters to which the editor has drawn attention, such an inquiry should be made in his presence; otherwise he fears that the officials in charge of the fair will easily succeed in representing the complaints to be groundless.

ROZNÁMCHA-I-QAISARI, 1st February 1901.

Alleged severity on certain unwary grass-cutters at Allahabad.

87. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 1st February, states that, on the 25th ultimo, he saw some (unwary) grass-cutters, who were cutting grass on the *maidan* near the Mágh Mela at Allahabad, (pounced upon and) arrested "in such a (zealous) manner" as even a dakait or murderer would not be arrested. Very likely it was against some standing rule (or order) on the part of the grass-cutters to mow the grass on the *maidan* in question; but they ought to have been given the benefit of section 95 of the Indian Penal Code, (according to which an "act causing slight harm" is to be overlooked). But such trivial cases readily enable smart (police) officials to swell their yearly number of cases (sent up to court for trial) and thereby become entitled to rewards. "May God have mercy on the condition of the people of India!"

HINDUSTÁN, 6th February 1901.

Sale of adulterated *ghi* and milk.

88. The Hindi *Hindustán* (Kálákankar), of the 6th February, says that the Bombay Legislative Council passed an Act (No. II) in 1899 to check the sale of adulterated *ghi* (clarified butter) at Bombay. Lately the Bombay Municipal Board appointed a Municipal Commissioner to consider the advisability of checking the sale of adulterated milk. That gentleman has made a thorough inquiry and submitted his report in which he urges not only that the sale of adulterated milk should be forbidden, but that diseased milch kine and she-buffaloes should not be milked. During three months in 1900 there were 4,617 deaths among children under five years of age. This heavy mortality is apparently due to the use of bad milk. It is well known that cowherds in every town and village are in the habit of adulterating milk with dirty water, and *ghi* with the fat of animals. There is reason to think that cowherds in Cawnpore feed their kine on the dung of horses with a view to making them give more milk. Under these circumstances the Government of India should take up the subject, and strictly prohibit the sale of adulterated *ghi* and milk, and also the milk of diseased animals, by legislation.

NIZÁM-UL-MULK, 31st January 1901.

89. The *Nizám-ul-Mulk* (Moradabad), of the 31st January, urges that there is great need for placing a slab of stone over the deep (open) drain that crosses the metalled road in the Kazi Tola Street near Masita Butcher's shop, conveyances often being smashed and the occupants injured, in passing over the same. A small slab of stone is similarly required to be placed over another drain, a narrower one, which lies in a lane, that leads to Kazi Tola, on the same road.

Need for covering with stone slabs certain drains lying in a metalled road to prevent carriage accidents over them, at Moradabad.

NAIYAR-I-ÁZAM, 5th February 1901.

90. The *Naiyar-i-Azam* (Moradabad), of the 5th February, says that though its local contemporary, *Ain-ul-Akhbár*, has suggested another gentleman for the post of the Honorary Magistrate, fallen vacant by the death of "Nawab" Asad-ul-lah Khán at Moradabad, yet there is no reason why Sahibzadah Safi-ul-lah Khán, son of the latter, who is in every way qualified, should not receive the post. The writer then quotes several instances in which the heirs of deceased Honorary Magistrates had succeeded them in their posts, one of them even without becoming a Municipal member, and, referring to the Mutiny services of the Sahibzadah Safi-ul-lah Khán's grandfather, Nawab Saif-ul-lah Khan, requests the District Magistrate to pay due attention to his claims and qualifications for an Honorary Magistracy. The Sahibzadah also enjoys an income which is more than enough to qualify one for an Honorary Magistracy.

Safi-ul-lah Khán strongly recommended for being appointed as an Honorary Magistrate in place of his deceased father at Moradabad.

NIZÁM-UL-MULK, 31st January 1901.

91. The *Nizám-ul-Mulk* (Moradabad), of the 31st January, states that, as the number of persons killed by dakaits (lately) in the Moradabad district was large, the authorities, it would seem, inferred therefrom that the natives possessed too large a number of weapons, which should be reduced. The District Magistrate recently formed a committee of certain (Municipal ?) members and asked them to select the names of such licensees of arms in every pargana who might be divested of their licenses. As the members of the committee were (but) natives, they left intact the licenses of such persons whom they wished to oblige, while cancelling those of others to whom they owed a grudge, or in whom they were not interested. The editor has no objection to the withdrawal of licenses for arms from certain persons; but he would like to ask if dakaitis did not occur and men were not killed when there did not exist the system of Government issuing licenses for keeping arms. The reduction of the number of arms in the possession of the people will hardly have any other effect than that of making the owners of crops helpless to protect them from the depredations of wild animals. Again, many an arm taken away from the persons whose licenses shall have been cancelled would be found to be a costly one, but no compensation would probably be paid by Government to its owner.

Reduction in the number of licenses for bearing arms issued to people in the Moradabad district.

BHÁRAT JÍWAN, 4th February 1901.

92. The *Bhárat Jíwan* (Benares), of the 4th February, complains that on the 1st idem, which was the last day of a Hindu religious fair at Rámnagar in Benares, a boat which was over-crowded with visitors to the fair, foundered in the river at Assi. The catastrophe has created a deep sensation in the town. It is rumoured that sixty or seventy persons were drowned. Ten or fifteen persons escaped by swimming, and three or four dead bodies have so far been recovered. The boat, too, was hauled up on Sunday, but only one corpse was found in it. The police are doing their best to recover the dead bodies, but there is reason to think that divers have been secretly disposing of the bodies of women who wore silver and gold jewellery. The authorities should strictly warn boatmen against overloading their boats with passengers.

The foundering of a boat at Benares.

JAMI-UL-ULÚM, 7th February 1901.

93. The *Jámi-ul-Ulúm* (Moradabad), of the 7th February, thanks other newspapers which have expressed sympathy with it in its present troubles, and says that an editor who endeavours to perform his duties freely and conscientiously, must be prepared to encounter all sorts of difficulties. His criticisms on the proceedings of the authorities must be disagreeable to them. Corrupt and tyrannical officials will lose no opportunity of bringing him into trouble. The editor of the

Jámi-ul-Ulúm libel case.

Jámi-ul-Ulúm has been warned by some contemporaries that, even if law and justice be on his side, he cannot counteract the effects of the influence and money of the (Rámpur) State. He assures them that the State has no influence in British territories. The evidence of the Chief himself, who may be trusted to tell the truth, will lead to his discharge. The Magistrate before whom his case is pending, is well known for his justice and impartiality. He will accept his decision as just and fair without demur. The Magistrate has, so far, made no distinction between him and the complainant, who is a man of high position.

III.—Education.

Religious instruction given at the Central Hindu College at Benares.

94. The following extract is taken from the *Central Hindu College Magazine* (Benares), for January :—"To give our readers in other parts of India some idea of the general lines followed in the religious instruction which occupies the first-half hour of each day's work, we give below the questions that were set in the last religious examination at the college. They were based on the instruction given during the session :—

CENTRAL HINDU COLLEGE MAGAZINE, January 1901.

1. *What did Ganga say to the ocean in answer to the question as to why she brought him down many trees but no canes?*

2. *Tell the story of the Tiger and the Jackal with its moral?*

3. *Give briefly the conversation between Vishvâmitra and the Chandâla, describing the character of the Sage?*

4. *Why is a king in his city compared to you in your body? Draw up a table bringing out clearly the points of likeness.*

5. *Enumerate the different kinds of wealth. Which do you think the most important, and why?*

6. *Explain fully why you should show kindness to all creatures. Quote any shloka from the Bhagavad-Gitá showing that you are the child of God, and that all men are your brothers?*

7. *What strikes you as the most important thing about the teaching of Bhishma in the Shânti Parva? Show how false knowledge may be distinguished from true wisdom. How would you divide between right and wrong?"*

Central Hindu College at Benares.

95. The *Central Hindu College Magazine* (Benares), for January, gives the following information regarding that College :—"The 'monthly' College report for this, the first number of our Magazine, is strictly a three-monthly report and is intended to cover the months of October, November and December 1900.

CENTRAL HINDU COLLEGE MAGAZINE, January 1901.

"A great deal of executive work was crowded into this quarter. The second anniversary was held on the 24th October, 1900. The Annual Report then read out showed, briefly, that the College then possessed about Rs. 90,000 worth of lands and buildings, Rs. 66,000 in Government promissory notes, Rs 15,000 in books, Rs. 3,000 in furniture, and Rs. 1,500 in apparatus; while current expenses from the beginning of the College had amounted to Rs. 24,000. All these figures represent gifts, subscriptions and donations made during the course of two years and a quarter.

"The College accounts for the second year were audited by Rai Gagan Chandra Roy, Bahádur of Gházipur. Mrs. Besant made a tour covering about 2,000 miles, visiting Arrah, Chapra, Gorakhpur, Lucknow, Cawnpore, Faridkot and Aligarh. She was accompanied by the Secretary throughout, and by the Vice-President to the two first-named places. Her lectures at all these places were heard by immense audiences, few being under a thousand, and some more than twice that number: they were welcomed with great enthusiasm, and considerable sums were announced as having been promised to the college by donors, at a number of these lectures; in many cases persons came forward after the lecture from amongst the audience and announced their donations, some paying down in cash at once. With the spread of information on the only true method of a sound and complete education which the Central Hindu College is following, interest in and sympathy for it are growing all over the land, and help is sure to come in ever increasing degree."

IV.—Railway.

Naiyar-i-Azam, 5th February 1901.

A complaint against the farmer of the toll on the railway bridge over the Ram Ganga on the Oudh and Rohilkhand railway.

96. The *Naiyar-i-Azam* (Moradabad), of the 5th February, complains that during the third week of January last, when the boat-bridge was broken by heavy floods and there was a great rush of passengers to the railway bridge over the Ramganga (on the Oudh and Rohilkhand Railway), the toll levied from them for a single journey (*i.e.*, not including the return journey) was as much as 3 pice. Again, bullock-carts that contain more than four occupants are made to pay an extra charge for the persons exceeding that number. Both the practices are, the writer understands, arbitrary, and should be inquired into.

Naiyar-i-Azam, 5th February 1901.

Contracts given for supplies of food and other articles to passengers on the Oudh and Rohilkhand Railway.

97. The *Naiyar-i-Azam* (Moradabad), of the 5th February, states that the contracts for supplies of food and other articles to passengers on the Oudh and Rohilkhand Railway have again been given to the same persons, against whom so many complaints were published in the papers last year. The Traffic Superintendent, Mr. Pope, should not, however, keep the terms of the contracts confidential or secret this year also, but publish them broadcast, causing their copies containing the rates at which the articles shall be sold, to be put up at every station for the information of passengers, so that vendors might not be able to charge exorbitant rates to passengers as they do at present. The writer then quotes recent instances in which he found sweetmeats and *puris* (wheat flour cakes) being sold to certain passengers at the Moradabad railway station at the rates of 1½ and 2½ seers a rupee, respectively, which are very high rates indeed. But the vendors themselves are not to blame for these high rates: they have to pay Rs. 50 a month to the contractors before they are allowed to ply their trade at the station. On the 26th January last blows were exchanged between a sweetmeat vendor and a signaller at the Moradabad railway station, over the rate of sweetmeats. A suit against some of the contractors referred to above has been filed before a court at Moradabad for doing something in contravention of their contracts.

V.—Local and Miscellaneous.

Oudh Times, 9th February 1901.

Lord Dufferin and the London and Finance Globe Corporation.

98. The *Oudh Times* (Lucknow), of the 9th February, says:—"We deeply sympathise with Lord Dufferin, our late Viceroy, in his present financial troubles, for it was he who introduced reforms in our Councils and those reforms have undoubtedly proved a boon to this country. He became the Chairman of a Financial Corporation, called the London and Finance Globe Corporation, and invested largely in its shares. He was indiscreet enough to understand the affairs of the Company as others represented them to be, and the fact that he lent his name to the concern induced others to follow his example. Now that the corporation is in a state of collapse, Lord Dufferin with the other shareholders finds himself more or less a ruined man. It is however a fortunate circumstance that the shareholders have accepted with a good grace the explanations of Lord Dufferin as to what led him to associate his name with the corporation."

Naiyar-i-Azam, 5th February 1901.

Complaint regarding the alleged use of a certain mosque at Moradabad for worldly purposes by certain persons.

99. The *Naiyar-i-Azam* (Moradabad), of the 5th February, complains that though mosques and "wells" (*sic*) can never become private property or be sold, a mosque which is situated in mohalla Bhatti, and goes by the name of *shishagars* (or workers in glass) at Moradabad, is being used as private property by certain persons. This mosque is covered with tombs in every part of it, excepting the courtyard. It was erected by the ancestors of Maulvi Azim Ullah Khan, and contains the tombs of the members of his family. It is an old building; its *kachcha* or mud tombs have been levelled to the ground, and the masonry ones too are being gradually interfered with. The writer has seen with his own eyes heaps of *niara* (dross, ashes or scoria from which precious metals are extracted) collected, and the bullocks of certain carts on which metal vessels containing treacle were loaded, tethered in the graveyard of the mosque. The District Magistrate should kindly inspect the locality and pass some orders (prohibiting the use of the mosque in these ways).

100. The *Hindustáni* (Lucknow), of the 6th February, publishes a communication from one Lajpat Rai at Hissar who complains that swindlers cheat the public by advertising, in the columns of newspapers, their catch-penny books, worthless nostrums, false jewellery and other goods in very glowing terms. Newspapers which are intended to serve useful purposes, are thus turned by these dishonest men into a means of defrauding unwary people. Government being a votary of free trade is unable to interfere in the matter. It is therefore highly desirable that a committee should be appointed to whom every book newly published and everything newly made for sale should be submitted for examination and opinion, and nothing should be advertised in newspapers until it has been passed by the committee. The writer, who is subject to toothache, sent for a copy of a vernacular book, which purports to teach the making of artificial teeth very easily, advertised for sale by the Manager of the Shams-ul-Matába Press at Moradabad, in the columns of the *Hindustáni*. He had to pay Re. 1-3-0, including postage. On receiving the book he found it a very small pamphlet containing no more useful information than the explanation of some terms. The editor, to whom the book has been forwarded by the writer for inspection, observes that the book consists of only 40 pages and that the price, Re. 1, charged by the publisher, is no doubt too high. The publisher is, however, at liberty to demand any price he likes, but he should make the size of the book public. As regards the general question, the editor thinks that persons who buy a pig in a poke have only themselves to blame. They ought to make some inquiries about a thing before ordering it.

HINDUSTÁNI, 6th February 1901.

The puffing of books, nostrums, &c., by sellers

101. The *Gauhar-i-Hind* (Najibabad), of the 5th February, says that at present Mars rises in the east every evening. People easily identify it by its great brightness. Referring to its distance from the sun, and its rapid rate of motion, the editor observes that Mars is also known by the name of Jallád-i-falak (*i.e.*, the executioner in the heavens) and *Turk-i-falak* (*i.e.*, the soldier in the heavens). It is supposed to lead to wars and bloodshed.

GAUHAR-I-HIND, 5th February 1901.

Mars.

102. The *Central Hindu College Magazine* (Benares), for January, says:—"For six years the *Arya Bála Bodhini*, or Hindu Boys' Journal, has been growing under the fostering care of Colonel H. S. Olcott, the President-Founder of the Theosophical Society, and has been doing good service as a factor in the great revival of spirituality which is going on in India. colonel Olcott thinks that the time has come for him to hand over the Magazine to some representative of Hinduism, and he offered it last year to the Central Hindu College, to be issued as part of the work of that college for Hindu youth. The Managing Committee have with pleasure accepted the responsibility of bringing out the magazine in future, and have changed the name to the *Central Hindu College Magazine*. They hope, as time goes on, to make it a really valuable Boys' Journal, which will be widely read by Indian boys in all parts of the land; and they will be very glad to receive any suggestions as to new features which might be advantageously introduced."

CENTRAL HINDU COLLEGE MAGAZINE, January 1901.

Arya Bál Bodhini published at Madras incorporated with the Central Hindu College Magazine.

ALLAHABAD:
The 12th February 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 7 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 16th February 1901.

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I.—Political and Foreign.

1. The *Nizám-ul-Mulk* (Moradabad), of the 8th February, stating that the Nizám of Hyderabad (Deccan) commuted the sentence of death passed on a convict to one of imprisonment for life on the 21st January, in honour of Her Majesty's illness, says that His Highness was greatly moved by the intelligence of her death, suspending his Id darbár, and closing all the State offices, for seven days, &c.

Nizám-ul-Mulk, 8th February 1901.

Mourning at Her Majesty's death in Hyderabad.

2. The *Oudh Akhbár* (Lucknow), of the 15th February, states that the Maharani of Dumraon, on receiving the news of the death of the Queen-Empress, at once ordered all the bazars and offices in her estate to be closed, the band playing at her gate to be stopped, the entertainment which was to be held on account of the *Basant Panchmi* to be suspended and alms to be distributed to the poor on the funeral day of Her Majesty. The editor also states that the young Mahárája of Balrampur in the Gonda district similarly observed the funeral day of Her Majesty, distributing clothing, food-grains and cash to the poor, that Kazi Saiyid Muhammad of Kheta-Sarai, in the Jaunpur district, had all the shops, closed in that town on hearing of Her Majesty's death, and sent a telegram of condolence with the Royal family to the Lieutenant-Governor, requesting him to forward it through the Viceroy.

Oudh Times, 15th February 1901.

Mourning observed in Dumraon and other places at the death of the Queen-Empress.

3. The *Oudh Times* (Lucknow), of the 14th February, contains the following paragraph:—A native correspondent writes that the news of the death of Her Majesty the Queen-Empress was received with much grief in the Etáwah district. The Rani Kishori, widow of the late Rája Jaswant Rao, C.S.I., issued an order to close all the markets in her estate for a week, and signs of mourning were everywhere apparent. The Rani and her heir-apparent, Lala Raghubans Rao, propose to found a scholarship at the Allahabad University in memory of the late Queen-Empress.

Oudh Times, 14th February 1901.

Rani Kishori, widow of the late Rája Jaswant Rao, C.S.I., in Etáwah, and the Queen's death.

4. The *Anjuman-i-Hind* (Lucknow), of the 9th February, in noticing the death of Her Majesty, observes that Rana Shivaraj Singh Bahadur of Khajurgaon, Rae Bareli district, in celebrating the marriage ceremony of his daughter early in February, suspended all the display of pomp and show for which great preparations had been made and thousands of rupees already spent, in pursuance of the resolutions passed by the British Indian Association. The Rana contented himself with performing the necessary religious ceremonies, and would have probably suspended the marriage itself, had this been possible.

Anjuman-i-Hind, 9th February 1901.

Rana Shivaraj Singh Bahadur of Khajurgaon, Rae Bareli district, and the death of Her Majesty.

5. The *Oudh Punch* (Lucknow), of the 31st January, received on the 11th February, publishes a cartoon, in which an elephant is represented as lying on its back on the ground with its legs and trunk turned up in the air. The letter-press is:—"India is prostrate with grief on account of (the death of) the Empress."

Oudh Punch, 31st January 1901.

Mourning in India on account of the death of the Empress.

6. The *Khurshed-i-Nanpara*, in a supplement, dated the 2nd February, states that (Rájá Jang Bahadur Khan, C.I.E., had all entertainments and ceremonies among his relatives and people in his estate at once suspended from the day on which the news of Her Majesty's death was received (till the 2nd February), all the shops being closed and all business suspended on the 22nd (23rd ?) January and 2nd February. Food was distributed to the poor during the whole interval as a mark of regret at the sad event.

Khurshed-i-Nanpara, 2nd February 1901.

Mourning at the death of Her Majesty at Nanpara in the Bahraich district.

KÁNYA KUBJ HITKARI, 1st February 1901.

Expression of grief at Her Majesty's death by the *Kánya Kubj Hitkari* and other newspapers.

7. The *Kánya Kubj Hitkari* (Cawnpore), of the 1st February, the *Dwijraj Patrika* (Benares), of the 29th January, and the *Khichri Samáchár* (Mirzapur), of the 2nd February, publish obituary notices of "mother Queen Victoria," expressing deep regret and sorrow at Her Majesty's death.

SITARA-I-HIND, 4th February 1901.

Mourning at the death of Her Majesty by the *Sitara-i-Hind*.

8. The *Sitara-i-Hind* (Moradabad), of the 4th February, expresses great sorrow and regret at the death of the Queen-Empress, and prays for the peace of Her Majesty's soul. The *Sitara-i-Hind* Press was closed on the day on which the news of the Queen's demise was received and there was no issue of the paper on the 28th January last on account of the melancholy event.

HADIYAT-UL-AKHBÁR, 8th February 1901.

Expression of grief at Her Majesty's death by *Hadiyat ul-Akhbar*.

9. The *Hadiyat-ul-Akhbár* (Kanth, Moradabad), of the 8th February, which appears with black borders in honour of the death of Her Majesty, refers to that melancholy event in touching words. The editor, recounting the manifold blessings which India enjoyed during her peaceful reign, observes that Queen Victoria surpassed every sovereign and ruler in the world, past and present, both in respect to duration of rule and extent of dominions. It is true that Louis XIV of France ruled for 72 years, but he was only five years old when he came to the throne. The reign of George III, though very long in English history, was shorter than that of his illustrious grand-daughter Queen Victoria, by three years. She was the most successful monarch in all respects.

POLICE NEWS, 8th February 1901.

Police News on the death of Her Majesty.

10. The *Police News* (Meerut), of the 8th February, in noticing the death of Her Majesty, observes that the occurrence of such a melancholy event in the very beginning of the year confirms the predictions of astrologers as to the present year being more inauspicious than the preceding one. The whole of the world derived benefits from the Queen. The sun did not set on her dominions. History of the past or present can supply no instance of an equal to her in her numerous virtues as a woman, wife, and Queen-Empress. The editor then refers to several mourning meetings held in different places, and concludes his article with a prayer for the long life of the new King.

OUDH AKHBÁR, 15th February 1901.

A meeting at Charkhari to express sorrow at the death of the Queen-Empress.

11. The *Oudh Akhbár* (Lucknow), of the 15th February, publishes a brief account of the meeting which the Chief of Charkhari held at his capital on the 2nd idem, when he made a speech lamenting the death of the Queen-Empress and distributed alms to the poor.

SAHIFA, 12th February 1901.

Meetings held to mourn the death of Her Majesty.

12. The *Sahifa* (Bijnor), of the 12th February, publishes an account of a meeting held on the 3rd idem, at Sherkot, in the Bijnor district, under the presidency of Shaikh Anwar-ul-lah, at which speeches were made referring to the blessings of the British Government during the reign of the Queen-Empress, expressing grief at Her Majesty's lamented death, and praying for her and her successors. [The *Oudh Akhbár* (Lucknow) of the 15th February), briefly notices the meeting held at Aurangabad, (Sitapur district), at the house of Nawáb Saiyid Tasadduk Husain, on the 7th February, and at the Government High School, Rae Bareli, (in which speeches were made lamenting the death of Her Majesty.]

RIYÁZ-UL-AKHBÁR, 8th February 1901.

Meetings held in various districts to express sorrow at the death of the Queen-Empress.

13. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th February, states, on the authority of a correspondent, that Mir Abu Jafar, talukdar of Piparpur, in the Sultanpur district, on receiving the news of Her Majesty's death, held a meeting at his house to express sorrow at the sad event. Speeches and verses were read at the meeting, in which, while lamenting

Her Majesty's death, the blessings of her glorious reign were referred to. "There is not a spot in the world which is unaffected by sorrow this day: the Sultan of Turkey and the Shah of Persia too are shedding tears (over Her Majesty's death)." The same paper gives an account of a public meeting held at Gorakhpur on the 2nd idem, expressing deep sorrow at the death of the beloved Queen-Empress. All the bazars and offices were closed and entire business was suspended, so that sorrow and gloom were visible everywhere. The widow of the late Rai Durga Prasad Bahadur, and others, distributed grain to the poor in honour of the sad event [An account of similar meetings held at Sagri is published by the *Liberal* (Azamgarh), of the 8th February.] The *Cawnpore Gazette* of the 8th February publishes notices of several similar meetings held at Cawnpore on the 1st and 2nd idem. At the meeting held on the 1st February, which was presided over by Mr. Piare Lal, Sub-Judge, Lala Sanwal Das, a well-known leather contractor, made donations of Rs. 5,000 and Rs. 1,000, to the Lady Dufferin Hospital Fund and the Hindu College at Benares, respectively, in memory of Her Majesty's death. A meeting was held at Bithur on the 2nd February to mourn Her Majesty's death. The *Cawnpore Gazette*, of the 8th February, states, on the authority of a correspondent, that a public meeting was held in the Town Hall, and a Muhammadan meeting at the Anjuman-i-Islámia (rooms) at Bareilly, on the 24th January last, where sorrow was expressed at the death of the Queen, and messages of condolence were wired to Her Majesty's eldest son and to the Viceroy. The *Oudh Akhbár* (Lucknow), of the 11th February publishes an account of a public meeting held at Fyzabad on the 2nd idem, under the presidency of Rai Gokul Chand Bahadur, at which touching speeches were made expressing sorrow at the death of the Queen-Empress Haji Shaikh Qadir Bakhsh distributed alms to the poor at his own expense, at the termination of the meeting. The *Oudh Akhbár* (Lucknow), of the 13th February publishes a brief notice of a meeting held to express sorrow at Her Majesty's death, on the 2nd idem, at the house of Wazir Muhammad Khan, a retired Deputy Collector at Khurja in the Bulandshahr district. The same paper also states that on the 28th January the Musalmans convened a public meeting at Gonda, under the presidency of Munshi Munir Ahmad, Vakil, to express sorrow at Her Majesty's death, and distributed clothing, food-grains and cash to the poor on the 3rd February in honour of Her Majesty's memory].

14. The *Oudh Akhbár* (Lucknow), of the 16th February, gives an account of a meeting held at Sitapur by the Talukdars of the district on the day of the Queen-Empress' funeral, under the presidency of Sahibzada Ali Muhammad Khan of Mahmudabad. The meeting passed resolutions expressing grief at Her Majesty's death and sympathising with the Royal family at their heavy bereavement. The editor quotes at length the speech delivered by Maulvi Numan Ahmad, Talukdar of Mahewa, on the occasion. The Maulvi, referring to the special benefits which the Oudh Talukdars received during Her Majesty's reign, describes her personal virtues which endeared her to her subjects in general and to the Talukdars in particular. The speech concludes with a couplet in Persian containing a prayer on behalf of His Majesty King-Emperor Edward VII. *viz.*, "If the tree has gone (*i.e.*, withered), may its fruit exist long; if the river has dried up, may its fine royal pearl survive for ever!"

OUDH AKHBÁR. 16th February 1901.

A mourning meeting held by the Talukdars of Sitapur on the funeral day of the Queen.

15. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th February, gives an account of a meeting which Rai Brij Narain held at his grand temple in Padrauna, Gorakhpur district, on the 2nd idem, where he, addressing the assembly, which numbered about 600 or 700 persons, expressed his great sorrow at the death of the Queen-Empress, concluding with a prayer for the peace of Her Majesty's soul in the next world. The Rai distributed a large quantity of cooked food to the poor on the funeral day. [The *Oudh Akhbár* (Lucknow), of the 11th February, also publishes the above account. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th February, states that

RIYÁZ-UL-AKHBÁR, 8th February 1900.

Meetings held by landowners in their estates to express sorrow at the death of the Queen-Empress.

on the receipt of the news of Her Majesty's death, black flags were hung at all important places, and the people wore crape on their arms, in the village of Singhai, which forms part of the estate of Rani Surat Kunwar of Kherigarh in the Kheri district. On the 2nd February a meeting was held in the village, at which Saiyad Muhammad Husain, Deputy Collector, also happened to be present, being on tour there. Ban Bahadur Sah, a youthful Kunwar of the estate, read a touching speech on the occasion, expressing great sorrow at Her Majesty's death, and praying God to assign Her Majesty as happy a mansion in heaven as her munificence was wide in this world. At the conclusion of his address the Kunwar presented Rs. 101 on behalf of the owner of the estate (his mother) to be distributed to the poor, in memory of Her late Majesty. The *Oudh Akhbár* (Lucknow), of the 13th February, publishes notices of meetings held to express sorrow at Her Majesty's death, on the 2nd idem, at the house of Shaikh Mohsin Ali, Talukdar at Jagaur (*sic*), in the Lucknow district; at Rampur Mathura, in the Sitapur district; at Mursan in the Aligarh district; at Mahmudabad in the same district, where Rs. 1,000 was sanctioned by that estate for distribution among the poor; and at Daryabad, in the Bara Banki district, where speeches and Hindi poems were made and recited, recounting the blessings of the reign of the Queen-Empress, and grieving over her death.]

OUDH AKHBÁR, 12th February 1901.

Mourning meeting held at Fatehpur in the Bara Banki district.

16. The *Oudh Akhbár* (Lucknow), of the 12th February, gives an account of a meeting held on the 1st February at Fatehpur in the Bara Banki district, to mourn the death of Her Majesty. Black flags were hoisted on the top of the house of Haji Shaikh Haidar Husain, a member of the District Board, where the meeting was held. Leading members of the Hindu and Muhammadan communities, official and non-official, attended the meeting where speeches were delivered, eulogising the deeds of Her Majesty, and deploring her sudden death. A subscription list was then opened to meet the cost of sending a telegram expressing condolence to the Deputy Commissioner of Bara Banki, and for the purpose of distributing alms to the poor.

RAHBAR, 14th February 1901.

A meeting at Kerakat in the Jaunpur district, to express sorrow at Her Majesty's death.

17. The *Rahbar* (Moradabad), of the 14th February, publishes an account of a meeting held, on the 30th January last, at Kerakat in the Jaunpur district, by Munshi Ram Swarup Lal, the tahsíldár, at which a paper was read pointing out the innumerable blessings of the reign of the Queen-Empress, expressing sorrow at her sad death, and hope that her successor will have as much sympathy for the people of India as she herself had. The tahsíldár also distributed a considerable quantity of wheat among the poor on the occasion in honour of Her Majesty's memory.

KHICHRI SAMÁCHÁR, 2nd February 1901.

Mourning meetings, &c., in Mirzapur.

18. The *Khichri Samáchár* (Mirzapur), of the 2nd February, received on the 15th idem, refers to the various meetings held at Mirzapur to express grief at Her Majesty's death. The Municipal Board met on the 25th January and sent a message of condolence to the Lieutenant-Governor. On the 26th January a crowded public meeting was held at the Town Hall. Pandit Ram Autar Pande, District and Sessions Judge (Mainpuri), presided; the Rája of Kantit, who was to preside, being a little late in attendance owing to his being with the Commander-in-Chief in the interior of the district at the time. The President and other persons expressed great sorrow at the melancholy event, and a telegram of condolence was forwarded to the Viceroy. On the 2nd February, all the officials, both European and native, assembled in the Town Hall under the presidency of Mr. Muhammad Ishaq Khan, District and Sessions Judge, Mirzapur. The President, Mr. P. Wyndham (Collector), Munshi Aulad Muhammad Khan (Deputy Collector), and some other officials gave vent to their feelings of regret and sorrow; and some vernacular poems lamenting Her Majesty's death were read by native officials. The same day there were mourning meetings at the Mission School and the church, the local officials and other persons being present. Rája Bhupendra

Bahadur Singh of Bijaipur and Rája Rudrapratap Singh Bahadur of Singrauli held mourning meetings in their respective estates and distributed alms to the poor. Probably Mirzapur has surpassed all other places in its expression of genuine grief at Her Majesty's death. On the 2nd February there was an entire suspension of trade and business. Not a drop of milk was available in the bazar even for children who thus partook of the general mourning. Some Hindus shaved themselves, some had a bath in the Ganges, some fasted, some distributed alms to the poor, and some wrote poems. This expression of profound sorrow is due to the popularity of Mr. Wyndham, who is equally accessible to the rich and the poor. It is to be hoped that he will take steps for establishing a memorial to Her Majesty at Mirzapur.

19. The *Anjuman-i-Hind* (Lucknow), of the 9th February, refers to the mourning meeting held on the 2nd February, in honour of the Queen's funeral at Jahangirabad in the Bulandshahr district, Sandila in the Hardoi district, and Daryabad and Zaidpur in the Bara Banki district. Thel eading men of the localities assembled and expressed their sorrow and grief at the loss which India has sustained in the Queen's death. All public and private business was suspended and alms distributed in various shapes to the poor and needy.

ANJUMAN-I-HIND, 9th February 1901.

Mourning meetings held at several places on the day of Her Majesty's funeral.

20. The *Bhárat Jiwan* (Benares), of the 11th February, says that the Varnáshram Dharm Rakshini Sabha at Benares performed a special worship of the goddess Káli, at Manikarnikaghat on the 2nd idem, praying for the peace of the late Queen-Empress Victoria's soul and the new King's long life and successful rule. The meeting was attended by the learned Pandits and also a number of Hindu religious mendicants at Benares, Babu Somnath Bhaduriji being the chief promoter.

BHÁRAT JIWAN, 11th February 1901.

A meeting at Benares in honor of Her Majesty's death and King Edward VII's succession to the throne.

21. The *Oudh Akhbár* (Lucknow), of the 14th February, says that the news of Her Majesty's illness on the 21st January caused great anxiety to the people at Sultanpur. Telegrams regarding her condition were posted from time to time on the Post-office notice board, which was always surrounded by an anxious crowd. On the morning of the 23rd ultimo, when Musalmans were going to the *Idgah* to offer their prayers, and to pray for Her Majesty's recovery, they received the melancholy news of the Queen's death. They offered their *Id* prayers with heavy hearts and prayed for the peace of her Her Majesty's soul. The *Id* festival among the Muhammadans, and the *Basant* festival among the Hindus passed off in mournful silence. A meeting was at once convened to express sorrow and grief, and a telegram was despatched to the Chief Secretary to the Government. Another crowded meeting was held on the 31st ultimo in the Town Hall under the presidency of the District Magistrate. The hall presented a mournful spectacle being filled with leading men of all classes and communities dressed in black. Several speeches both in prose and verse, in English, Urdu, and Hindi were delivered recounting the blessings of her long reign; lamenting the great loss the whole of the British Empire had sustained and sympathising with the royal family in their heavy bereavement. A third meeting was held on the 1st February in which the proclamation regarding the accession of King-Emperor Edward VII was read. The proceedings were brought to a close with the cry of *Maharaj Qaisar-i-Hind ki Jai*, Victory to the great Emperor of India.

OUDH AKKBÁR, 14th February 1900.

Meetings held at Sultanpur in honour of the death of Her late Majesty and the accession of King Edward VII.

22. The *Káyasth Conference Gazette* (Lucknow), of the 10th February, publishes an Urdu and a Persian elegy, by Munshi Ram Sahai, Deputy Inspector of Schools, Unao, and Raja Durga Prasad of Sandila, Hardoi District, respectively, mourning the death of the Queen-Empress. [The *Cawnpore Gazette*

KAYASTH CONFERENCE GAZETTE, 10th February 1901.

Elegies on the death of the Queen-Empress.

(Cawnpore), of the 8th February, publishes two Urdu elegies by Saiyid Fazl Hasan, Persian teacher, Tahsili School, Cawnpore, and Babu Sarju Prasad Nigam of Akbarpur in the Cawnpore District, respectively, in which they point out the great blessings of Her Majesty's reign, and pray for her salvation. The editor also publishes a third Urdu elegy, purporting to be composed or read by Indian ladies, in which they lament that Queen-Victoria, who was the grace and ornament of their race, has suddenly died and thereby plunged them into deep sorrow. Victoria has laid aside the crown from her head, and the fair sex have therein lost their sovereignty in the world. "O sisters! now break into pieces the glass-bangles on your wrists (a sign of deep mourning among Indian women)." The *Oudh Akhbár* (Lucknow), of the 11th February, publishes an Urdu elegiac poem on the death of the Empress by Munshi Babu Lal, second clerk in the (District ?) Engineer's office, Allahabad, in which he asks—"Is it mourning for thee, O Queen Victoria, or the Day of Judgment that all joys and pleasures have disappeared (from our midst) ?"]

COLONEL, 24th January 1901.

Elegies on the death of Queen-Victoria.

23. The *Colonel* (Moradabad), of the 24th January, received on the 15th February, publishes an Urdu elegy by Munshi Manna Lal, retired Deputy Inspector of Schools, Moradabad, in which he mourns over the death of the Queen-Empress, observing that sovereignty and empire have ended in the person of Her Majesty, and that she cannot but be remembered till the day of judgment. [The *Agra Akhbár*, of the 14th February, publishes two Urdu poems by one "Captain" Muhammad Nur Khan, in one of which he laments the death of the Queen, and in the other expresses joy at the accession of King Edward VII to the British throne, praying for his long life and prosperity.]

RAHBAR, 14th February 1901.

Elegies on the death of the Queen-Empress.

24. The *Rahbar* (Moradabad), of the 14th February, publishes three Urdu poems, by Mirza Ahmad Shah Beg, Supervisor-Kanungo of tahsíl Thakurdwara, Pandit Iqbal Narain, a Sub-Inspector of Police, and one Riyáz Husain, in which they mourn the death of the Queen-Empress. The very thought of Her Majesty's name involuntarily brings her praises on "our" lips, "our" heart is so full of grief at present that "we" dare not cry out lest "our" very heart should come out on "our" lips along with "our" cries. [The *Gauhar-i-Hind* (Najibabad), of the 12th February, also publishes a similar elegy by one Maulvi Muhammad Abdul Hakim, in which he says that the world never produced such a justice-loving sovereign before as Queen Victoria. The *Mufid-i-Am* (Agra), of the 10th February, publishes elegies by Tasawwaf Husain, Teacher, Victoria College, Agra, Munshi Nasir Ali Khan, employed in the Commissioner's office, Agra, and a gentleman whose poetic title is *Ala*, in which they refer to the blessings of Her Majesty's reign, express sorrow at her death and pray for her and her successor and the Royal Family. Queen Victoria was a sovereign who held the whole world in her possession: her fortune being wondrously young even in her old age.

KANAUJ PUNCH, 10th February 1901.

A poem on the death of Her late Majesty the Queen.

25. The *Kanauj Punch* (Kanauj), of the 10th February, publishes a poem by Saiyid Tahir Ali, a resident of Farukhabad, and Government pensioner, expressing profound grief at the death of Her Majesty. The whole world is mourning the loss of such a unique sovereign, especially India which has lost in the Queen her sole benefactress. The writer concludes his poem with a prayer for the peace of the deceased's soul and with an expression of satisfaction at the circumstance that her successor is the Emperor Edward VII, who will follow the footsteps of his renowned predecessor and whose reign will be, God willing, as successful as that of his mother.

ADVOCATE, 15th February 1901.

A National Memorial to the Queen-Empress.

26. The *Advocate* (Lucknow), of the 15th February, says :—There appears to be a sort of unanimity in Calcutta, as to the necessity of the National Portrait Gallery. An eloquent testimony to the fact is given by our Calcutta correspondent. We have great respect for the opinions of our Calcutta friends; but if

it is a fact that the belief is largely held that the National Gallery will help in raising the feeling of nationality, or that will be encouraged by the present day Government of India, we must candidly say they are mistaken and they have quite misunderstood the bent of the Anglo-Indian mind. With every attempt to discourage, if not to kill, our national life with forces that increase day after day the gulf between the different sections of the people, with hide-bound blind suspicion which is attached to every movement aiming at the creation of real feeling of nationality in the Indian people, it is too much to believe that Lord Curzon will do anything to rouse the feeling of patriotism in the people. The so-called National Portrait Gallery will be nothing but a show-room, where among the few portraits of really noble Indian and Anglo-Indian statesmen the portraits of drunken, and debauched princes, *zabardast* Anglo-Indians of doubtful reputation, will be placed interspersed with a few portraits of men like Ram Mohan Roy, Dayanand Sarswati, and Saiyid Ahmad Khan. This will be a gallery which will be the least likely to rouse any feeling of patriotism or nationality. Why waste money, which it is always difficult to collect in large sums without official patronage, on mere show? A grand Victoria Technical Institute or University in Calcutta, with branch schools all over the country, would appeal more to the feelings and sentiments of the people than any structure, however grand and noble. We appeal to His Excellency the Viceroy and members of the Calcutta Committee to reconsider their decision. By all means have a memorial in Calcutta—no place is better suited for a National Memorial than the metropolis—but money taken from the famished people, whether it comes out of the pockets of the Indian Chiefs or of the public, should be spent in some useful institution and not on mere show.

AIN-UL-AKHBÁR, 14th February 1901.

27. The *Ain-ul-Akhbár* (Moradabad), of the 14th February, refers to the various kinds of memorials which the inhabitants of the different parts of the country desire to establish in their provinces, and observes that the residents of Moradabad, at their meeting held on the 24th January, resolved to extend the local Victoria Female Hospital. Rupees 5,000 has already been raised by subscription for the purpose. The measure will be very useful to the public.

Establishment of memorials to Her Majesty.

AL BASHIR, 11th February 1901.

28. *Al Bashir* (Etáwah), of the 11th February, says that the supporters of the National Congress are in favour of the establishment of Technical Colleges and other institutions of public utility in different provinces to perpetuate the memory of Her Majesty. But the editor thinks that the establishment of a National Memorial by the Native Princes and other well-to-do persons will not be improper. The Musalmáns should contribute to the National Memorial Fund, and also establish local memorials which may be useful to their own community.

Establishment of a National Memorial to the late Queen-Empress.

OUDH TIMES, 13th February 1901.

29. The *Oudh Times* (Lucknow), of the 13th February, in discussing the subject of establishing a National Memorial to the late Queen-Empress, observes:—The Government imports most of its requirements from England, benefiting the people of its home country, and helping the ruin of the Indian people. Why should not the present opportunity be taken to start some scores of mills and manufactories, large and small, from the productions of which the Government will buy its requirements. If the Government is sincere in its solicitude to remove the present deplorable poverty of the Indian people, it ought to act according to our humble advice, and utilize the bulk of the memorial fund to establish Victoria Memorial Mills and Factories, at least for the purpose of getting a portion of its own supplies from India instead of getting it from England to benefit the Home people. If the whole fund subscribed for the Victoria Memorial be absorbed by the personal memorial proposed by Lord Curzon, it will mean more than three-fourths of it in the pockets of English merchants and manufacturers, and only the money spent on bricks, mortar and labour employed in building the Memorial Hall will benefit the people here. A strong protest should go from all quarters against such an arrangement. We will return to the subject.

Establishment of a National Memorial to the late Queen-Empress.

LIBERAL, 8th February 1901.

A suggestion to establish a public library at Azamgarh in memory of Her late Majesty.

30. The *Liberal* (Azamgarh), of the 8th February, publishes a communication, in which the writer, urging that such memorials to Her late Majesty should be erected in all the towns in India as will be useful to the public, suggests that a public library, which is greatly needed, should be established to commemorate Her Majesty's reign at Azamgarh.

ADVOCATE, 15th February 1901.

Form of Provincial Memorial to the late Queen-Empress.

31. The *Advocate* (Lucknow), of the 15th February, says:—It is true that Lord Curzon has distinctly said no pressure whatsoever is to be brought to bear on the people to subscribe to a particular form of memorial against their wishes; but there is something known as moral pressure which cannot be avoided. When once it goes out that the provincial rulers approve of such and such form of memorial, it is difficult to induce people to adopt another and more practical form of memorial for fear of giving offence. Nay, the difference itself becomes undignified. If there is anything on which people of every caste and creed should meet without any difference of opinion, it is in the matter of allegiance to the throne. There should be no feeling of keen difference whatsoever, and if one is created it will be solely due to the over-hastiness of organisers of memorial meetings in selecting the form of the memorial. For instance, if the wishes of the people of these provinces were consulted, they would surely unanimously vote for a memorial which would be of some practical good to the majority of the people, whether it were to take the shape of an orphanage or an industrial institution. The latter is the only form which can benefit all classes of people and can keep the memory of Her Imperial Majesty ever green in the minds of the people. We in these provinces do neither want statues nor halls to commemorate the Queen's memory. We want something substantial, which will go to fill the empty stomachs of hungry men and thus lead them ever to bless the soul of the deceased sovereign. The idea of raising a Women's High School is in itself very good, but surely not so far-reaching in its beneficial effects as will be the founding of technical institutes. To us there appears no worthier object for which the sympathies of the people of all classes could be gained, and we are sanguine that if subscribers to the Fund are left to themselves, they will prefer it to other forms of a memorial. It matters little to us whether the Lucknow Industrial School is raised to the status of a college or if a separate one is established. To us the selection of site is a question of no importance. Let it be anywhere the Government might in its wisdom think best. We simply want further facilities for industrial education of the people. We appeal to Sir Antony MacDonnell to take this opportunity to realize His Honor's own scheme for imparting industrial education to the people which his Government could not carry out for want of funds. Sufficient funds will be forthcoming, and we have no doubt the college whose establishment Government has been putting off year after year will become a reality. There is a general desire to commemorate the late Sovereign's memory in a befitting manner, and no greater blunder would be made than not to take advantage of the feeling and raise a memorial in every way worthy of the name of the late virtuous Sovereign.

ADVOCATE, 12th February 1901.

The *Advocate* on the subject of a National Memorial to the Queen-Empress Victoria.

32. The *Advocate* (Lucknow), of the 12th February, after giving the substance of Lord Curzon's speech on the subject of establishing a National Memorial to the Queen-Empress Victoria, in the Town Hall of Calcutta, observes:—No movement is assured permanency without a habitation of its own. And the most important of memorials cannot prove an exception to the rule, though the sacred name of Victoria will ever be worshipped in the crimson-veined temple of the Indian heart for ever and ever. And the place for such a visible memorial cannot be other than the metropolis of the country. As it must have a *habitat* of its own, a grand and imposing structure, unique in its architecture and decorations and surroundings, is an unavoidable necessity, with the statue of Her late Majesty as its crown. So far we are quite

in agreement with the proposal sanctioned in the Calcutta meeting. Poor as India is—and admitted by the Viceroy in his speech—it will not be out of place to say that even memorial movements should not lose sight of the principle of reproduction and practical benefit to the various communities that will subscribe to the fund. We have already got a big museum in Calcutta; and the art gallery can fittingly be placed within the museum. If the principle of the greatest good to the greatest number is to guide us in this matter, education is the only subject that should be recognised and encouraged by such a movement. Considering the economic condition of India and the limited amount of subscriptions that may be available after the Hall and the statue shall have been paid for, only one branch of education can be taken up by the Committee. That is the encouragement of technical education in India. And, as even this aspect of education is rather vague and requires a large amount of money that may not be forthcoming, a technical institute, with a view to the present needs of India, can only be founded. The committee of management should have representatives, official and non-official, from every province, and Local Governments should found scholarships and send a stated number of pupils to the Institute. The beginning has already been made in Bengal in the reorganisation of vernacular education, and in the institution of industrial and commercial classes in Entrance schools, and in the encouragement given to industrial schools. This movement is sure to extend to other provinces. And the present opportunity should not be lost to give a further impetus to the great question of technical education in India. Arguments to support an admitted fact are quite uncalled for.

33. The *Mufid-i-Ám* (Agra), of the 10th February, publishes an appeal which the Hon'ble Mumtaz-ud-daula Nawab Muhammad Faiyaz Ali Khan of Pahasu, has addressed to Muhammadans in India, telling them that certain Muhammadan gentlemen having lately assembled at his house, had decided, that in view of the peace, religious toleration, &c., which the Muhammadans had enjoyed during the reign of the Queen-Empress, they should mourn for her death as they would for their own mothers, suspending dancing and all other kinds of entertainments till the 17th April next, out of respect for the sad event.

MUFID-I-ÁM, 10th February 1901.

An appeal to Muhammadans in India to observe mourning till the 17th April next in honour of Her Majesty's death.

34. The *Oudh Times* (Lucknow), of the 15th February, says:—It is a fact that our rulers have always concealed some suspicion about the genuineness of our professions of loyalty to the throne. Such suspicion, in whatever form it may have lingered in the minds of the present Lieutenant-Governor of Bengal (and the Viceroy), must have been dispelled by the recent demonstrations in the Calcutta Maidan in honor of the Queen-Empress, of which they were the eye-witnesses. They have publicly made such avowal, the Viceroy in a communication to the President of the meeting at the Maidan, and Sir John Woodburn in the course of his speech at the Town Hall meeting. Not only the unique and great and unprecedented gathering in the Maidan, but the meetings held in the villages and towns throughout the Empire to express grief at the demise of Her late Majesty, testify to the deep love and attachment which the Indian people cherish for the throne. The most inveterate of Anglo-Indian sceptics, with regard to our loyalty, cannot but have his scepticism shattered or, at any rate, rudely shaken by the recent loyal demonstrations.

OUDH TIMES, 15th February 1901.

Attachment of the Indian people to the British throne as exhibited by the public meetings held in honour of Her Majesty's death.

35. The *Bhárat Jiwan* (Benares), of the 11th February, contradicts the complaint made by it, in its issue of the 28th January, regarding the alleged interference of the District Magistrate of Benares with a mourning meeting which was to be held on the 24th January (*vide* paragraph 57, page 69 of the Selections No. 5 of 1901). The object of the Magistrate in prohibiting that meeting was simply that the

BHÁRAT JIWAN, 11th February 1901.

Contradiction by the *Bhárat Jiwan* of its complaint regarding the alleged interference of the District Magistrate with a mourning meeting.

meeting to express grief at Her Majesty's death should be a more representative one than the former could be expected to be, and should be held under the presidency of the Maharaja of Benares. Such a meeting came off on the 29th January.

BHÁRAT PRAKÁSH, 31st January 1901.

A suggestion for making and selling small statues of the late Queen-Empress in India.

36. The *Bhárat Prakásh* (Moradabad), of the 31st January, received on the 12th February, expressing deep regret at the late Queen-Empress Victoria's death, and referring to the accession of King Edward VII to the throne, advises sculptors in England to make small statues of Her late Majesty and send them to India for sale. The idolatrous people of this country will assuredly purchase these idols and worship them every morning, the Rája or ruler being a shadow of God on earth according to their religious belief. The measure will also bring profit to the English sculptors.

OUDH TIMES, 15th February 1901.

His Majesty the King-Emperor's letter to the Princes and people of India.

37. The *Oudh Times* (Lucknow), of the 15th February, says :—They are words of high hope to us that His Majesty the King has uttered in the course of his message to the Princes and people of India. His Majesty assures us of his heartfelt wish for our welfare, and not only that he pledges himself "to follow the great example of the first Queen-Empress," "work for the general well-being of the Indian people, and to merit, as she did, their unfailing loyalty and affection." These are promises which ought to go much in demonstrating that what we have lost with the disappearance of the Queen-Empress, we are going to regain in her son, the King-Emperor. Knowing as His Majesty does full well how deep was the love of his mother for her Indian subjects, we can rest assured that King Edward VII will soon distinguish himself by bright examples of his royal generosity towards the princes and people of India.

RIYÁZ-UL-AKHBÁR, 8th February 1901.

Need for holding a darbár in every district, and to read out the Proclamation of King-Emperor Edward VII.

38. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th February, says that no regular darbars were held in every district in India, to read out the Proclamation of King Edward VII, on his accession to the British throne, as ought to have been done on one fixed date. The proclamation should have been read out at the seat of every local Government and Administration, and at the headquarters of every district, attended with the same proceedings as were followed at Lahore (as the capital of the Panjáb) and at Sultánpur (as the headquarters of a district) respectively. This procedure was not adopted, because the Viceroy had issued no special instructions on the subject. However, darbárs should now be held at all important places where they have not already been held.

RAHBAR, 14th February 1901.

South African War.

39. The *Rahbar* (Moradabad), of the 14th February, referring to the continued activities of the Boers, in spite of all the great endeavours of Lord Kitchener to terminate the South African War, observes that the British Forces appear now to be sick of continual marching to which they are subjected, and would heartily wish to see the war brought to a speedy close. According to the *Pioneer* there is little likelihood of Lord Kitchener being able to completely put down the guerilla combatants, unless he receives a fresh supply of one lakh of troops. The zeal and desperation with which the Boers keep up the fighting, shows how very difficult it is to overcome a people who unitedly make up their minds to sacrifice their lives in the cause of their independence. Unless the British Government change their attitude towards the Boers, and make the terms of peace less severe, there is no near prospect of the war being terminated, although Mr. Krüger has failed in his mission to Europe.

HINDUSTÁNI, 13th February 1901.

Lord Kitchener accused of instructing British troops in South Africa to give no quarters to Boers.

40. The *Hindustáni* (Lucknow), of the 13th February, after quoting the strong comments made by Mr. Lloyd George on the declaration of Sir Henry Fowler to the effect that Englishmen should not retire from the Transvaal even if they should be required to encounter all Europe, observes that the editor has nothing to do with the dissatisfaction of the

Liberal party with Sir Henry Fowler. But the editor will not be surprised if Lord Kitchener committed the outrage (*i. e.*, ordered the Boer prisoners to be shot). His Lordship has acquired wide notoriety in India owing to the shameful destruction of the Mahdi's tomb by him. A man who did not hesitate to demolish a tomb will stick at nothing to gain his ends. A soldier, in a letter published in the *Free Mission Journal*, says that his hair stands on end, and that he can no longer witness the cruelties committed, and complains that, in regard to De Wet's commando, Lord Kitchener has instructed the British troops that if the Boers, being surrounded, display the white flag, the British troops should take no notice of the flag and shoot every one of them. The issue of such instructions is due to the fact that war hardens the hearts of men. The Western civilization calls Asiatics brutes, but when put to the test, it is found to out-Herod Herod.

HINDUSTÁN, 11th February 1901.

The English *Hindustán* on the Presidential address at the last session of the National Congress.

41. The English *Hindustán* (Kálákankar), of the 11th February, makes the following comments on the Presidential address at the last session of the National Congress:—The President thus speaks about the subsidising policy of the Government:—"It is true the policy of subsidising these tribes may be carried too far, and these annually recurring subsidies may, in course of time, mount up to the cost of a war. Besides, good obtained by subsidies will have to be kept up by subsidies, and these may become a powerful drain on the country." Indeed the policy of subsidising is objectionable, and the repeated outbursts of lawlessness is one of its consequences. These uneducated people believe that the Government is afraid of them and therefore it gives them money. It would have been much better to subdue them rather than bribe them. Then again, the money which is taken from the Indian people, living from hand to mouth, is very unwisely paid to unprincipled people who use it only for immoral purposes. The impression up to this time which "our English Government has made upon the bordering tribes of the Indian territories is this, that they think that the English Government is strong enough to conquer them; but they, at the same time, think that it can neither retain the country nor is it able to remain in it. Consequently, in our opinion, it would be much better to conquer them once, and after ruling over them for a few years, then restore their country to them. This would produce a much better effect upon them than the distribution of the subsidy would." The following extract we quote from the President's speech:—"Complaints have been made that while important works of public utility are postponed or declined, works of considerably less urgency are undertaken, and hastened on, without reference to the state of the treasury. An Anglo-Indian friend cited to me the other day what may appear a trifling instance, but what seems to me to be an apposite illustration of what I am submitting. He had always wondered, he said, how Government could sanction the erection of a costly building for a Military Mess in the Marine Lines on the Queen's Road in Bombay. While every pie the Government could spare was, it was said, wanted for plague and famine, here was a building rising in imposing greatness, and it stands there as one more proof of how economy is more preached than practised." We here agree with the President, and say that it is an admitted fact, that the thrift exercised by one department and by one Government is not exercised in the same manner by other departments and by other Governments. The President very justly objects to the importation of medical men from England, and we entirely agree with him and say that the recruiting of even the Assistant District Superintendents of Police should also be stopped from England. Irrespective of caste and creed, engage the Indian doctors and thus encourage them to take to medicine, but for goodness sake do not damn their enthusiasm for the study of medicine in this country by keeping them out of employment. In the same manner if the white people alone are considered fit to serve as Police officers, then engage the domiciled Europeans and Eurasians of India; but on no account recruit them direct from England. Under the benign rule of His Majesty the King of England and Emperor of India, it is highly improper to deprive Indians of their loaves and fishes and give them to outsiders, the Englanders, when we, the Indians, are second to none. Then again, an English doctor is quite unfit to practise medicine as long as he is unable to understand the language of the people, and to learn by experience their nature; whereas a domiciled European or

Eurasian is more suited tothe country, if he is a doctor; because he knows the language and understands the nature of the people of this country. One word more and we shall finish our criticism, and that is this, that it is true that the educated native Congresswallas do not represent the people, nor do they even represent the whole educated community. The Congress is only monopolized by the disciples of Messrs. Hume, Dadabhai Naoroji, W. C. Bannerji and R. C. Dutt. And as the abovementioned gentlemen are Radicals, and seek for eminence under the auspices of the Liberal party and Liberal associations, their disciples, the Congresswallas of India, may be well judged after the example of their masters.

OUDH TIMES, 16th February 1901.

Alleged indifference of the Press in England to the proceedings of the last Session of the National Congress.

42. The *Oudh Times* (Lucknow), of the 16th February, says:—A few years back when Mr. A. O. Hume was personally leading the affairs of the National Congress, almost every English paper of note used to publish pretty full reports of the annual sessions of that institution. Somehow or other the British Press has lately been closing its interest in that body, and this year only one London daily paper, the *Morning Leader*, published the report of the Lahore Congress. This is a lamentable change, for much depends on the British public being enlightened on the scope, object and proceedings of the Congress. The British Congress Committee has, we see, failed to take adequate steps to keep up interest in the Congress among the British journalistic exponents of public opinion. The Committee should henceforth direct its attention to this matter which we think is of more than usual importance. In this connection we must refer to the conduct of Reuter's Agency in its refusal to send to the London papers any telegrams about the Congress. The British Congress Committee should place itself in communication with the Directors of the Reuter's establishment with reference to this question, and persuade them to abandon their prejudices against the Congress. As the Congress is recognized by the Government as a legitimate public movement, Reuter can have no plea to advance in support of its strange behaviour towards that body.

RAHBAR, 14th February 1901.

Mr. Taylor on the British system of Government in India in the *Windsor Chronicle*.

43. The *Rahbar* (Moradabad), of the 14th February, says that one Mr. Taylor has lately written, in the *Windsor Chronicle*, so inflammatory an article on the British Government in India, that even if an article a hundred times milder than it were published in a (native) newspaper in India, it would at once be dubbed *seditious*. According to Mr. Taylor, the British Government in India is a despotic monarchical Government; the Press is gagged, the officers receive royal salaries; the taxes are unlimited, the Government is responsible for the (recurring) famines; five lakh persons died during the late famine; 50 lakhs still live on charity; and 5 crores are (always) on the verge of starvation; and a Russian Government would be far better than the existing British Government. "A Traveller," replying to the above criticisms of Mr. Taylor on the British Government, has denied all his allegations.

ROHILKHAND PUNCH, 3rd and 10th February 1901.

Rohilkhand Punch on quarrels between European Powers and barbarous tribes.

44. The *Rohilkhand Punch*, a supplement of the *Jám-i-Jamshed* (Moradabad) in a joint issue, dated the 3rd and 10th February, contains the following set of questions and answers:—

Tutor:—What is meant by a riot or rebellion?

Pupil:—If a barbarous nation quarrels with a European Government, the quarrel is dubbed a riot or rebellion.

Tutor:—And if a European Government is the aggressor?

Pupil:—Then the quarrel will be designated a war.

NAIYAR-I-ÁZAM, 12th February 1901.

Complaints against certain officials in the Rampur State.

45. The *Naiyar-i-Ázam* (Moradabad), of the 12th February, publishes the following queries which the editor has received from Rampur, and wishes his Rampur readers to supply their answers, which he will thankfully publish in the columns of this paper:—

(1) The Revenue Member has erected a building costing about Rs. 10,000 or Rs. 15,000: where did he get all this money from?

(2) What connection has the Revenue Member with Lala Khan and Ali Shah Khan; and what work does he take from them?

(3) At what rate does the Assistant Mir Munshi purchase *khánd* (unrefined sugar) from the sugar factories in the villages which he has taken in farm, and what was the rate at which the stuff was sold before? Is it a fact that he has caused a very large number of trees to be cut down in the villages in question, contrary to the terms of his farm?

(4) How the process called *bil-mukta* (disposal of things in a lot or lump) was followed in connection with the villages the farm of which the Assistant Mir Munshi bought at a public sale; and which party was gainer and which loser by the *bil-mukta* transaction?

(5) Which well-known official has recourse to *jadu* and *tona* (black magic and witchery) to secure his own promotion and "the degradation of his master" and whose agents are to be found visiting all parts of the country with the same object in view?

(6) What was the matter with the *julahas* (weavers) of Benares?

(7) What person (or official) it is who takes bribes under the pretext of loans?

(8) Which official receives Rs. 200 a month from each of his high-placed (or superior) subordinates?

(9) Who has threaded (or given*) the *Durr-i-Najaf*,† and in what way: and what has been the result?

46. The *Rahbar* (Moradabad), of the 12th February, does not understand what could be the object of the visit which Shaikh Zia-ul-Haq of the Bhopal-pamphlet fame paid to Rampur some time ago. On his arrival, he first stopped at the house of one Maulvi Mashiat Ullah, who was his old acquaintance, having been his agent in visiting Bhopal during the time he was preparing the pamphlet in question. The Shaikh, however, having stayed at the house of "Maulvi Mashiat Ullah or Sher Zaman Khan" for a few days only, "fled" to the dák bungalow, they not having come to an agreement regarding a certain matter. From the dák bungalow the Shaikh wrote to Sher Zaman Khan that as the latter had invited him for an especial object, but could not provide materials for the same, and had thereby mulcted him of the recompense he would have obtained if the object were carried out, he would do well to pay him such and such an amount of money as compensation, or he would bring a suit against him. The Shaikh further accused Sher Zaman Khan of threatening him with the "loss of his eyes and ears, and even of his life," and lodged a complaint, to that effect, before Mr. Muhammad Ishaq Khan (then Minister of Rampur). The editor does not know what became of the Shaikh's complaint; but he would like to know the nature of the object for which he had visited Rampur. Was he required to write a pamphlet regarding Rampur as he had written one regarding Bhopal before?

Suspicion as to the object of the visit of Shaikh Zia-ul-Haq of the Bhopal-pamphlet fame, paid to Rampursome time ago.

RAHBAR, 12th February 1901.†

II.—GENERAL ADMINISTRATION.

47. The *Advocate* (Lucknow), of the 12th February, referring to the rumour regarding the appointment of the Duke of Connaught as the Commander-in-Chief in India, says: "The appointment of the Duke of Connaught to the chief military command in India, just after the demise of Her Majesty Queen-Empress Victoria, will be well appreciated by the people and liked by the soldiers, British and Indian, with whom His Royal Highness is already very popular. The presence of the third son of Her late Majesty will keep ablaze the flame of Indian loyalty to the person of Victoria the Great and Good whose representative in flesh and blood the people will see in their midst."

Rumour regarding the appointment of the Duke of Connaught as the Commander-in-Chief in India.

ADVOCATE, 12th February 1901.

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* The phrase in the original may be read in two ways, i.e., either *kis tarah piroya hai* (in what way has threaded) or *kis tarah par diyá hai* (in what way has given.)

† *Durr-i-Najaf* literally means a pearl of Najaf (a place in Arabia), and is a kind of white stone or crystal of which stones of finger-rings, buttons and beads are made. It may also be a girl's name among Muhammadans. Thus the question insinuates either the gift of a piece of the stone, or the outraging of a girl named Durr-i-Najaf.

HINDUSTÁNI, 13th February 1901.

48. The *Hindustáni* (Lucknow), of the 13th February, publishes the long resolution passed by the members of the Penge and Beckenham Liberal and Radical Club, to whom Mr. Dadabhai Naoroji made an address on the 14th January on the subject "India," the second paragraph of the resolution being as follows:—"That, therefore, for the present famine and diseases the British Exchequer should pay the whole cost of both saving life and restoring the stricken people to their normal industrial condition and wants, instead of further oppressing and crushing the Indian people themselves to find their costs directly or by loan under the deceptive pretext or disguise of what is called the resources of the Government of India, which simply means squeezing the wretched people themselves." The editor observes that the resolution, which directly holds England responsible for famines, may be said to be couched in rather strong language. But the resolution was passed by a body of Englishmen who are gradually realizing that though they cannot entirely prevent famines, they can still mitigate their severity. Mr. Romesh Chander Dutt writes from England to say that the belief is spreading among the people there that famines in India can be checked, and that the failure to adopt measures with that view, whether in the shape of storing rain-water, establishing agricultural banks or reducing the revenue assessments, implies great negligence on their part.

Mr. Dadabhai Naoroji's address at Beckenham on the impoverishment of India.

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OUDH TIMES, 14th February 1901.

49. The *Oudh Times* (Lucknow), of the 14th February, says:—In May 1896 from the experiences of Bundelkhand famine the Government of these Provinces arrived at the conclusion that the existing wages in class B, and, *a fortiori*, in class C, were inadequate for those for whom they were intended. These Code divisions of workers were subsequently changed to two classes, *viz.*, "diggers" and "carriers." Owing to this deviation from the Code divisions as adopted by the Government of the North-Western Provinces, the Commission of 1898 decided to abolish the sexual sub-divisions of "diggers" and "carriers." It was then laid down that by "diggers" is to be implied mostly males and by "carriers" mostly females and a few weakly males. But the recommendations of the Commission were not accepted by the Government of India, and authority was given to Local Governments to adopt a lower scale "though not so low as the scale in force in the North-Western Provinces," which is practically the dangerous one pound ration. The adoption of this one pound ration resulted in the appalling mortality of five millions and a quarter during the Madras famine of 1877-78. Now the question which is of vital importance is, whether this scale of one pound ration should be embodied in the Famine Code for the regulation of wages in future famines. We would therefore appeal to the good sense and humanity of expert witnesses who are giving evidence before the Commission now sitting to disabuse the minds of Commissioners by stating that the scale adopted by the Government is too inadequate for one to keep body and soul together with insufficient ration at a time when dire distress stares in the face. The 1898 Famine Commission refused to follow the lead of the Government of these Provinces in the adoption of D wage as a working wage, and we hope Sir Antony MacDonnell's Commission will follow suit and lay down revised and reasonable scales. Another point which we commend to the attention of the Commission is that some provision should be made in the Famine Code as to the personal responsibility of the administrative head of a district or sub-division where the spectre of famine stalks the land gaunt and fleshless. During the last famine the distress among the Bhils was simply indescribable. A considerable number of Bhils died of *absolute starvation*. And why? Because the Bhils are a difficult people to deal with. They are too proud to exhibit themselves as paupers. When their disinclination to go on regular relief works became apparent, no arrangement whatever was made for their relief, and the result was a gruesome spectacle of hunger and starvation and corpses and depredations of vultures. Even a poor-house was not opened until two months after application had been submitted to the competent authority. This official red-tapism should be condemned in no measured terms. In such an emergency the Administrative Head, whoever he may be, as an Officer Commanding a Field Army, should not be handicapped for want of proper sanction from superior authority or voucher. He should initiate proceedings for affording relief to suffering humanity on his own account, and not await, benumbed like Mr. Kabraji, Acting

Famine Commission.

Collector of Khandesh, orders from the proper quarter to open a poor-house for two months since the submission of the application for the same. True, Sir Antony MacDonnell has given vent to strong expressions when the matter transpired before the Commission. The Commissioner no doubt sanctioned the measure after a lapse of two months, presumably, in consultation with the higher authorities.

50. The Hindi *Hindustán* (Kálákankar), of the 15th February, says that the Government of India is freely availing itself of the services of Imperial Service troops maintained by the Native States. These troops have been employed in the North-West frontier expeditions, and have also been sent to China. The Indian garrison being largely reduced owing to the despatch of Indian troops to South Africa and China, Government has found it necessary to depute Bhurtpore Imperial Service troops to Poona for garrison duty, and there is reason to think that the troops of one or two more States will be placed on similar duty. This is a move in the right direction. Now that the Imperial Service troops are liable to be called out at any moment to stand shoulder to shoulder with Government troops in the field at home or abroad, it is highly desirable that they should complete their training by being occasionally placed under the command of the best British Generals, and that mutual sympathy and friendship should be promoted between them and Government troops by being frequently brought into contact with one another. The troops of Native States should also sometimes be employed on garrison duty at Chitral and other frontier posts. But, of course, when they are so employed, all their expenses should be defrayed by Government.

HINDUSTÁN, 15th February 1901

Proposal to employ Bhurtpore Imperial Service troops on garrison duty at Poona.

51. The *Gauhar-i-Hind* (Najibabad), of the 12th February, referring to the continued existence and virulence of plague in India, observes that segregation, and other measures which Government has adopted to check and put down the disease, are very appropriate and necessary. The Emperor Jahangir has related a story, according to which a lady stated to His Majesty that one day she happened to see a rat that was moving about most restlessly and dizzily in the courtyard of her house. She ordered a maid-in-waiting to capture the rat and put it before a cat, which no sooner seized it by the mouth, than it itself became severely ill, and seemed to be at the point of death. A female servant then had a bubo, which was followed by a severe type of fever, and she died of it. Some seven or eight persons similarly became ill and died of the plague in the house. Then other persons dwelling in the house went to live in a garden; those who had already contracted the disease, died there; but others escaped it. This story clearly shows that plague is an infectious disease, and that segregation is most effectual in checking it.

GAUHAR-I-HIND, 12th February 1901.

Plague and segregation.

52. *Al Bashir* (Etáwah), of the 11th February, says that it has been alleged that the Hindi Resolution is not intended to injure the Urdu language and character, but only to afford facilities to those persons who know only the Hindi character in their dealings with courts. But it is to be regretted that a party has arisen, who is prejudiced against Musalmans and whose secret object is to destroy the Urdu language and character, which (being in use both among Hindus and Musalmans) are a conclusive proof of the friendly relations existing between Hindus and Musalmans; and thus the Hindi Resolution has in a way sown the seed of discord between the two communities and will lead to many difficulties. The object the Resolution has in view is being defeated. As stress was laid in the Resolution on the proportion of Hindi-knowing and Urdu-knowing enumerators at the last census, a rumour has reached the editor to the effect that some enumerators who can read and write Urdu fluently but have only a slight acquaintance with Hindi, first fill up the census forms in Urdu and then copy the information in Hindi at home. The editor, however, is not at present in a position to say how far the rumour is well founded. Persons (Hindus) who speak Urdu and are in Government service, get Hindi entered against their names in the census forms as the language spoken by them, although they know little or nothing of Hindi. A printed notice in Hindi character, full of difficult Sanskrit words, regarding a public meeting held in honour of Her Majesty's death, was issued to Musalmans as well as Hindus, but the address on the envelopes was written in Urdu, evidently because the address could not be written

AL BASHIR, 11th February 1901.

Hindi-Urdu controversy and Census operations.

in Hindi with sufficient despatch. The majority of poems read by Hindus at the recent mourning meetings were written in Bhásha from which Persian and Arabic terms were scrupulously excluded, not even the title "Qaisara-i-Hind" being allowed to creep into the poems, although the authors knew very well how dear the Urdu language was to Her Majesty.

HINDUSTÁNI, 13th February 1901.

Nawáb Mohsin-ul-Mulk and the Urdu Defence Association.

53. The *Hindustáni* (Lucknow), of the 13th February, says that the *Panjáb Observer*, published at Lahore, warns Nawáb Mohsin-ul-Mulk that if he shows the least signs of weakness, he will receive the same treatment at the hands of the Aligarh party organs as was accorded to Nawáb Lutf Ali Khan, deceased, late President of the Aligarh College Trustees and the Urdu Defence Association. According to the Lahore paper, Sir Antony MacDonnell, on the occasion of his last visit to Aligarh, asked Nawáb Mohsin-ul-Mulk as to why he, being Secretary to the Aligarh College Committee, partook in the Anti-Hindi agitation. He replied that he supported that movement in his private capacity, and not as Secretary to the College Committee. But the Lieutenant-Governor was not satisfied with the explanation. On this Nawáb Mohsin-ul-Mulk submitted a written apology, severed his connection with the Urdu Defence Association, and declined to sign the memorial which had been prepared by the Association. If this story of the *Panjáb Observer* is correct, it would seem that the Aligarh politicians desire to create a new sensation. The Lahore paper says that it is a mistake to suppose that the dissatisfaction created by the Hindi Resolution has died out, the dissatisfaction being still there, but not so strongly expressed as before. Whether any dissatisfaction now exists or not, however, there are no signs to indicate the approach of a storm which was once looming in the distance; and it is a matter of great satisfaction that newspapers and speakers no longer indulge in offensive terms in discussing the Hindi-Urdu question as they did a month ago. The abuse of Nawáb Lutf Ali Khan, the Hon'ble Nawáb Faiyaz Ali Khan or Nawáb Mohsin-ul-Mulk can have no effect on the solution of any great problems. An interesting correspondence has been going on between Nawáb Mohsin-ul-Mulk and Mr. Mahmud, and a printed copy of it has already found its way to Government. The correspondence shows the existence of a serious misunderstanding regarding the management of the Aligarh College. In that correspondence Nawáb Mohsin-ul-Mulk and Mr. Mahmud have also accused each other of promoting the Anti-Hindi agitation.

NASÍM-I-AGRA, 15th February 1901.

Question of increasing the popularity of currency notes.

54. The *Nasím-i-Agra* (Agra), the 15th February, refers to the various suggestions made with a view to increasing the popularity of currency notes, and observes that the recommendation made by the Bengal Chamber of Commerce is a very reasonable one. The encashment of currency notes of each and every circle at all the Government treasuries is a *sine quâ non* for the popularity of such notes.

OUDH TIMES, 14th February 1901.

A unique case under the Arms Act, at Lucknow.

55. The *Oudh Times* (Lucknow), of the 14th February, says :—A unique case under the Arms Act came on for hearing before the City Magistrate, resulting in the conviction of the accused who was sentenced on the 12th instant to pay a fine of Rs. 20 for having in possession an arm, to wit, a *kharag* or sabre, of antiquated form. The accused in the case was one Sankhya Baba, a Tantric religious mendicant and a devotee of the goddess Kali. The *kharag* was quite blunt and used by the defendant as a symbol for the worshippers of Kali, and not as a weapon for offensive or defensive purposes. The particulars of the case to hand are to the effect that on the 4th instant Sankhya Baba happened to be in the court of the City Magistrate with his *kharag* and the police arrested him under the Arms Act for carrying a weapon without a license, and challaned him. He was however released on a bail of Rs. 200 the next day. Mr. J. N. Dutt, Barrister-at-Law, and Munshi Hyder Ali, pleader, who out of commendable feeling of generosity for the helpless condition of the accused conducted the case, contended that the case could not come under the Arms Act as the *kharag* was practically useless as an offensive or defensive weapon, and that it came under the category of obsolete weapons having an antiquarian value which have been exempted by the Governor-General of India in Council from the operations of the Arms Act. But the Magistrate took

quite a different view of the case, and said that the *kharag*, though blunt now, might be sharpened and used for offensive purposes. So he convicted the accused, sentencing him to pay a fine of Rs. 20. The *kharag* was confiscated, with the order that it would be returned to the owner if he would take out a proper license for carrying it about with him. The case has created some sensation among the admirers of the Babaji, who is a man of quiet temper and respected for his religious devotion. We hear that an application has been made for a copy of the judgment with a view to moving the higher court for a revision of the City Magistrate's order.

56. The *Bhárat Jiwan* (Benares), of the 11th February, referring to the Etah murder case in which a number of Ahírs beat to death with sticks a Pathan and a woman of the Ahír caste for adultery, and 17 of whom have been sentenced to death, observes that the sentence may be in accordance with the law. But the proper way to deal with men and women guilty of adultery is to have them torn to pieces by dogs. In that case they would get their deserts.

BHÁRAT JIWAN, 11th February 1901.

Etah murder case.

57. The *Advocate* (Lucknow), of the 15th February, says:—The High Court has confirmed the sentence of death passed on 16 Ahirs of Etah, who had murdered a woman of their caste with her paramour. The sentence is revolting and heart-rending, and its very severity will defeat its object.

ADVOCATE, 15th February 1901.

Etah murder case.

58. The *Khichri Samáchár* (Mirzapur), of the 2nd February, acknowledging receipt of a copy of the printed memorandum issued by the Honorary Secretary to the Indian Anti-Vivisection Society at Bombay, observes that the arguments urged by the Society against the maintenance of the Pasteur Institute at Kasauli are very cogent. It is to be hoped that the Government of India will give the matter its best attention. The Buisson bath as a cure of hydrophobia appears to be more efficacious than the Pasteur system of treatment; and the latter is obnoxious to the Hindu religion.

KHICHRI SAMÁCHÁR, 2nd February 1901.

A suggestion for the abolition of the Pasteur Institute at Kasauli.

59. The *Nasím-i-Agra*, of the 15th February, publishes a communication from "a tax-payer," who says that the Municipal Board at Agra has engaged the services of a gentleman who is a "M. I. C. E.," as both Secretary and Engineer and gives him Rs. 1,000 a month as pay. He is expected to look after every thing himself, but he does nothing of the sort. The Assistant Secretary (in addition to his own proper duties) has to do all the work which should be done by the Secretary. It is also notorious how he performs his duties as Engineer. There is reason to think that the Board will require the services of an Assistant Engineer to make a survey of, and prepare the estimates for, a drain which has to be constructed. Cannot the Secretary-Engineer, who is so handsomely paid by the Municipal Board, do this work himself? If not, why does the Board spend the tax-payers' money in keeping a figure-head?

NASIM-I-AGRA, 15th February 1901.

Secretary-Engineer in the service of the Municipal Board at Agra.

60. The *Bhárat Jiwan* (Benares), of the 11th February, in continuation of its previous comments on the foundering of a boat at Benares, observes that the recovery of only one corpse with the sunken boat, when hauled up led to the spread of various rumours (regarding the disposal of the bodies of persons who had been drowned). Since then many other corpses have come to the surface, only two of them being those of women. They have been so greatly eaten and disfigured by aquatic animals that they cannot be identified. It is to be hoped that the remaining corpses, too, will be recovered in the same way in course of time. The rumour regarding the secret disposal of corpses by the police appears to be groundless. Th Sub-Inspector at the Bhelupur police station and the head constable at Assi appear to have done all they could for the recovery of the boat and corpses.

BHÁRAT JIWAN, 11th February 1901.

The foundering of a boat at Benares.

61. The *Colonel* (Moradabad), of the 24th January, received on the 15th February, publishes an Urdu poem, by Pandit Shiam Lal at Jeypur, in which he bitterly laments the condition of the learned and respectable classes in India. There is hardly a learned or respectable person to be found in this country who is not in distress, while the lower and illiterate classes

COLONEL, 24th January 1901.

Lamentation over the condition of the respectable and educated classes in India at the present time.

roll in wealth and plenty. The officers who preside over law courts have no regard for justice, and would do anything for a bribe. A person, who once launches himself into a law suit is ruined. O God! how will the poor be able to maintain existence under such circumstances? The people are actually being ground down by the laws, while famine, disease and (frequent) levy of subscriptions (for this, that and other objects) have made them quite sick of their lives. The present state of things is simply unspeakable: the *badmashes*, swindlers, back-biters and adulterers flourish and prosper, while others go to the wall. The condition of the educated classes is the worst. Why are the authorities so ignorant of (indifferent to) the condition of the people; have the sighs of the distressed ceased to have effect?

III.—Legislation.

Uruj-i-Mihr-i-Nimroz, 7th February 1901.

62. A correspondent of the *Uruj-i-Mihr-i-Nimroz* (Bijnor), of the 7th February, in continuation of his previous comments on the North-Western Provinces Tenancy Bill, says that according to clause *(a)* of section 176, "all suits enumerated in Group (A) of section 172, shall be filed in the Court of (the tahsíldár, being) an Assistant Collector of the 2nd Class," but that no limit is fixed as to the amount of the subject values of suits up to which he shall have power to try them. Such being the case, he will be free to try suits for lakhs of rupees; in fact for any sum however large: whereas at present Assistant Collectors of the 2nd class throughout the province can hear revenue suits up to only Rs. 50 in some districts and up to Rs. 100 in others, which is quite proper and appropriate. Again, when the Tahsíldár Assistant-Collector has to deal with suits involving any amount of money, he will have too many cases to deal with, and much delay will consequently occur in their disposal, to the detriment of both parties to the suits. A newly appointed Tahsíldár Assistant-Collector not having sufficient experience of revenue suits, will also find much difficulty in dealing with suits of large sums. Besides, in the case of such suits as involve more than Rs. 100, and are tried by an Assistant Collector of the 1st (2nd ?) class, appeal will first lie to the Collector and then to the District Judge, the Collector's decision in suits of such values not being final. If the value of a claim exceeds Rs. 5,000, a further appeal from the decision of the District Judge will lie to the High Court. The appellate courts in all these three kinds of appeals will have to determine the facts of the suits regarding which an appeal has been made to them; whereas according to section 584 of the Civil Procedure Code, the finding of the lower court is not to be determined by an appellate court in second appeals. For the reasons stated above, it will be expedient to limit the power of a Tahsíldár Assistant-Collector of the 2nd class to try suits the value of the subject-matter of which does not exceed Rs. 100. This suggestion, if adopted, will save the Collector also from a large number of appeals to him from the decision of a 2nd class Assistant Collector. Moreover when under section 174 of the New Bill, an Assistant Collector of the 1st class will have power to dispose of all suits enumerated in section 172, it is not correct (inconsistent) to lay down in clause *(a)* of section 176, that all suits enumerated in group (A) of section 172 shall be filed in the court of "only" *(sic)* an Assistant Collector of the 2nd class. Under clause *(b)* of section 176, "all suits enumerated in group (B) and group (C) of section 172 shall be filed in the court of the Assistant Collector in charge of the sub-division; but no description of an official in charge of a sub-division is given in the Bill. Can such an official be an Assistant Collector of the 1st grade or not? If not, then no kind of suits or applications enumerated in section 172 can be filed in the court of such an Assistant Collector (though he is empowered to hear them all under section 174). By clause *(b)* of section 182, an appeal will lie to the Collector from an order rejecting any of the applications enumerated in group (D) of section 172: the power to appeal to the Collector should be provided for both in the case of rejection and admission of an application; such a power will be greatly needed in clause (*u*) of section 172, regarding applications for appraisement or divison of crops. The Board of Revenue is empowered to transfer any suits, &c., from one revenue court to another under section 195 of the Bill: but in the case of such suits which are appealable to the District Judge, the latter officer should be empowered to make such transfers. It is right that the assignee of a decree

North-Western Provinces Tenancy Bill.

obtained for an arrear of rent against a tenant should not be entitled to the ejectment of the latter in execution of the decree, "unless the assignor's interest in the land to which it relates has become and is invested in him," as is provided for in clause *(i)* of section 201; but the assignee should be given power to recover the decreed money from the person and moveable property of the tenant judgment-debtor. There should also be no restriction placed on an assignee of a decree which relates to the profits or revenue, &c., of land, there being no need for him to acquire right in the land (he already possessing it as a co-sharer?); otherwise such landholders who have to part with their lands by sale, &c. will be obliged to sell the decrees, (which they hold against their defaulting tenants) to the purchasers of their lands at greatly reduced values, inasmuch as no other person, except the latter, can buy up such decrees (and execute them). Clause *(m)* of section 201, which provides for the absolution from further liability of a tenant judgment-debtor, who has undergone the term of imprisonment if the amount due under the decree does not exceed one hundred rupees, is a new provision in the Civil Procedure Code, and will cause much loss to landholders, especially in the case of such tenant judgment-debtors as have practised some trick in making fictitious transfers of their property, &c., at the time when their property was attached.

IV.—Education.

63. The *Azád* (Lucknow), of the 29th January, received on the 14th February, says that there is a general complaint that the last LL.B. Examination in the United Provincess was unusually stiff. This complaint has been confirmed by the results. There were over 60 candidates of whom only 8 have been successful. Five of these eight fortunate candidates belong to the Muir Central College at Allahabad, one to the Agra College, one to the St. John's College at Agra, and one to the Jubbulpore College. He would be a bold man who would assume that the instruction in law given at all the other colleges in these provinces is unsatisfactory; and the candidates who were graduates and anxious to begin life could not be expected to have neglected their studies. The question is, why the results have been so unsatisfactory?

Unsatisfactory results of the LL.B. Examination of the Allahabad University.

Azád, 29th January 1901.

64. The Hindi *Hindustán* (Kálákankar), of the 10th February, publishes another communication from Pandit Mahabir Prasad Dwivedi at Jhánsi, who points out some mistakes in the questions set in the Hindi course and grammar at the last Hindi Middle Examination.

Alleged mistakes in a Hindi question paper set at the last Hindi Middle Examination.

Hindustán, 10th February 1901.

65. The *Naiyar-i-Azam* (Moradabad), of the 12th February, states that the Hindu boarders of the Government High School, at Moradabad, did not take food for several days in the Boarding-house on the ground of the manager thereof charging them too much for the food supplied them. The editor has learnt from the students that the Muhammadan boys are charged about Rs. 8, and the Hindu boys about Rs. 6 per month. The Head Master had better first inquire into the boarding expenses charged to the boarders of the (Government) schools at Bijnor, Sháhjahánpur, Budaun, Aligarh and other places, and then if he found the charges of the manager of the boarding-house of his own school too high, he should take necessary steps in the matter.

A complaint against the manager of the Boarding-house of the Government High School, Moradabad.

Naiyar-i-Azam, 12th February 1901.

V.—Local and Miscellaneous.

66. The *Advocate* (Lucknow), of the 15th February, says:—Some days back we referred to the exportation of Indian iron to Europe, and its ability to compete with Swedish pig-iron. When such good iron is to be had in our mines, there is indeed nothing but capital and enterprise wanting for the manufacture of steel, provided, of course, the necessary technical knowledge is at the disposal of the capitalist. While the purely Indian Press is crying over the necessity of industrial activity, and Indian capitalists are eyeing with suspicion the enthusiasm of the technological expert, the business-like European goes in at once

Indian steel.

Advocate, 15th February 1901.

for the venture, sinks his money and pockets a round sum. This is about to happen in Bengal. The Iron and Steel Company of Carakar are about to lay down a large steel plant for the production of rails and bars. The outturn will be some 60,000 tons annually. The company have confined themselves to pig-iron and castings, the annual output exceeding 25,000 tons.

AIN-UL-AKHBÁR, 14th February 1901.

Contradiction of a complaint regarding the alleged illegal occupation of a mosque and graveyard at Moradabad.

67. The *Ain-ul-Akhbar* (Moradabad), of the 14th February, says that the *Naiyar-i-Azam* has complained that a person has taken illegal possession of a Muhammadan mosque and graveyard at muhalla Bhatti in Moradabad. But the complaint is false. The land adjacent to the graveyard has been sold by the late proprietors, and it has justly been occupied by the purchaser.

ALLAHABAD:
The 19th February 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

RECEIVED
1ST MAR. 1901
INDIA OFFICE

CONFIDENTIAL.] [No. 8 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 23rd February 1901.

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I.—Political and Foreign.

1. The *Káyasth Samáchár* (Allahabad), for January-February, in the course of a long obituary notice regarding Her Majesty, says :—India would always place her among the greatest Sovereigns she ever had, one who had realized in her own life the highest ideal of a Hindu wife and a Hindu widow and one whose benign reign is an almost unbroken record of progress and prosperity all along the line. ..... All India is again united to-day in mourning the loss of our common Sovereign ; all controversies have been laid aside and party feelings are hushed in the solemn presence of her death, and India mingles her tears to-day with those of the rest of the civilized world and prays that her soul might rest in peace. There is nothing that we hear so often from the average Anglo-Indian and from his organs in the press, as that the educated Indians are disloyal. We would call on those who propagate and ventilate defamatory lies like these to witness the spontaneous outburst of genuine grief to-day and note the fact that the Indian Nation has without waiting for the official directions, gone straightway into mourning. It is very convenient for the average Anglo-Indian to say, that the people who are not willing to admit the perfection of the present system of administration, are disloyal, as if loyalty consisted in unquestioning acceptance of everything that every petty officer of the Government might be pleased to do. Those who know the Indian people and are not blinded by the partisanship freely admit that the devotion of Her Majesty's subjects in this country to the throne and person of the Empress and to British rule, was deep-rooted and sincere. Educated India knows very well that situated as they are, the country must be under some foreign rule for centuries yet to come, and that the English are incomparably the best rulers they are ever likely to have..... All that the Indian people ask is, what they are justly entitled to ask, that the gracious pledges and promises made by their illustrious Sovereign on a memorable occasion should be fulfilled and redeemed by the Indian Government. There is no reason why any other class of Her Majesty's subjects should be allowed, for their own purposes, to stand between the Sovereign and her pledges to her Indian subjects and to make light of the gracious Proclamation of 1858. This attitude cannot be branded as disloyalty. It is loyalty in the best and truest sense of that word. India has been loyal to the Queen-Empress and would continue to be loyal to Her Heirs and Successors for all time to come.... If His Majesty works for his people, feels for them, realises his own immense responsibilities, always holds the scales of justice even, takes the same interest in the affairs of the colonies and dependencies that he would take in those of the United Kingdom, he would fill a place in history as great and as glorious as that filled by his illustrious mother whose loss the whole civilized world is mourning to-day.

Káyasth Samáchár on Her Majesty's death.

Káyasth Samáchár, January-February 1901.

2. The *Oudh Akhbár* (Lucknow), of the 23rd February, says that some Hindu Chiefs in these Provinces have prohibited singing, dancing and other amusements on their estates during the coming Holi (the Hindu Saturnalia) owing to Her late Majesty's lamented death, and advises the Hindus in British territory to follow suit, and observe the festival in silence.

A suggestion to observe the Holi in silence in honour of Her Majesty's death.

Oudh Akhbár, 23rd February 1901.

3. The *Bhárat Jiwan* (Benares), of the 18th February, publishes the instructions issued by the Hon'ble Mahárája Sir Pratab Narayan Singh of Ajudhya, warning his servants and ryots against indulging in dancing, singing, throwing holi-powder and other sorts of merry-making during the current month of *Phagun*, and especially on the occasion of the Holi festival in honour of the late Queen's death, and advising them to observe mourning in the same way in which they do on the occurrence of deaths in their own families. They are, however, at liberty to perform any religious ceremonies quietly.

Prohibition of all rejoicings by the Maharaja of Ajudhya on his estate during the Holi festival owing to Her Majesty's death.

Bhárat Jiwan, 18th February 1901.

OUDH AKHBÁR, 23rd February 1901.

4. The *Oudh Akhbár* (Lucknow), of the 23rd February, says that the natives of this country fully appreciate the blessings of British rule, and consider it a perfect God-send to them. They lose no opportunity in exhibiting their loyalty and attachment to the British throne. Their feelings of gratitude and devotion to Government being very strong, the loyal demonstrations occasionally made by them are in evidence to a fault. There are few Englishmen who doubt the loyalty of natives. At all events no sane man, however conceited and prejudiced he may be, could be expected to doubt the sincerity of the popular expression of grief at Her Majesty's death. Even a most hard-hearted man could not fail to be struck by the piteous wails and cries of all India at such a melancholy event. But a writer has contributed a very objectionable letter to a leading Anglo-Indian newspaper, in which he questions the sincerity of the grief and sorrow expressed by people in this country in their speeches at public meetings, and in their messages of condolence, and recommends an inquiry into the matter! Perhaps he infers the sentiments and feelings of all classes of people from those of his domestic servants and the barbarous frontier tribesmen. If two or three men like the writer arose in every large town (which heaven forbid), they would soon undermine native loyalty and devotion to Government. But it is a matter of satisfaction that natives understand their duties well, and treat such slanders with the contempt they deserve. Mourning meetings were held all over the country, bands of crape worn by the people, obituary notices published in newspapers with black borders, prayers offered at mosques and temples, and alms largely distributed for the peace of Her Majesty's soul. But all these expressions of grief were moonshine and only intended to please the authorities! *O tempora! O mores!*

Sincerity of the expression of grief by natives at Her Majesty's death questioned by a writer in the columns of an Anglo-Indian newspaper.

OUDH TIMES, 19th February 1901.

5. The *Oudh Times* (Lucknow), of the 19th February, says:—Without fear of contradiction we make no hesitation to term the Victorian Age of England as the Augustan Age of Europe, as it is an admitted fact that the death of our Queen has had a profound effect upon Europe. Queen Victoria was something more than the Queen of England because for half a century she had taught the duties of a sovereign to the whole world. Bismark not inaptly once called her the "greatest statesman in Europe," which compliment was finer even than that which Voltaire paid to the Empress of Russia, when he gave her the title of "Catherine le Grand," for whichever direction we turn our eyes we find traces of her benign influence. What Germany is to-day is due to her example and training The two successive German Emperors, so to say, had been educated in the Victorian school and had learnt the inestimable lesson of a patient respect for the people. The Victorian influence was to be seen alike in Russia. The present Czar's mother and the Czar himself are bound to our Royal House by the ties of blood and friendship. And what is the result? She has been successful in teaching the Czar the duties of a King. Her example soon found an echo in Russia as in the whole of Europe. It was made plain that a people might best enjoy the gift of liberty when it was assured by the permanent rule of an amiable sovereign. And what is more? Her teaching was that there is no country that is not the better for the exercise of the authority.

Oudh Times on the Victorian Age.

DWIJRÁJ PATRIKÁ, 12th February 1901.

6. The *Dwijráj Patriká* (Benares), of the 12th February, received on the 22nd idem, enters a strong protest against the suggestion of the *Englishman* regarding the establishment of a Queen's Memorial in England from subscriptions raised in India, and advises the native nobility and gentry who contribute subscriptions, to insist upon memorials being established in this country and not in England. The editor concurs with Mr. Justice Protul Chandar Chatterji, Rai Bahadur, of the Panjáb Chief Court, in thinking that the memorials should be in the form of technical schools which should be established in every province.

Queen's Memorial.

7. The *Rohilkhand Gazette* (Bareilly), of the 16th February, referring to the fund being raised for a (national) Victoria Memorial in India, observes that Calcutta is not a suitable place for erecting any such commemorative building. Delhi is not only the ancient capital of, but the most central place in this country. The Imperial Assemblage at which the assumption of the title of "Empress" by the late Queen Victoria was announced, was also held at Delhi. Hence if the erection of an architectural memorial is decided upon it should be erected at Delhi and not Calcutta. But it would be far better to have as incomparable a memorial to Her Majesty as her reign was. This memorial should also be of a beneficial nature, and not a mere sight to look at. It might take the form of the remission of a public tax, or tuition fees in schools and colleges or court-fee stamps for a certain period; or the establishment of technical schools all over the country; or the grant of pecuniary aid to the indigent respectable classes, &c. Any one of these measures would be charitable, and its spiritual benefit would go to the soul of the August Lady in whose name it would be adopted. If the Victoria Memorial Fund be utilized in any of the ways suggested above, there will be no need to fix the maximum limit of subscriptions.

Victoria Memorial in India.

ROHILKHAND GAZETTE, 16th February 1901.

8. The *Liberal* (Azamgarh), of the 16th February, says that the Indian nobility are subscribing to the National Memorial to the late Mother Queen with unprecedented enthusiasm. The Viceroy has been struck by the great rapidity with which subscriptions are pouring in, and has been led to declare that it is a good sign of the unflinching loyalty of natives. The larger subscriptions already promised amount to 34 lakhs of rupees. A grand memorial should be established by all means: but London is not the proper place for such a memorial, which few natives can ever visit. The best form that the memorial can take is the establishment of Agricultural and Technical Colleges which should be provided with full-size pictures or statues of Her late Majesty.

Memorial to the late Queen-Empress.

LIBERAL, 16th February 1901.

9. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 10th February, referring to the opinion expressed by His Excellency the Viceroy regarding the establishment of a National Memorial to Her late Majesty the Queen, in the form of a large hall in Calcutta, regrets to say that Lord Curzon has been rather too hasty in coming to a decision without consulting the wishes of the public. With due deference to His Excellency's opinion, the editor fears that the proposal is not likely to commend itself to the people at large. Calcutta already boasts of a number of grand buildings; and the question of the removal of the headquarters of the Government of India from that City of Palaces often crops up. Delhi has far better claims to the proposed National Memorial. The Viceroy has been well advised in restricting the amount of a single subscription to a lakh of rupees. His Excellency has said nothing against the establishment of local Memorials; and the editor hopes that the native princes who have come forward with munificent donations to the National Memorial will also establish memorials in their own respective states, not in the form of heaps of bricks and stones, but in that of institutions of public utility. India stands sorely in need of Technical schools, and the extension of primary education is highly desirable. The editor hopes that the Viceroy will take his recommendations into consideration.

Establishment of a National Memorial to Her late Majesty the Queen-Empress.

RIYÁZ-UL-AKHBÁR, 10th February 1901.

10. The *Advocate* (Lucknow), of the 19th February, referring to the influential meeting to be held on the 23rd February at Lucknow, under the presidency of Sir Antony MacDonnell to consider the subject of establishing a memorial to the late Queen-Empress, says:—We must distinctly say that if the assembled audience vote for a structural memorial, or resolve altogether to merge the individuality of these

Advocate on the form a memorial to Her Majesty in the United Provinces should take.

ADVOCATE, 19th February 1901.

provinces into the Imperial memorial, they will cause great disappointment. Their action will be misunderstood, and the growing public opinion will put it down to no other feeling but that of flattery of the powers that be. They will by their very want of courage in not giving out the views of the people create misunderstanding about the intentions of Government. Let there be open discussion as to the needs of these provinces and a suitable scheme resolved upon..... We should be glad to see the Saturday's meeting at Kaisarbag adopt the plan voted by Bombay. As the popularity of the fund will depend on the form of the memorial, we think before an appeal for funds is issued, some definite plan should be laid before the public. The Saturday's meeting offers a grand opportunity for the initiation of some benevolent movement and we have full confidence in the wise judgment of Her Majesty's representatives in these provinces as also in our own men of light and leading, that in the memory of the people of these provinces the name of our late virtuous and benevolent sovereign will be kept green in connection with some movement of real benevolence and true charity.

OUDH TIMES, 20th February 1901.

Oudh Times on the establishment of a Provincial Memorial to the late Queen-Empress.

11. The *Oudh Times* (Lucknow), of the 20th February, referring to the subject of establishing a National Memorial and a Provincial Memorial to the late Queen-Empress, observes:—What form our Provincial Memorial should take will have to be determined upon by the Lieutenant-Governor in consultation with the representative men of the province. For ourselves, we should approve only such a scheme as would promote some beneficial public object. We would commend to our representative men a scheme to found scholarship for technical education abroad.

EXPRESS, 21st February 1901.

Alleged neglect of the middle classes in India to contribute to the National Memorial to the late Queen.

12. The *Express* (Lucknow), of the 21st February, says:—Side by side with the great warmth of feeling evinced at the loss of the great Queen is the seeming powerlessness of the great masses of the Indian people to come forward with active sympathy and support for an undertaking to perpetuate her memory. A large sum has been subscribed for the national memorial project at Calcutta, but the total sum collected has come only from a few individuals whose names can be reckoned on one's fingers' ends. This is not a singular instance of its kind. On all great occasions the same marked contrast between depth of feeling and lack of active support was exhibited. To cite only a recent instance: when the greatest famine which has ever visited this poor country ravaged one-third of its population, sympathy and help came from nearly every part of the world, from countries and nations who have no connection with India. The mass of the Indian people had only very little to spare for their suffering countrymen. There might be some excuse for the ignorant classes. We may understand that they have not the capacity to take an intelligent interest in the welfare of their country. But the case of the middle classes, the gentry, and the educated people is wholly inexcusable. Whenever they are wanted, they are nowhere to be found. The editor concludes the article with the remarks:—It is a sacred duty which every individual owes to himself and to posterity to come forward with whatever help that lies in his power to support a cause which is intended to promote the welfare of future generations, to arouse their patriotism and public spirit, to make them nobler and higher beings.

NIZÁM-UL-MULK, 16th February 1901.

Nizám-ul-Mulk on the establishment of a Memorial by Musalmans to commemorate the coronation of King-Emperor Edward VII.

13. The *Nizám-ul-Mulk* (Moradabad), of the 16th February, says that the people are eagerly looking forward to the coronation of King-Emperor Edward VII which will be attended with general rejoicings throughout the British Empire, the release of prisoners, and the establishment of memorials. The leading Muhammadans in every part of the country had better open a subscription at once with a view to establishing a memorial. Every Muhammadan may be requested to contribute his one day's income, whatever it may be, to the fund, which may be devoted to the encouragement of education among

Musalmans by founding scholarships. If a few influential Muhammadans in every province take up the matter in hand in right earnest, they will have no serious difficulty in raising subscriptions throughout the country.

HINDUSTÁN, 20th February 1901.

Memorial of the students at the Lahore Medical College, who are natives of the United Provinces, regarding the raising of the Agra Medical School to the status of a college in memory of Her Majesty's death.

14. The English *Hindustán* (Kálákankar), of the 20th February, in commenting upon the memorial submitted by 85 students at the Lahore Medical College, who are natives of the North-Western Provinces, Oudh, Rajputána and the Central Provinces and graduates or under-graduates of the Allahabad University, praying for the raising of the Agra Medical School to the status of a College, says:—The raising of the Agra Medical School to the College grade, and its affiliation to the Allahabad University in the Faculty of Medicine would not only be a graceful method of perpetuating the name and fame of Her late Most Gracious Majesty Queen Victoria, our revered Empress, but would have been most agreeable to her. Institutions founded for the alleviation of human suffering are, we are very sure, those that would meet with the warm approbation of Victoria the Good, if her voice could be heard. Her Most Gracious Majesty, as Lady Curzon recently said, took a warm, and we venture to add, a motherly, interest in the supply of lady-doctors for zanana ladies, who are precluded by immemorial custom from availing themselves of the public hospitals maintained by the Marchioness of Dufferin's fund.

Government has done much, too much, for the education of men, in arts, law and science; but very little for the amelioration of Indian women. It is high time the education of this section of the Indian population should be taken in hand; as well as the provision of lady-doctors for the weaker sex. The Government have now an opportunity of supplying these wants, and we trust they will not let it slip from their hands. Some interesting correspondence on this subject will be found in another column.

AL BASHIR, 13th February 1901.

Proposal to build a new boarding-house at the Aligarh College in memory of Her late Majesty's death.

15. *Al Bashir* (Etáwah), of the 18th February, approves of the decision of the trustees of the Muhammadan College at Aligarh to build a new boarding-house to commemorate the late Queen-Empress' name, the income derived from the boarding-house being devoted to the founding of scholarships; and hopes that the necessary funds will soon be raised by subscription. Rs. 10,000 has already been promised.

ADVOCATE, 22nd February 1901.

Suggestions to the Queen's Memorial meeting held at Lucknow.

16. The *Advocate* (Lucknow), of the 22nd February, says :—If we once more revert to the subject of to-morrow's memorial meeting, it is not only because we strongly feel on the subject or that public opinion is very keen about its result, but because we are afraid if proper advantage is not taken of the opportunity thus afforded to inaugurate some beneficial movement, it will prove to be another source of discontent. If there is any occasion on which no note of discord should be raised from any quarter it is this, and no Indian publicist will be discharging his function, no Indian who attends the provincial meeting will be performing his duty towards his countrymen, if he does not plainly tell the Government that a feeling of very great disappointment prevails owing to the fact that Lord Curzon's proposed memorial is taking a shape which will be least beneficial to our countrymen ..... If Lord Curzon can induce the British Parliament to grant a large amount of money for a structural memorial at Calcutta, nobody will object to such a thing. But to collect one crore of rupees from famished India and to spend that on a structural memorial will be nothing short of wastage of money ..... There are few rich men amongst us, and these few consider it more advantageous to subscribe to funds inaugurated under official patronage. The sources of public charity and generosity will thus be dried up for some time to come. And all good schemes shall have to wait. Such being the case, if the funds collected on the occasion are not applied to objects of public utility, the action of officials will be open to serious miscon-

struction. The rich people may not tell the officials, but will feel discontented among themselves to think that the funds taken out from them have been spent on objects with which they have not the least sympathy. We say all these things because we have taken steps to gauge the public feeling. We think it our duty to place before His Honor the view of our countrymen, which we are confident His Honor will respect on this memorable occasion as he has done in the past. We have already said we have no liking for any particular place; we further say that we are not partial to any scheme. We would prefer a Central Technical College. But if His Honor decides in favour of a Medical College, or an Agricultural College or endowment to the University, we shall have equal pleasure in supporting these noble objects. In one word, if the feelings of the people who are expected to subscribe to the fund are to be respected, the Saturday's meeting should decide that the memorial should be of a beneficial character, and not wholly structural.

OUDH PUNCH, 14th February 1901.

Queen Victoria's death and King Edward VII's accession to the throne.

17. The *Oudh Punch* (Lucknow), of the 14th February, has a cartoon in which the new King-Emperor's firman (Proclamation or letter to the Indian Princes and People ?) is represented as a lady wearing the Crescent in her hair, and dancing on a human skull, marked Death. The letter-press is a well known Persian verse which means that lamentation is always followed by rejoicings.

BHÁRAT JIWAN, 18th February 1901.

His Majesty King Edward VII and the natives of India.

18. The *Bhárat Jiwan* (Benares), of the 18th February, expresses a hope that King Edward VII will take special interest in improving the condition, and supplying the wants, of the natives of this country who are well-known for their sincere loyalty to the British throne, who have always readily sacrificed their lives on behalf of his deceased mother, and whom he once saw with his own eyes. The editor then gives the substance of Mr. Digby's letter published in the *Amrita Bazar Patrika* showing the number of Indians in England and the British colonies, the rights they enjoy and the disabilities they labour under, and hopes that His Majesty will make it a point of redressing their grievances.

LIBERAL, 16th February 1901.

His Majesty the King-Emperor's letter to the Princes and people of India.

19. The *Liberal* (Azamgarh), of the 16th February, after publishing an Urdu translation of the King-Emperor Edward VII's letter to the Princes and people of India, observes that the tone of love and sincerity which characterises the letter addressed by His Majesty to his "poorest but most useful" subjects, is a good augury. A reference to the unsatisfactory condition of the children of the soil on the present occasion will not be out of place. Queen-Victoria, no doubt, took a lively interest in India; but it is to be regretted that owing to complicated politics that Indian affairs were not properly brought to the notice of the British Parliament, and that the Indians had to encounter many difficulties which never reached the royal ears. India was very unfortunate in this respect that her affairs did not receive due attention from the members of Parliament like those of other parts of the British Empire. It is to be hoped that the new King-Emperor's sympathy with the natives of this country, as expressed in his letter, will not be nominal, but that His Majesty will especially interest himself in Indian affairs.

ROZNÁMCHA-I-QAISARI, 15th February 1901.

His Majesty King Emperor Edward VII's letter to the princes and people of India.

20. The *Roznamcha-i-Qaisari* (Allahabad), of the 15th February, publishing an Urdu translation of His Majesty King-Emperor Edward VII's letter to the princes and people of India, observes that the letter is very timely and will console them in their grief over the death of the Mother Queen, and prays for the long life of the King-Emperor and the success of his reign. (Translations of His Majesty's letter have appeared in many newspapers.)

21. The *Káyasth Samáchár* (Allahabad), for January-February, says:—

KÁYASTH, SAMÁCHÁR, January-February 1901.

Káyasth Samáchár on the last session of the National Congress.

"Judged by any standard the Lahore Session of the Congress was a thorough success, rivalling the best and the most successful of the previous sessions. Whether we look to the enthusiasm that the Congress is expected to evoke, or the self-sacrifice that it necessarily entails, whether we look to the statesmanlike address of the President, or the general tenor of the speeches delivered by the different speakers, the sobriety of discussion or the moderation of the views expressed, and, last but not least, to the decision arrived at by this Congress to devote in its future sessions at least one day to the consideration of industrial and educational problems of the country—a decision which has met with the approval of even the *Pioneer*,—the Lahore Session of 1900, must be pronounced to have been an unqualified success. The most noteworthy speech—as, no doubt, it should have been—was that of the President himself. It has been rightly received by the entire Indian Press—English and Vernacular—with the warmest approval..... The subject-matter of the address was no doubt familiar to most of us—that of the growing poverty of the Indian population and the daily increasing want of staying power in them. As pointed out by the President, the topic has been familiar to all educated Indians, since the second Calcutta Congress of 1886, when the Congress recorded its emphatic opinion about the growing poverty of the country; and Mr. R. C. Dutt's Presidential address at the Lucknow Congress of 1899 was also very properly devoted to the consideration of this very question of all questions. Mr. Dutt's speech has already had the desired effect of rousing the lethargic spirit of the Government of India, and it is to be hoped that Mr. Chandavarkar's admirable review of the present economic situation in this country, throwing light on a great many obscure points and exposing the fallacies that vitiate the judgment of many Anglo-Indian administrators, will receive the careful attention of Lord Curzon's Government.

22. *Al Bashir* (Etáwah), of the 15th February, says that the Indian National Congress has left no stone unturned to convince the Government of India and the people of England that the whole of India sympathises with its aims and objects. But the Muhammadans as a nation have always been strongly opposed to it and given it a wide berth, though a handful of them may have, from any misapprehension on their part, from outside pressure, or from ulterior motives, played into the hands of the Congress leaders. But even if half a dozen men among 65 million Musalmans have joined the Congress, considering it a useful institution, no importance can be attached to this matter. It will be out of place here to refer to the shameful tricks adopted by the Congressists to lead the public to imagine that the Muhammadans fully sympathise with that political movement. Suffice it to say that such tricks are not very creditable to the members of the Congress, who plume themselves on their high education. They are now making capital out of the opposition offered by Musalmans to the Government Resolution of the 18th April. There can be no two opinions as to the attitude of the Muhammadan community towards that Resolution. They consider it injurious not only to themselves, but also to the country at large. Though some of them, fearing to displease the powers that be, have held their tougue, others have freely denounced the Resolution. However, they do not say that Government has passed this Resolution with a view to injure them, as the Congressists accuse it of adopting the present system of administration simply in order to injure India and benefit its own country. They simply attribute the issue of such a Resolution to a misapprehension on the part of Sir Antony MacDonnell. They know that the sympathies of the majority of the Anglo-Indians are with them, and cherish the belief that the Resolution will be cancelled sooner or later. What they have said or done was intended merely to remove the existing misapprehension, and not to create dissatisfaction among the people with Government and the English nation. Mr. Nundy, the wellknown Joint Secretary to the Congress, has lately been contributing a series of articles to English newspapers in which he contends that the Musalmáns, finding that their keeping aloof from the Congress has proved prejudicial to their interests, have commenced joining the Congress camp, and have established the Urdu Defence Association in opposition to the policy advocated by Sir Saiyid Ahmad Khan. But his contention is wrong.

AL BASHIR, 15th February 1901.

Mr. Nundy on the alleged change of attitude of Musalmans towards the National Congress.

The Resolution of the 18th April has doubled the enmity and hatred of the Muhammadans to the Congress, and the reason is not far to seek. The members of the Urdu Defence Association are fully aware that the introduction of the use of the Hindi character by Government is due to the agitation of the Congress leaders and organs, and that they engaged petition-writers to write Hindi petitions free. Those Muhammadan journalists who have made themselves slaves to the Congress, at first condemned the Hindi Resolution, but they soon changed front. Posing as friends of the people, they began finding fault with the supporters of the Urdu Defence Association. Under these circumstances it it impossible that Musalmans should change their attitude towards the Congress. It is a matter of regret and surprise that a man of Mr. Nundy's position should speak such a flagrant lie. But it has been a common practice with the Congress leaders to misrepresent the attitude of Musalmans, and Mr. Nundy has been no exception to the rule.

RIYÁZ-UL-AKHBÁR, 20th February 1901.

Controversy between Mr. Nundy and Nawáb Imadul Mulk.

23. The *Riyáz ul-Akhbár* (Gorakhpur), of the 20th February, finds fault with the tone of Mr. Nundy's replies to the letters of Nawáb Imad-ul-Mulk and Nawab Mohsin-ul-Mulk, and observes that the object of the Congress leaders being to conciliate and win over Musalmans to their side, they should not give tit for tat to the latter who abuse them, but should heap coals of fire on their heads. Mr. Nundy was not well advised in alleging that Nawab Mohsin-ul-Mulk's hospitality has affected Nawab Imad-ul-Mulk's digestion. The use of such vulgar language did not become a gentleman of Mr. Nundy's position and education. At the same time it must be confessed that Nawab Imad-ul-Mulk was not right in comparing the proceedings of the National Congress with those of Messrs. Stead and Parnell, though he must decry the Congress in strong language in order to prevent Musalmans from going over to the Congress camp. The editor disappoves of the high aims and objects, and the proceedings of that body; but all the same he cannot shut his eyes to the fact that Congress leaders are appointed by Government to the highest posts of trust and responsibility, while Nawáb Mohsin-ul-Mulk is obliged to sever his connection with the Urdu Defence Association, in order to retain his post of Secretary to a National College. No Muhammadan, be he ever so hostile to the Congress, can be justified in comparing such an influential political assembly with Stead and Parnell.

HINDUSTÁN, 20th February 1901.

Mr. Saiyid Ali Bilgrami and the National Congress principles.

24. The *Hindustán* (Lucknow), of the 20th February, says that Mr. Saiyid Hasan Bilgrami, who is opposed to Hindus and Musalmans co-operating with one another in promoting their common interests and would condemn his own co-religionists like the Hon'ble Mr. Tyabji and the Hon'ble Mr. Sayani as well as an untold number of Hindus to death along with Messrs. Stead and Parnell, will also have to hang his younger brother, Mr. Saiyid Ali, Bilgrami, inasmuch as the latter in a public speech lately supported those very principles which have brought the National Congress into existence. Perhaps Mr. Saiyid Hasan Bilgrami who abused the National Congress and posed as a spokesman of the whole Muhammadan community, little knew that his own brother would soon rise up and denounce the policy adopted by him under the influence of the Aligarh party. At a crowded meeting held at Secunderabad (Hyderabad), which was largely attended both by Hindus and Musalmans to express regret at Mr. Justice Ranade's death, Mr. Saiyid Ali Bilgrami declared that he was a supporter of Mr. Justice Ranade's principles and asked, "who can divide Hindus and Musalmans from welding together under powerful ægis of the British Government?" He could answer the question himself, but he did not do so in deference to the feelings of his elder brother.

ADVOCATE, 22nd February 1901.

Rulers and ruled; their differentia.

25. The *Advocate* (Lucknow), of the 22nd February, contains the following paragraph:—Why do the English rule over India? Because they are more powerful than the people of this country is the ready-made answer. Wherein consists their power is easier asked than answered. Numerically speaking, the population of England does not exceed half that of Bengal. It is said when Mr. Lalmohan Ghosh went to England to deliver his memorable speech at Willis's Rooms, some workman asked him about the population of India. The reply made

him look agape at Mr. Ghosh, and led him to wonder why the "darkie" went all the way to England to weep before the British, but did not drive out the handful of men who ruled the Indian people. We give the story for what it is worth, but with a moral. Numerical strength is nothing in the relations between a ruling and a subject nation. The superiority consists in something else. As to the aspirations of the subject race, we are in full accord with what the *Civil and Military Gazette* says under the heading "Liberty and Empire." An empire, we are told, must be based on superiority in something on the part of the governing race; that is the very condition of its existence. It may be in force of character, it may be in capacity for cohesion or what not that the British subject excels. But there must be some great quality in which he is superior to the Indian subject to render the existence of his dominant position possible. The true course for the Indian Nationalist is to find out the secret of that superiority, and then to direct all his efforts to bringing his countrymen up to the level of the British in that direction. The Indian who can do this will accomplish a bloodless revolution, of which at present there is no sign. That's it. True patriotism lies in levelling our countrymen up to the standard of the English. All our comments against the rulers refer to unrighteous attempts made now and then to keep down the people to a low level always. Our one great grievance against the rulers is that they mean to keep us in a state of perpetual tutelage by denying us greater share in the administration of our affairs even when capable. Even the *Civil and Militarg Gazette* cannot deny the fact that there are some Indians who possess the necessary qualifications to enable them to discharge many important functions of Government.

India and Commercial Treaties.

26. The *Advocate* (Lucknow), of the 19th February, concludes a paragraph headed "India and Commercial Treaties" with the following remarks:—Past experience has made us sceptic as to the attitude of the British Government towards our people, industries and commerce abroad. The re-organisation of the South African Government will give us the best and surest solution of the question whether or not India is to continue as the Cinderella of the British Empire.

ADVOCATE, 19th February 1901.

Intention of Hakim Ghulam Nabi of Lahore to contribute Rs. 500 to the Hedjaz-Railway Fund.

27. The *Shahna-i-Hind* (Meerut), of the 16th February, publishes as a supplement, a catalogue of medical books and nostrums offered by Hakim Ghulam Nabi of Lahore for sale at reduced prices during the month of February. The Hakim declares that he will contribute Rs. 500 from the sale proceeds to the Hedjaz-Railway Fund, remitting the amount to Constantinople through the proprietor of the *Paisa Akhbar*, Lahore.

SHAHNA-I-HIND, 16th February 1901.

Some interrogatories regarding certain officials in the Rámpur State.

28. The *Naiyar-i-Ázam* (Moradabad), of the 19th February publishes the following questions regarding the Rámpur State, contributed by a correspondent:—

NAIYAR-I-ÁZAM, 19th February 1901.

(1) What special work does Hidáyat-ullah Khan, *alias* Jhanda Khan, do for the Revenue Officer?

(2) Why was the Revenue Officer formerly paid Rs. 800 a month, and why has his pay lately been reduced by Rs. 300?

(3) What loyal services have, so far, been rendered to the State by the Revenue Officer, and what are his views regarding the present ruling chief?

(4) Why did General Azam-ud-din Khan, deceased, first appoint the Revenue Officer to the post of Mir Munshi, and subsequently transferred him to Shahabád as Tahsíldár?

(5) What was the social status of the Revenue Officer before he entered the service of the Rampur State?

(6) Does the Revenue Officer or his father possess any (landed or house) property?

(7) Who drafted the orders regarding the grant of the allowance of Rs. 300 a month which the Revenue Officer formerly received, and what is the purport of those orders?

(8) Which Officer forged a document in the time of the late Nawáb Arsh Ashián (present chief's father or grandfather?) and benefited by it for a long time?

(9) Who sealed papers in the time of the late Nawab Arsh Ashián, and who was peshkár (reader) to His Highness?

(10) What relation does there exist between the Naib Mir Munshi and the Revenue Officer?

(11) What powers does Mir Manzur Husain, peshkár to the Superintendent of Police, exercise?

(12) Who works as *shahna* (a watchman or tax-gatherer) on the land held in farm by the Mir?

(13) Does the Police Law permit police officials to take the farming of lands in the State?

(14) What connection has the Tahsíldár of Siwar with Hakim-ullah and Kallan, Padhans (village headmen) of Pársal and with the Padhan of Nata?

(15) What relation exists between the Tahsíldár of Siwar and the Naib Mir Munshi, and what work is done by the former for the latter?

(16) How does th Tahsíldár of Siwar treat his subordinates?

OUDH TIMES, 22nd February 1901.

Rumour regarding a native prince being fined for neglecting to see the Deputy Commissioner during the latter's visit to his State.

29. The following paragraph is extracted from the *Oudh Times* (Lucknow), of the 22nd February:—Fining a Feudatory.—Such is the startling news published by the *Tribune* of Lahore. It is said that a Ruling Chief in that province has been "fined" Rs. 1,000 for the hardly credible offence of "neglecting to see the Deputy Commissioner when he went on a visit to the State." We would be glad to hear that there is no truth in the above, but then the *Tribune* is a respectable paper.

II.—GENERAL ADMINISTRATION.

ROHILKHAND GAZETTE, 16th February 1901.

Commander-in-Chiefship of India.

30. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 16th February, referring to the rumour regarding the appointment of Lord Kitchener as the Commander-in-Chief of India in June next, eulogizes the long and distinguished services of Sir Power Palmer, who has already acted in the post for a year, and strongly urges the retention of the latter in his present office till he has served the full term of a Commander-in-Chief, when Lord Kitchner, who is at present busy in finishing the South African war, might, without overriding the former's claim, be appointed to succeed him.

ADVOCATE, 19th February 1901.

Change in the Frontier administration.

31. The *Advocate* (Lucknow), of the 19th February, says:—Lord Curzon is a bold, but not an audacious, ruler. He follows neither Lord Lytton nor Lord Lawrence *in toto* in the matter of frontier policy in the North-West boundaries of British India. It is not a *laissez faire* policy that is sought to be inaugurated on the frontier but one of tight administration to keep in check the unruly tribes in that part of India. The Province, more properly, the Agency to be shortly created will be under the control of the Political Department known as the Foreign Office in charge of the Viceroy himself. As such, its working will be generally shrouded from public view, only the favoured few among non-officials, Indian and Anglo-Indian, being taken into confidence. Be that as it may, the change is sure to take place as it has been sanctioned by the Secretary of State in Council ..... The point for decision is whether the conduct of the new policy should continue to be vested, as heretofore, in the Panjáb Government or should be taken up by the Supreme Government. Exercise of power has a fascination of its own that charms every man, weak and strong. And when the facility is afforded it is never given up. This is a patent human frailty, and the Government of India as a human institution cannot rise above this weakness. On the present occasion, there is no other alternative left. In August 1898, in discussing the future administration of the North-West Frontier, as affected by the war of the preceding year, Lord George Hamilton observed that Her Majesty's Government were of opinion that the existing arrangements were not satisfactory, and that the conduct of external relations with the tribes on the Panjáb frontier should be more directly than heretofore under the control and supervision of the

Government of India. The Viceroy gave his best attention to the problem, personally visited the Frontier, consulted the authorities on the spot and talked and corresponded over the matter with the Panjáb Government. The present system entitles the Supreme Government to formulate the policy while its execution is entrusted to a Local Government. This divorce of responsibility from control is an evil that has impeded much the successful administration of the Frontier. And in view of the substitution of troops by levies greater supervision and efficient control are needed—things that are unsuited to a Local Government constituted for the purpose of dealing with such questions. Hence the Governor-General in Council has decided, with the approval of the Secretary of State, to create a new Frontier Agency or Province to be under the direct control of the Government of India and to be formed out of the Trans-Indus districts of the Panjab . . . . . What remains to be done to carry out the new policy is to settle, in consultation with the Panjáb Government, the method by which the change shall be carried out. The least possible disturbance is to be made in the existing arrangements of the Panjáb Government. The whole of the Trans-Indus region is to form the new agency. As, however, certain districts lie on both sides of the Indus, the point is to be decided whether they should remain within the geographical and administrative boundaries of the Panjáb Government. The Cis-Indus Black Mountain tribes are another difficulty to be got over. If ethnologically and by habits and in form they are but off-shoots of the main frontier tribes, without doubt they should go to the new Province and free the civil population of the Panjáb proper from the clog-wheel created by an alien and uncivilised race being placed under the same administrative machine. There are other minor topics that are more personal and need not be noticed . . . . . If by separating the frontier districts the savage tribes can be kept under better control, and the Panjáb proper can become a Regulation Province, the policy is to be pronounced a sound one. This change may smooth the way for the introduction of great reforms in India for better administration of the people. And our friends in the Panjáb will not be unwise if they begin to move for a chartered High Court; and the National Congress can well plead for the separation of executive from judicial functions throughout India as no big Province will by that time have the stigma of non-regulated Province attached to it.

32. The *Oudh Times* (Lucknow), of the 19th February, says:—It is a wise step Lord Curzon has taken in bringing the Frontier States directly under the control of the Government of India. This new arrangement will raise the States in importance, ensure their better administration, while freeing the Panjab Government from a responsibility which did never sit well on its shoulders.

Administration of the Frontier States taken over by the Government of India.

OUDH TIMES, 19th February 1901.

33. The *Naiyar-i-Ázam* (Moradabad), of the 19th February, says that it is rumoured that, in addition to a year's extension of service already sanctioned, Sir Antony MacDonnell will receive further extension for several years to complete his famine inquiries. This rumour is viewed with great satisfaction by the people in these Provinces.

Rumour regarding further extension of Sir Antony MacDonnell's term of office.

NAIYAR-I-ÁZAM, 19th February 1901.

34. The Hindi *Hindustán* (Kálákankar), of the 21st February, highly approves of the orders issued by the Government of India regarding the use of cloth made in this country for the uniforms of the Native Army, and suggests that stores required for the Civil, the Railway and the Public Works Departments should also be purchased locally as far as possible.

Orders issued by the Government of India regarding the use of cloth made in India for the uniforms of the Native Army.

HINDUSTÁN, 21st February 1901,

35. The *Urúj-i-Mehr-i-Nímroz* (Bijnor), of the 14th February, laments the hard lot of educated natives under British rule. These men have not only to undergo very severe labour during their studentship and pay (heavy) tuition fees, but they also find much difficulty in securing literary employment even when they have succeeded in passing all their examinations: again, when they obtain a Government post, they are liable for a slight mistake or fault, to be sent to jail and are employed on hard labour like ignorant habitual criminals, which

Alleged hard lot of educated natives under British rule.

URÚJ-I-MEHR-I-NÍMROZ, 14th February 1901.

goes very hard indeed with them. On their release, they are not re-admitted into Government service, and they are put to great trouble in earning a livelihood to keep body and soul together. They might certainly be simply reduced for the first offence, and not sent adrift into the world at once. The present depreciation of educated men is due to the free education which Government extends to all classes without any distinction as to social status. Outwardly it seems quite just that all classes of men should be treated equally, and given equal opportunities; but this principle clashes with Nature, which does not make all persons alike, either with regard to their physical body or circumstances or position. Government ought certainly to do something to improve the prospects for educated men.

ROZNÁMCHA-I-QAISARI, 15th February 1901.

Muhammadans and the public service.

36. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th February, says that two permanent Collectorships (for which natives were eligible) lately fell vacant and that both of them were given to Hindus. But Musalmans need not be disappointed. Their claims will not be overlooked by a just Lieutenant-Governor like Sir Antony MacDonnell. In connection with the Hindi-Urdu controversy His Honour declared that the recognition of the Hindi character was intended to afford facilities to the rural population, and that he had no desire to show special favour to any community. It is to be hoped that he will hold the scales evenly in all matters.

BHÁRAT JIWAN, 18th February 1901.

Approval of Mr. Lovett's plague administration in Benares.

37. The *Bhárat Jiwan* (Benares), of the 18th February, regrets the outbreak of plague in Benares, and observing that the outbreaks of the disease at other places were attended with great hardships to the people, congratulates the inhabitants of Benares on their having a sympathetic Collector like Mr. Lovett, in the present emergency. He has established a committee to carry out the plague measures, and declared, in his speech at the Town Hall on the 1st February, that no plague patient would be removed forcibly from his house, that the Hindus and Musalmans would be allowed to dispose of the remains of those persons who die of plague according to their respective religious customs without let or hindrance, and that the police would have no hand in the plague administration. These assurances must be most welcome to the people. It is to be hoped that plague will soon be stamped out in Benares.

HINDUSTÁN, 22nd February 1901.

Co-operative Agricultural Banks.

38. The English *Hindustán* (Kálákankar), of the 22nd February, publishes a communication on Co-operative Agricultural Banks, from which the following extract is taken:—

Mr. Dupernex says that it will not succeed, unless the landlords take it up. It would be truer to say that it will not succeed unless the religious leaders of the people help in its inauguration. Every religion has as its foundation the principle of the brotherhood of men and of their duty to love and help one another—and the religions of India have always been distinguished for their adherence to this principle. There is no country in the world which is more charitable, where the duty of hepling the poor, and feeding the hungry is more universally observed. Village Banks will be organisations for helping the poor, and feeding the hungry, by enabling poor men to obtain at low interest, money to be employed in growing crops. Thus they will help the poor to help themselves, and feed the hungry with food which they have obtained by their own labour, thus promoting self-help, self-reliance and industry, instead of pauperism which is too often the result of indiscriminate charity. Another delusion, which is held by even highly educated and intelligent men in India—that Government encourages litigation for the sake of stamp revenue—will, it may be hoped, be swept away by the starting of Co-operative Banks by Government. Mr. Dupernex shows that they will tend to reduce litigation; and as litigation is the result of mutual misunderstanding, disagreement, rivalry, and jealousy, any system which promotes meeting together to devise measures for the common advantage, good feeling, sympathy and unselfishness, must reduce it, and the stamp revenue with it. Here in Oudh how sadly co-operation is needed. Talukdárs are continually wasting their time and their substance in quarrelling and going to law with one another and with their tenants. The reason is that each man sits in his own house and does not mix with his fellows, but listens to what his servants, flatterers, and persons interested

in promoting quarrels, tell him about his enemies. Co-operative Banks will bring such people together, and in their devotion to the common cause for which they meet, they will forget their own petty quarrels.

39. The *Zamíndár-wa-Káshtkár* (Bijnor), for February, stating that a movement is reported to be on foot to establish a company in Calcutta to manufacture artificial indigo, observes that such a proposal cannot but have emanated from the brains of the Anglo-Indian indigo planters, who are so much interested in the trade of that article. Was not the manufacture of artificial indigo in Europe alone quite enough to injure India sufficiently that the same stuff should be proposed to be manufactured in the latter country also (and thereby put an end to its natural production) ? But it is useless to expect any sympathy from such Englishmen who consult only their personal interests in connection with India. It is also rumoured that the Government of India has reduced the import duty on foreign bounty-fed sugars, though Lord Elgin had imposed it on the ground that the importation of those sugars had a most disastrous effect on the sugar industry in Indiai.

ZAMINDÁR-WA-KÁSHTKÁR, February 1901.

Proposed manufacture of artificial indigo in India.

40. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th February, says that the rumour as to Nawáb Mohsin-ul-Mulk severing his connection with the Urdu Defence Association appears to be true. Probably this is the reason why the *Panjáb Observer* is so indignant with him. Being Secretary to the Aligarh College, which is subsidised by Government, he could not possibly be allowed to support a movement against a Government Resolution. He has wisely preferred the lesser evil of the two. His resignation of the post of Secretary to the College would be a heavy loss which the Muhammadan community was not prepared to bear.

RIYÁZ-UL-AKHBÁR, 20th February 1901.

Nawáb Mohsin-ul-Mulk and the Urdu Defence Association.

41. The *Tohfah-i-Hind* (Bijnor), of the 13th February, says that it is very difficult for a foreigner to settle the Hindi-Urdu controversy in the United Provinces in an off-hand manner, and to positively assert that such and such is the language spoken by the people in general there. The Provincial Census Superintendent lately paid a visit to Bijnor, and considered the question as to what language should be shown in the census schedule as that spoken by the people in that district. But the editor cannot understand how he could, sitting in a town and hearing only a few male persons speak there, possibly infer that the language of the people of the whole district was Urdu and not Hindi, and that the census returns should be made accordingly. An enquiry properly made will clearly show that there are only certain select families and individuals among Hindus, who know Urdu ; but that the great majority of the Hindus, and a portion of the Musalmans too in villages speak Hindi, and not Urdu. A large number of both Hindus and Musalmans do speak, and can speak, English, but the latter cannot be said to be their (mother) language : the same may be said with respect to certain Hindus who speak Urdu. The simplest rule that should, therefore, be observed in filling up the language column in the census schedule would be to return all Hindus as speaking Hindi, and all Musalmans as speaking Urdu. This will give a very approximately correct number of both Hindi and Urdu-speaking persons in these Provinces. Great endeavours are being made at present to convince the Provincial Census Superintendent and other census authorities that Urdu, and not Hindi, is the (popular) language of these Provinces, a view which, if adopted, would prove very injurious to the interests of the Hindi language, which, in a way, would come to be regarded as a dead language, while it is a perfectly living language.

TOHFAH-I-HIND, 13th February 1901.

Urdu-Hindi controversy, and the present census operations in the United Provinces.

42. The *Oudh Times* (Lucknow) of the 22nd February, says :—Complaints are made in Bombay that licenses under the Arms Act are very sparingly granted in most of the districts of that province, and that arms are confiscated on the slightest pretext. But the state of things in regard to this matter is worse in the North-Western Provinces, and also we believe in other provinces. Under the

OUDH TIMES, 22nd February 1901.

Alleged paucity of licenses granted to keep arms.

circumstances, special agitation over this particular grievance has become necessary, and we hope our public leaders in the different parts of the Empire will combine and do the needful. We must always be up and doing, if we want to realize our most legitimate demands from the Government. Great is the hardship caused by the way in which the Arms Act is enforced, and it is high time we found a way out of it.

SURMA-I-ROZGÁR, 16th February 1901.

Municipal administration at Agra.

43. The *Surma-i-Rozgár* (Agra), of the 16th February, says that a trader bitterly complains of the interference of the Municipal officials with traders. The Municipal expenditure is increasing by leaps and bounds. The pay of the Municipal Secretary (-and-Engineer) has already been raised to Rs. 1,050 a month. It is rumoured that the Board has recently sanctioned the appointment of an Assistant Engineer on Rs. 500 a month. There is a general howl regarding delay in the grant of permission for building houses. Orders have not yet been passed on applications made for such purposes months ago.

NIZÁM-UL-MULK, 16th February 1901.

Dismissal of the doctor and the *hakím* in the service of the Municipal Board at Moradabad.

44. The *Nizám-ul-Mulk* (Moradabad), of the 16th February, complains that the Moradabad Municipal Board has dispensed with the services of the (native) doctor, who examined all articles of food, including medicinal drugs, offered for sale in the bázar, and that the result is that rotten and adulterated *ghí*, milk. medicinal drugs, &c., are now freely sold by shop-keepers. The *hakím* or native physician, who was in the service of the Board on Rs. 40 a month and treated patients free, has shared the same fate. It is difficult to understand why the Board has become so indifferent to the public health. Apparently there has been no decrease in the municipal revenues.

KÁYASTH SAMÁCHÁR, January-February 1901.

Controversy between Mr. Malabari and Mr. Giles, the Director of Public Instruction in Bombay, regarding the alleged seditious tone of certain Gujrati poems published by the former.

45. The *Káyasth Samáchár* (Allahabad), for January-February, referring to the controversy between Mr. Malabari and Mr. Giles, the Director of Public Instruction in Bombay, regarding certain Gujrati poems published by the former and condemned as objectionable or seditious by the latter, observes:—The Government of the Western Presidency has come to the conclusion that the Director "has justified the criticism to which Mr. Malabari takes exception," and all that the Government is prepared to accept is "Mr. Malabari's assurance, that he did not intend his writings to convey any unconstitutional suggestion." We wonder what these observations mean. We doubt if it struck the Government of Bombay that consoling Mr. Malabari with the declaration that his assurance that he did not intend to preach sedition had been accepted, and affirming in the same breath that the Director's criticism was justified would hardly be consistent. We hope Mr. Malabari would profit by this incident and turn a sadder but a wiser man. To us the whole affair from beginning to end is an instance of what we called in our November issue "latter-day Anglo-Indianism," which, as clearly illustrated in the present case, is bent on treating any indication of higher aspiration on the part of the people as tantamount to a spirit of sedition of the grossest type. That even the writing of a man of the position and the antecedents of Mr. Malabari is not proof against the lynx-eyed official sedition-hunter, amply illustrates how risky it has become, in these days, to discharge one's duties either as an exponent of public grievances, or as a teacher of patriotism and self-respect to the people. The moment you exhort the people to better their condition, industrial and political—and that is the head and front of Mr. Malabari's offending,—you run the risk of being taken for an "incipient traitor." All we can say is that it would be a bad day, not only for India, but equally so for England, if this state of things is allowed to continue. Let us hope that Lord Curzon, on whom Providence has conferred the unique distinction of being the first ruler of this country who has had to carry the Government of a peaceful and united India from one century to another, for the first time in the course of her long history, will inaugurate a new policy before he lays down the reins of office, based on his now famous motto of "sympathy and courage," which will be the precursor of a better and a happier day both for the Indians and the Anglo-Indians in this country.

III.—Legislation.

ZAMINDÁR-WA-KÁSHTKÁR, February 1901.

N.-W. P. Tenancy Bill.

46. Sahu Ram Ratan, Zamindar, writing to the *Zamíndár-wa-Káshtkár* (Bijnor), for February, received on the 20th idem, comments on the North-Western Provinces Tenancy Bill as follows :—Clause (4) of section 3—As tenants will receive rent from their sub-tenants, and the latter from those holding land from them, in the same way as landholders will receive it from original tenants, it should be provided that these various kinds of tenants will be designated by their proper appellatives, and not be indiscriminately called " zamindars" (landholders). The suggestion is made with a view to preserving the dignity attaching to the word " zamindar."

Clause (10) of section 3—" The agricultural year," according to Act XII of 1881, runs from 1st July to 30th June, while in the (native) calendars, it is given as commencing from the 1st of the *Kártik* month to the end of *Kunwar*. The editor thinks that the agricultural year should be counted from 16th May to 15th May, so that cultivators may have ample time to prepare their lands for the new year. At any rate, the year should be exactly defined as to the dates of its commencement and termination.

Clause 12 of Section (3)—The word " materially " used in the clause is indefinite, and might cause much friction between a tenant and the zamindar. The ambiguous term should be removed, and the words " by so much per cent., say 20 per cent." be distinctly inserted.

Section 11—It is fair and just that a tenant should not be prevented from acquiring occupancy rights, simply on the ground of his holding different lands at different times (during the course of his 12 years' continuous occupation of land), but a tenant who holds, say, one bigha of land, from a landholder, for 11 years, and a hundred bighas during the 12th year, he should not be entitled to have a right of occupancy in the whole of the hundred bighas of land. The new Bill should be enforced from the beginning of the new agricultural year 1309, the provisions of Act XII of 1881 being carried out till the end of the Fasli year 1308.

Clause (b) of Section 14.—Suppose a landholder executes a lease for a non-occupancy land for a long period, and has it registered, in favour of a friend; a tenant who cultivates this land will never acquire occupancy rights in it (however long he may hold it), and the object of section 11 will thus be (easily) frustrated. It should therefore be laid down that in the event of a tenant, of whatever class, not himself cultivating his holding continuously for 12 years, but sub-letting it to another, " the term of the sub-tenant (as such) shall coincide with (not exceed) that of the original tenant (*sic*)." The landholder should also be entitled to realize his rent either from the original tenant or the sub-tenant, and might eject the latter, if he does not approve of him.

Sections 18 and 90—The word *abandonment* used in these sections should be clearly defined, lest when the landholder takes possession of an abandoned holding, the tenant who abandoned it, might call the former's act illegal. What constitutes an *abandonment of land* had, therefore, better be explained. A land may be explained to have been abandoned, when it is actually abandoned (1) by means of a registered agreement, or (2) by leaving the holding without letting it to a sub-tenant by means of a registered lease, or (3) by leaving the land uncultivated and not paying the rent.

Section 22.—The words " who did not share or assist (in the cultivation of the holding), as sub-tenant or otherwise " are too vague and wide : either the condition (laid down in the 2nd paragraph of the section) be altogether omitted, or made to correspond with that given in (section 9 of) Act XII of 1881 ; otherwise the patwari's influence will increase very much, each of the two parties concerned trying to win him over to his side, there being no need for a registered instrument for a sub-lease made for less than a year under section 24 of the Bill. When a tenant dies childless, persons claiming to be his collateral relatives at once appear on the scene, and generally try to, and even do, take possession of the deceased tenant's property and holding. Again, these collateral relatives are often found to be the

tenants of the deceased person's landholder from whom they have held lands for more than 12 years, so that if they were sought to be dispossessed of the holding of the deceased person, on the ground of their having no claim to the latter's nterest in the land, they might argue that, as they had held other lands for more than 12 years from the same landholder, they could not (under the Bill) be turned out of the holding of the deceased person (having acquired occupancy rights therein too, by virtue of their holding other lands so long). A provision should therefore be added to the effect that a collateral relative, who takes possession of the holding of a deceased tenant, shall be liable to ejectment (if he is proved to have no claim thereto), without any regard to the fact of his having held other lands from the same landholder for more than 12 years.

Section 27.—This is altogether unnecessary. When an original tenant's right is extinguished, there is no reasonable ground why the landholder should be bound to observe the terms of a sub-lease entered into between that tenant and a sub-tenant. Suppose a tenant, who is about to be ejected on account of an arrear of rent, executes a sub-lease for three years, in favour of a penniless person, the landholder will not be able to eject the latter on the ejectment of the former under this section ; and will have, moreover, much difficulty in realising rent from such a sub-tenant (afterwards). Sections 28 and 29 are quite sufficient, and the 27th is not needed at all.

Section 46.—A provision should be added to this section to the effect that when there has arisen any cause for remission from the rent payable by a tenant, the latter should apply to a competent court for the purpose within six months, and that this court, while ordering a remission from the rent, should invariably direct a proportionate reduction to be made in the land revenue payable by the landholder in respect of the holding concerned, with the previous sanction of the Collector. It should also be provided that when a court finds it necessary to make a remission from the rent in decreeing a suit for an arrear of rent, a proclamation should be made in the whole *mahal or patti* in which the holding, from which rent is due, is situate, calling upon all the tenants, who might desire to apply for remission in their rents on the ground of any of the causes specified in the section, to apply at once ; and the court, having determined the cases in which remission is necessary, should, with the previous sanction of the Collector, prepare a list of all such cases, and of the amounts of remission to be made in them, and supply a copy of it to the plaintiff-landholder, so that he may collect only the reduced amounts of rent from the tenants concerned. No tenant of the *mahal or patti* should thereafter have any right to raise any objection to paying the full amount of rent due from him during the year on any ground. This provision will save the landowner from many vexatious and groundless objections of tenants who will otherwise, as soon as a tenant of a patti has secured a remission in his rent, put forward some pretext or other for not paying his rent, and the landowner will be put to the trouble and expense of suing most of them for arrears of rent. The provision for remission of land revenue to the extent of half the amount of rent remitted should be made perfectly distinct, so that the court may not have to determine whether or not a *material diminution* has taken place in the assets of a *mahal*, as it is required to do according to the provisions of the sections.

Clause (*b*) of Section 56.—An addition should be made to this clause to the effect that if a tenant, paying rent by division of the produce, leaves his land fallow or does not cultivate it properly or raise proper crops in it, he will be held guilty of an act of omission, and the landholder will be entitled to recover compensation from the tenant by suing him in a proper court under clause (4) of section 123 of the Bill, and eject him afterwards under clause (*a*) of section 56, if the arrear of any such division of crops or compensation for it is not to be recovered from him.

Section 60.—When an application is made by the landholder to eject a tenant against whom a decree for arrears of rent remains unsatisfied after the expiry of the agricultural year in which the whole or any portion of the arrears became due, and the competent court allows the tenant some further time to satisfy the decree, he should be required to give security for due payment of the rent of the current agricultural year; and in no case allowed more time than up to the 15th April of that year, by which time the spring crops are fully gathered in, and he must be ejected from the holding by the 15th May, and the landholder

put in possession thereof, so that its cultivation for the new agricultural year may be commenced betimes. Government ought to take into consideration the fact that the landholder who applies for the ejectment of such a defaulting tenant as described above has already suffered the loss of one year's rent, so that if the latter is allowed to hold land till the end of another agricultural year, which generally means in such cases till September or October following, he will practically lose rent for two years' more ; and hence it is very necessary that such a tenant should be required to furnish security before he is permitted to hold land any longer.

Section 61.—An addition should be made to this section to the effect that "the provisions of sections 72, 94 and 95 shall not be applicable to proceedings under clause (*a*) of section 56 ;" so that neither the parties concerned nor the court should be in doubt about the subject. If the proposed addition is not made, no decree or order for the ejectment of a tenant will be given by the court until any claim put forward for improvement of land has been satisfied, according to section 72. A defaulting tenant is sought to be ejected, for non-payment of rent due from him, which the landholder has to pay to Government as land revenue, and hence the court must either make him pay up the rent or give up the holding. If it, however, be deemed expedient (equitable) to provide for a tenant receiving compensation for improvement of land, even when his ejectment is sought on the ground of arrears of rent outstanding against him, under clause (*a*) of section 56, and the landholder is unwilling to pay in cash the compensation which may be adjudged by the court as due to the tenant, the following procedure may be provided for. The landholder may be required to declare what enhanced rate of rent he will be able to raise from the holding of the defaulting tenant, say, for the next 10 years, or any other period which Government may deem fit to fix, and which does not go beyond the time of (the commencement of) the next settlement (and the tenant ordered to make over the holding to the landholder at that rate ?) ; and the landholder should, then, credit this rate, year after year, to the payment of the whole amount of the arrears of rent decreed against the tenant, together with the cost of the law suit, and the future interest on both the sums, at 12 per cent. per annum ; and the landholder should have power to (ultimately) realize any outstanding balance, due to him, from the person and other property of the tenant, but be required to remit, by money order every year, any sum that is left over and above the full payment of the money due to him. A security may be taken from the landholder for regular payment of the latter sum to the tenant. In the case of the tenant not being satisfied with the enhanced valuation of his holding made by the landholder, he should be free to put forward any person who would be willing to take up the holding for a larger sum than what the landholder thought it would fetch, and the holding should be given to that person, taking security from him for payment of rent, if necessary. In such an arrangement, the landholder shall be empowered to realize the amount of his decree from the original tenant, and the former rate of annual rent from the new tenant, who shall pay the surplus amount thus left out of the rate at which he has taken the land, to the latter (which will serve as compensation to him for land improvement). If the landholder be not able to realize his decreed rent from the original tenant, he should have power to recover it from the enhanced amount of rent which the new tenant shall pay to that tenant.

Sections 58-68.—In the "Procedure" and "Special Provisions" laid down in these sections, no reference is made to clauses (*a*) and (*b*) of section 57. Unless there has occurred any mistake in the (Vernacular) translation of the Bill, the procedure to be adopted, in connection with the ejectment of tenants and sub-tenants under section 57, should be distinctly laid down. It would be better to require the landholder to eject a tenant according to a (fixed) procedure ; and to provide that any sub-tenant, who continues to hold a land after the expiry of the term of his lease, shall be deemed guilty of unlawful trespass, and that the lessor shall have power to dispossess him of the holding through a criminal court, and become owner of the seeds sown, or anything else done by the lessee on the land. If such a provision is not made, the lessor shall have to sue a lessee for his ejectment, at the expiry of the term of his lease ; and, as under section 83, the decision of the preliminary court will not be final, a considerable time will elapse

before orders, having finality in their effect, will be passed in the suit, and the landholder might, by that time, find an opportunity to sue the lessor under clause (*e*) of section 56, and thereby seek to frustrate the object of the provision made in section 11 in favour of tenants.

Section 76.—"The written authorization" spoken of in this section should be a registered one.

Section 82.— An addition should be made at the end of this section to the effect that if, at the expiry of the periods specified in sections 77,78 and 79, when a holding becomes vacant, or after notices have been given under sections 86 and 87, the tenant concerned interferes with the holding in any way, his interference shall be deemed to be illegal trespass. This addition is most urgently needed to prevent an ejected tenant from refusing to surrender his holding.

Section 83.—As, according to this section, the landholder will have to give compensation to an ejected tenant, in the event of the orders of the lower court decreeing his ejectment, being reversed on appeal, the landholder will not (as a rule) take possession of the holding of the said tenant until final orders have been passed in his case by the highest court. Such being the case, the tenant should be held responsible for payment of rent due till such time as the landholder takes over the possession of the holding, and be even required to furnish security for the same, if there be fear of the tenant not raising on the holding crops sufficient to meet the payment of rent, before his appeal is entertained by a higher court. It generally takes a long time before a final appeal is made to the Board of Revenue, and disposed of by it; and during all this interval the zamíndár should not be made loser of rent.

Clause (*a*) of section 86.—It should be made compulsory on a tenant to give notice of the date on which he intends to vacate his holding to the landholder, so that the latter may know exactly when he can take possession of the same.

Section 87.—It will be sufficient if the tenant concerned is required simply to give to the court, which has given a decree for the enhancement of the rent of his holding, a notice in writing of his relinquishment of such holding, within fifteen days of the date of such a decree, and the court to communicate the information to the landlord. According to the existing provision in the section, suppose the landholder, on receiving notice from the tenant of his intention to relinquish the holding, completes negotiations for letting the holding (to another person), but the outgoing tenant has not actually relinquished it, complications might arise.

Section 94.—The words "Or if compensation has not been so determined" should be omitted from (paragraph 2 of clause 2 of) this section (*sic*). A tenant should be granted compensation for an improvement (in his holding) only in three cases or ways. Firstly, compensation should be allowed to a tenant under section 95, when the landholder desires to eject him. Secondly, when the landholder seeks for the enhancement of rent under sections 33 and 35, he should not be allowed it, if the value of the holding is found to have been increased by any improvement the tenant has made in it, under section 83. Thirdly, when the landholder wrongfully ejects the tenant, the latter should be allowed compensation. In no other case is a tenant entitled to receive compensation for any improvement made by him. When the landholder continues to accept rent at a former rate, and does not ask for its enhancement, the tenant is free to continue to enjoy the benefit of his improvement, and has no right to demand a compensation from the landholder.

Section 95.—An addition should be made to the effect that after the expiry of the term of the current settlement, no consideration shall be paid to the lapse of time since the (last) enhancement made in the rate of the rent of a holding, during the current settlement, in such districts where periodical settlements are in force, because the amount of land revenue shall have been fixed at the next settlement, with due regard to the enhanced rent of the holding in question.

Section 96.—When the landholder does not pay money compensation decreed by the court for an improvement made by the tenant of a holding, he should continue to receive the rent of the holding at the original rate, so that he may pay the land revenue thereby, and the balance of the higher rate, at

which the holding may be allowed to be retained by the tenant, on a beneficial lease executed for the purpose, should go to the tenant (as compensation for his improvement).

Section 100.—No person except the patwári, can (as a rule) be (readily) found to identify the parties to a lease, &c., with respect to a holding; and it should therefore be provided that it shall be a duty of the patwári to identify the parties in question, and that the attesting officer shall accept the statement of the patwári as correct.

Sections 121 and 144.—The officers deputed under these sections should be given written orders to carry out their mission *within a certain fixed time*, as is done in the case of civil court amins.

Section 125.—The holding regarding which a receipt for payment of rent is given, is required to be "*adequately*" described in the form of receipt prescribed in the *Third Schedule*. The word "*adequately*" should be clearly explained as to whether the numbers and areas, &c. of all the tenancies held by a tenant) are to be stated or what. But with the exception of a few landholders, the majority of them, especially the illiterate ones, will not be able to give all these particulars. It would therefore be better if a provision were made to the effect that the patwáris should be provided with (an adequate number of) forms of receipt in the month of September every year, who should, in their turn, make them over to tenants before the 1st October, filling up their columns with the particulars mentioned in clauses (*a*), (*c*) and (*e*), leaving the rest of the particulars to be put in by the landholder while signing the receipt forms at the time of payment of rent to them.

Section 129.—An addition should be made to the effect that "If a tenant fears that the landholder will not grant receipt for payment of rent made by him, he may send it by money-order." This provision will make matters easy for both the parties, and save a good deal of time of court as well.

Section 133.—A paragraph should be added to the effect that "one or more copies, as it may be necessary, of the notification of the deposit of rent made in court by a tenant, shall be sent *bearing* to the other party or parties concerned," so that the latter may know of it, and take delivery of the money readily; otherwise a person living in a district, other than that in which the deposit is made, will hardly know of the notification affixed at a conspicuous place at the court-house.

Clause (2) of section 135. It should not be left to the discretion of the court to make the payment of a rent deposit to the rightful claimant "by postal money-order," or not; but a distinct provision should be made requiring the court to make this payment *invariably* by money-order.

Section 137.—A clause should be inserted between clauses (1) and (2) to the effect that—"The whole quantity of land held by a tenant under one agreement, the rent of which is either taken in cash or by division of crops, shall be treated as one tenure, and that any other land which will come to be included therein, without a second agreement being entered into, shall also be dealt with as part and parcel of the same tenure. The produce of all the tenures (held by a tenant) shall be deemed to be hypothecated for the rent payable in respect of any tenure, and autumn and spring crops shall be deemed to be so hypothecated for autumn and spring instalments of rent respectively, whether they have become due or not." This addition is very necessary, inasmuch as any land that comes into the possession of a tenant of 12 years' standing will become an occupancy land, and the division of the crops of every holding paying rent in kind and bearing a separate number, is (to be ?) made separately, though the rent of all such holdings which pay in cash (and are held jointly) is taken collectively. It often happens that paddy, sugar-cane, wheat, &c., are cut and gathered in before rent instalments become due, and the result is that a tenant, who intends to abandon his holding and abscond, makes away with the produce of the land as soon as it is ripe; or a third person has the produce attached and sold in execution of a decree he has obtained against the tenant from a civil or revenue court, and the landholder is powerless to prevent this, his instalment of rent not having yet fallen due. According to a ruling of the North-Western Provinces High Court in the case of Jagannath Prasad *versus* Tika Ram, Urdu Weekly Notes, page 331 of 1893, too, the produce of a land should be held hypothecated for the entire rent of the season, whether its payment has become yet due or not.

Section 138.—In clause (*b*), the *covenant* referred to should be required to be a registered one. Clause (*c*) is unnecessary and should be omitted. Permission must be given to the (superior) landholder to realize his rent from the produce of the land in respect of which rent is due. It is quite possible that an inferior landholder might distrain the produce of a sub-tenancy and recover a portion of rent due therefrom; and then under clause *(c)* of this section, the superior landholder who has to pay the land revenue, would be debarred from distraining the same produce.

Section 139.—In clauses *(b)* and *(c)* the words *rakkhi hui* (deposited) and *zakhira kar liyá* (stored), respectively, occur. Both the expressions mean the same thing in vernacular, while the purport of the two clauses are quite opposite, and hence the expression should be corrected (in the vernacular translation).

Section 144.—The distrainer of the produce of the land held by a tenant knows well his own power and that of the latter; and hence whenever the former applies for assistance, the court should invariably grant it; and therefore the words "if it appears necessary" in this section should be omitted.

Section 146.—An addition should be made, at the end of clause (2) of this section to the effect that the officer authorized for the purpose shall take the application presented by the distrainer and give him a receipt for it; and that if the officer is not to be found (at his place), the distrainer shall present it to the Tahsíldár, who must receive and forward it to the officer in question.

Section 155.—The application which the owner of the property put up for sale, or his agent makes for postponing the sale thereof, should be required to be a *written one*, so that the sale officer might not wilfully postpone the sale (for his own convenience, &c.).

Section 163.—There is no need for the distrainer being required to submit a second application for sale of the distrained property, and the officer concerned should publish a second proclamation as prescribed in section 159, as soon as he receives an order from the Court authorizing him to sell the property in question.

Section 172.—In connection with clause (*a*)of this section, it should be provided that the person, to whom a landholder sells the arrears of rent due to him from a tenant, will be entitled to sue the defaulting tenant in a Revenue Court: such suits being at present sometimes tried by Revenue and sometimes by Civil Courts. In clause (*e*) the revenue demand of *lambardárs* should be held superior to all other demands just in the same way as Government demands are held to prevail over all others.

Section 207.—An addition should be made at the end of this section to the effect, that any contract into which a tenant enters with another person, engaging to sell, at certain rates, his autumn or spring crops before their production, shall be held invalid, and that in the case of such contracts the civil court shall give a decree only for the actual amount of money paid to the tenant (in advance) with interest thereon at 12 per cent. per annum, and not otherwise enforce the terms of the contract. Such contracts prove ruinous to tenants, and they would not carry out their terms, if they were not forced to do so by the decrees of civil courts (at present).

Fourth Schedule.—The period of limitation, in suits under sections 120 and 127, should not exceed one month, so that the number of false suits might be kept down; on the other hand, the time allowed under section 89 should not be less than a month.

Additional Suggestions.

(1). It will tend to the interests of the Government, landholders and tenants alike if discretionary powers given to petty (preliminary or lower) courts are not unduly large.

(2). A person who presents an application, should be required to submit, along with it, a statement containing (1) the name of the applicant or plaintiff, (2) the name of the other party, (3) the name of the village concerned, (4) substance of the request made, (5) the date of submission of the application, and (6) the value of the court-fee stamp affixed to the application; and the *peshi* clerk or any other clerk who receives the application, should put his signature or office seal on

the statement, and return it to the applicant. This acknowlegment of receipt of the application would be found to be of much use (in certain cases).

(3). All orders which may be issued under this Act, for the parties of a suit or their agents, should be communicated to them, and their acknowledment taken, if they are present (in court), or posted to their address *bearing*, and the time of the communication of the order should be counted from the date of their receipt by the parties concerned.

(4). According to the present orders of the Director of Land Records and Agriculture, the *patwári* keeps with him the *numberwar* (serial ?) papers (registers) of a year regarding the holdings for two years, and anybody who requires a copy of the paper relating to any holding, has to apply to the tahsildar for it. Now some tahsildárs, on receiving such an application, send for the said paper from the patwári, and grant a copy of the same to the applicant, who has to pay for the copying charges, and some do not. The grant of copies of the papers in question to applicants can hardly be detrimental to the interests of Government in any way, and therefore provision should be made that such copies when applied for should invariably be granted, on payment of copying charges; otherwise the patwári will be in a position to tamper with the papers he keeps, and thereby cause injury to the landholder or a tenant, according as he colludes with the one or the other.

47. The *Zamindár-wa-Káshtkár* (Bijnor), for February, stating that a meeting which the zamindárs had arranged to hold at Muzaffarnagar on the 25th January last to consider the provisions of the North-Western Provinces Tenancy Bill, was given up on account of the sad death of the Queen-Empress, requests the Legislative Council not to be in a hurry to pass the Bill in question, or at least to act with great caution and mercy in taking away the rights of zamindárs in their lands in a wholesale manner out of regard for the sad event. The reign of the King Emperor Edward VII should from its very commencement be pleasant, and "a model of divine mercy" to all classes of His Majesty's subjects.

ZAMINDÁR-WA-KÁSHTKÁR, February 1901.

Suggestion not to pass the North-Western Provinces Tenancy Bill in a hurry.

IV.—EDUCATION.

48. The English *Hindustán* (Kálákankar), of the 20th February, publishes a communication from a gentleman who, after praising Mr. H. G. J. Siddons, the Principal of the Colvin Taluqdárs' School at Lucknow, and Pandit Lakshmi Nath Shukal, B.A., the late headmaster of that school, who is now a Professor in the Fyzabad Collegiate School, observes:—He (Pandit Lakshmi Nath Shukal, B.A.) was succeeded by Mirza Muhammad Askari, B. A., (the present Officiating Headmaster) who is, no doubt, a very good English and Arabic scholar, but the headmaster of such an important institution should not only be well educated, but an experienced energetic man of common sense, free from partiality, and well versed in discipline and *morality*. It is a well-known fact that the young school boys of unripe experience tread in the footsteps of their *teachers*, who are supposed to set a good example to their students. I am very sorry indeed to remark that the Mirza Sahib has been weighed in the balance and found wanting. Last, but not least, I beg to draw the attention of the authorities concerned to the point that there should be a competent clerk in such an institution. The present gentleman, I can safely say, is not capable of discharging his duties satisfactorily, and a change for the better to promote the condition and welfare of the school is very badly needed, as he is rather a courtier than a clerk.

HINDUSTÁN, 20th February 1901.

Colvin Taluqdárs' School at Lucknow.

49. *Al Bashir* (Etáwah), of the 18th February, complains that 69 candidates appeared at the last LL.B. Examination, of whom only 8 have been declared successful. The candidates, being all graduates and grown up men, cannot be expected to be a set of stupid and lazy persons. Such bad results canont but be due to the stiffness of the question papers and strictness of the examiners in examining the answers. If it is desired to check the increase of pleaders, the

AL BASHIR, 18th February 1901.

LL.B. Examination of the Allahabad University.

examination should be held every third year, or the maximum number of candidates the University wishes to pass should be notified prior to the examination. Something of this kind should be done with a view towards inducing graduates to betake themselves to other trades and professions. The large number of examinations held and the unsatisfactory results of the examinations greatly injure the health and damp the spirits of students. A European doctor after examining the eyes of many native students has come to the conclusion that the present system of University examinations is affecting the eyesight of students in this country.

V.—Post Office.

ZAMÍNDÁR-WI-KÁSHTKÁR, February 1901.

Postal money-order commission and the remittance of land revenue by zamíndars.

50. A correspondent of the *Zamíndár-wa-Káshtkár* (Bijnor), for February, says that as the Postal money-order commission is high, such zamíndárs as have to make large payments for land revenue to tahsíls, are not able to make a free use of that means of remittance, and thereby save themselves the trouble and inconvenience of attending a tahsíl for making the payment. Only petty zamíndárs remit land revenue by money-orders at present, while those who are big landholders have to keep with them their collections of rent money until they have got together the whole amount of money which they owe to Government for their land revenue for fear lest they should be ill-treated by the tahsíldár if they go and pay him a portion only of the revenue due from them. Could the authorities see their way to reducing the money-order commission, say, from one rupee to four annas per hundred, they would afford a great facility to landholders in remitting land revenue, and make the work of collecting it by tahsíldárs also much easier.

VI.—Railway.

NAIYAR-I-ÁZAM, 19th February 1901.

Sale of sweetmeats and other things at the stations on the Oudh and Rohilkhand railway.

51. The *Naiyar-i-Ázam* (Moradabad), of the 19th February, is glad to notice that Mr. Pope, the Traffic Superintendent of the Oudh and Rohilkhand Railway, deputed his Head Clerk to enquire into the complaints made in the columns of the *Naiyar-i-Ázam* regarding the sale of articles at railway-stations. Some of the complaints have been removed. Rates at which sweetmeats and other things are to be supplied to passengers at railway-stations have been fixed in view of the local market rates, and printed copies of the rates given to the station-masters and licensed vendors. This reform will give great satisfaction to passengers.

VII.—Local and Miscellaneous.

ROHILKHAND GAZETTE, 16th February 1901.

Two Hindus converted to Muhammadanism at Bareilly.

52. The *Rohilkhand Gazette* (Bareilly), of the 16th February, states that on the 7th idem, at a Muhammadan meeting held in the Baradari at Bareilly, Munshi Gulzari Lal, Sub-Inspector of Police, who had for some time past come to display a great leaning and love towards Muhammadanism, openly embraced it, assuming the name of Habib-ur-Rahman. His wife too gladly entered into the folds of Islam on the 10th February, and underwent a second time the wedding ceremony with her husband, according to the Muhammadan practice. One Lala Ram Charan, who was so deeply impressed by hearing the sermon preached by Maulvi Abdur Rahman at the Jama Mosque on the 8th February, that he expressed his desire to become a Muhammadan then and there, and he was at once initiated into the Muhammadan creed, and given the name of Abdulla.

SHAHNA-I-HIND, 16th February 1901.

Shahna-i-Hind on Mirza Ghulam Ahmad of Kadian, Gurdaspur.

53. The *Shahna-i-Hind* (Meerut), of the 16th February, in a supplement on Mirza Ghulam Ahmad of Kadian, ridicules his predictions and beliefs, and advises the learned Musalmans in this country to write in defence of Islam against his attacks, and to check his introducing innovations into the religion of Muhammad.

ALLAHABAD:
The 26th February 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 9 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 2nd March 1901.

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I.—Political and Foreign.

1. *The Muhammadan Anglo-Oriental College Magazine* (Aligarh), for February, has the following obituary notice regarding Her Majesty's death:—Her Majesty the Queen-Empress is dead. On the night of Tuesday, January 22nd 1901, passed away the greatest, the noblest, the most beloved monarch in the world, and to-day the nations of the earth stand around her grave united in community of bereavement and of grief. So long has Her Majesty presided over the destinies of the British Empire that the memory of man scarcely reaches back to the time when Queen-Victoria did not reign and loyalty finds its expression in the words "God save the Queen." The generation that saw her ascend the throne has passed away; they lived and died in the full enjoyment of her happy reign and under the gentle sway of her mild sceptre; we, in less fortunate days have been deprived of her beneficient rule and have seen pass away, full of years and of honour, the gentle, gracious lady, who has made the name of Queen to stand for all that is noble and pure, and of good report among men . . .

Muhammadan Anglo-Oriental College Magazine, February, 1901.

Death of Her Majesty the Queen-Empress.

Her reign has been unparalled in the annals of the British Empire, or indeed in those of any empire, for its progress and its advancement in material and intellectual wealth; but as far as she has excelled other sovereigns in the greatness and splendour of her reign, still further has she surpassed them in the empire she has won in the hearts of her loving subjects. For more than sixty years her wisdom has guided with unerring hand the destinies of her people; for more than sixty years her tender womanly sympathy has been extended to the poor, the suffering, the bereaved of whatsoever race or rank or creed; and above and beyond all for more than sixty years her life has given example of all that is noblest in woman and in Queen, and has constrained her subjects by a gentle compulsion to follow her in the path of noble and virtuous action. No sovereign has reigned so long over the British Empire, and none has ever so completely fulfilled the duties or achieved the ideals of sovereignty. But with the duties of sovereignty have come its burdens and its sorrows, and the almost intolerable weight of the responsibility of ruling the mightiest empire the world has known. For twenty years she was sustained and supported by the love and wisdom of her husband, Prince Albert the Good, as she loved to call him; but his early death in 1861, threw once more upon her the undivided burden of her responsibilities and added to them the terrible grief and desolation of widowhood.

"Break not O woman's heart, but still endure,
Break not, for thou art Royal, but endure,
Remembering all the beauty of that star,
Which shone so close beside Thee, that eye made
One light together, but has past and leaves
The crown a lonely splendour.

In such noble words did the late Laureate express sympathy of a sorrowing nation with their bereaved sovereign; and all the world is witness to the surpassing fortitude with which the stricken Queen nerved herself to the effort of continuing to live and to labour for her people. But as husband and child were taken, and one by one the friends and companions of her youth passed away, the isolation of her exalted station must have become more and more terrible in its loneliness, and Death no longer the King of Terrors, but the gentle herald to a brighter day.

"God giveth his beloved sleep," says the Hebrew Psalmist, and it is thus that we should regard the gentle passing away of our revered sovereign. God has taken her to His rest. Peacefully, calmly, in the fulness of years and of honour, surrounded by the grateful affection of her countless subjects, God has called the greatest and most faithful of His earthly servants to her eternal reward.

2. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 24th February, referring to the poverty of India, and to the large numbers of the unemployed and beggars to be met with here, says that in such a country no memorial to Her late Majesty would be more appropriate than poor-houses which

Rohilkhand Gazette, 24th February, 1901.

Victoria Memorial question.

may be established at all importants towns, to which the poor may be freely admitted, and maintained. To each of these poor-houses should be attached a small agricultural farm and a workshop, where such of their inmates as are capable of doing any work, should be allotted suitable tasks, so that in course of time they might learn some art and become fit to be sent out in the world to practise that art on their own account. The institution of such a memorial to Her Majesty would prove extremely beneficial to this country.

BHÁRAT JIWAN, 25th February, 1901.

A National Memorial to the late Queen-Empress.

3. The *Bhárat Jiwan* (Benares), of the 25th February, referring to the question of establishment of a National Memorial to the late Queen-Victoria, says that the Viceroy is inclined to build a grand Hall at Calcutta from public subscriptions which bid fair to amount to a crore of rupees. Exception has been taken both to the place and the form of the memorial. As to the question of place, the editor is of opinion that Calcutta, being the Capital of India, has the best claim to the establishment of a National Memorial there. But the memorial should be one of public utility which would commend itself to Her late Majesty's approval. Lord Curzon will establish the memorial where and in the form he pleases. However, His Lordship should endeavour to meet the wishes of the public in such a matter as far as possible, especially as the people, though hard pressed for money, have come forward with subscriptions for the purpose owing to their strong loyalty and devotion to their late Empress. It is well known that the news of an outbreak of famine in this country was always very distressing to Her late Majesty. Famine is, no doubt, a very disastrous calamity, thousands of men falling victims to it in spite of all the efforts made by the authorities to combat it. Hence the subscriptions raised for the Queen's memorial could not be devoted to a better purpose than the establishment of a famine fund, which would be gratifying both to the donors and Her Majesty's soul. There are also other necessary works of public utility on which the money might be spent with advantage. The *Pioneer*, a semi-official organ, and other leading English and Native newspapers are opposed to Lord Curzon's scheme; and therefore it is to be hoped that His Lordship will reconsider the matter.

ADVOCATE, 26th February, 1901.

Victoria memorial meeting held at Lucknow on the 23rd February

4. The *Advocate* (Lucknow), of the 26th February, in commenting upon the Victoria Memorial meeting held at Lucknow on the 23rd idem, says:—Sir Antony MacDonnell gauged public feeling very well indeed when in eloquent terms he expressed the feeling of deep regret which has engulfed the entire province. He paid a tribute to the memory of our late Sovereign Lady with the spirit of which all assembled cordially agreed. But we are afraid that in speaking of the diversity of public opinion as to the site and nature of the memorial, His Honor has not given full satisfaction to the Indian section of the community. Particularly because His Honor, after expressing his own opinion, did not follow the example of the Governors of Bombay and Madras in asking people to freely express their opinions. We are constrained to think that His Honor's partiality to a personal form of the memorial will hamper the opinion of the members of the Executive Committee, especially as there was no free discussion of the several alternative proposals. The only ground on which, according to His Honor, it is impossible to raise memorials of public utility will be a paucity of funds, and the jealousy of the subscribers as to the situation of the memorial. Ten lakhs, which His Honor estimates might be collected, would go a long way in raising the Industrial School at Lucknow to the standard of a college. But the fate of all such proposals has it seems now been sealed. The members of the Committee will naturally be guided by the opinion of the officials, and knowing the compactness which prevails in official quarters, it is useless any more to travel over the rejected path. We can only express the wish, that instead of building pillars at Allahabad or Lucknow, the money may be devoted to building halls and founding libraries, and thus benefiting the cities in an indirect manner. It is unfortunate that those who go to see His Honor the Lieutenant-Governor misrepresent the views of their countrymen. But besides the titled dignitaries who know how to suit their views to the occasion, there are other means by which His Honor can know the public feeling which, however humble, should not be ignored.

5. The *Nasím-i-Agra* (Agra), of the 28th February, observes that proposals and suggestions are being made all over India regarding the establishment of a memorial to Her late Majesty the Queen, but that the inhabitants of Agra do not seem to be alive to their duty in this matter. The editor suggests that a clock-tower be erected and a library established at Agra to commemorate Her late Majesty.

NASIM-I-AGRA, 28th February, 1901.

Establishment of a memorial to Her late Majesty the Queen-Empress at Agra.

6. The *Azád* (Lucknow), of the 12th February, received on the 27th idem, in commenting upon the proposal to erect a National Victoria Hall at Calcutta, observes that though the latter is the Capital of India, yet it is only an ordinary sea-coast town, and neither its climate nor its position in the country makes it at all a suitable locality for erecting the memorial in question there. No grand monument erected at Calcutta can possibly endure long. Objections have consequently been taken to the Viceroy's proposal, in some quarters, and Delhi has been suggested instead as the most suitable place for the purpose, both from the historical and political points of view. The grand Assemblage, too, at which the assumption of the title of "Empress" by the Queen was announced, was held at Delhi, and the editor, taking everything into consideration, thinks that that town of ancient fame and monuments should contain the proposed Victoria Hall also: the nearer such visible marks of Imperial greatness are towards the North-West Frontier the better. [The *Gauhar-i-Hind* (Najibabad), of the 26th February, also urges that Delhi, which is situated on a height in the centre of India, was the seat of Government of ancient rulers, and contains the monuments of many of them, should be the site chosen for erecting the proposed National Victoria Hall. Calcutta is not at all a suitable place for establishing a National Memorial; that town is, moreover, the seat of the Government of India, for only four months during the year, the Viceroy passing the remaining eight months at another place which is close to Delhi.]

AZÁD, 12th February, 1901.

National Victoria Hall.

7. *Al Bashir* (Etáwah), of the 24th February, discussing the question of raising a national memorial to Her late Majesty, the Queen-Empress Victoria, says that such a memorial should certainly be raised. But in a country like India where famine recurs so frequently, and as Her Majesty repeatedly requested Lord Curzon, during the late famine, to save the lives of the famine-stricken natives (as well as he could) a "Park" (Hall) founded at Calcutta to commemorate her name will be quite inappropriate, and be of no practical use whatever to the people. Her Majesty no doubt recommended the foundation of an "Albert Park" in London to perpetuate the memory of her husband on his death. But England is a very rich and industrial country, and her people are fond of travelling and sight-seeing; whereas India is a poor country, frequently visited as it is by famines, and her children hardly have any great tastes for pleasure journeys. Such being the case, a "Park" laid out at Calcutta will neither prove beneficial nor attractive to any considerable number of native sight-seers. The editor is strongly of opinion that had Her Majesty been consulted during her life as to what form the memorial should take in India which her Indian subjects might like to raise in that country to perpetuate her memory after her death, there is little doubt that, considering Her Majesty's deep sympathy with the people in India, she would have recommended the adoption of measures calculated to save the people from the horrors of recurring famines. Hence instead of erecting a mere ornamental national memorial to Her Good and Great Majesty, the subscriptions being raised to commemorate her, should be invested in constructing canals and masonry tanks and wells in large numbers all over the country, and thereby famine made at hing of the past. A memorial like this will truly perpetuate Her Majesty's name: and bring everlasting blessings to the country: scholarships, technical colleges, and hospitals, &c., may also be founded in Her Majesty's name, but these things should be done by

AL BASHIR, 24th February, 1901.

Comments on the proposal to erect a National Victoria Hall at Calcutta.

special subscriptions raised by the various communities (according to their needs). But the National memorial should be nothing else but what will drive famine out of India for ever. "We (Muhammadans) find fault with the Muhammadan rulers of India for constructing large (and costly) mausoleums as their monuments, instead of investing the enormous sums expended on them, in constructing some works of public utility. The Taj at Agra is no doubt one of the wonders of the world, but it simply strikes the eye, and serves no useful purpose whatever. The Jamna canal, nobody will deny, is a far more useful work than the Taj. And it would be a great pity indeed if the memorial to Her Majesty too would take some such shape as the Taj or any other similar building, which, short of pleasing the eyes of a few travellers and sight-seers, would be of no public utility whatever. However, as the Viceroy is for a National Victoria Park, there is little hope of any attention being paid to the editor's suggestions. But why, on earth, should Calcutta be chosen to be the site of this national memorial. Excepting that Calcutta is the present capital of India, there is no other consideration which weighs in its favour. It lies in a corner of the Indian Empire, and excepting a few travellers and others, the rest of the people of India will hardly ever visit that town. Surely the National Ornamental Memorial (if it must be erected, should be erected at some central place in India, such as Delhi, Agra, Cawnpore, Allahabad, Lucknow or Benares, which the natives of all parts of the country, are expected to visit on some occasion or other. Moreover, by far the larger portion of the subscriptions will come from up country: and it does not stand to reason that the form and the locality of the memorial should be decided on without consulting the opinions of the residents of that part of the country, excepting Bengal. If the people of the rest of the country were consulted, hardly even one per cent. of them would be found in favour of erecting the national memorial at Calcutta. Above all other considerations, it should also be borne in mind that the question of removing the seat of the Government of India from Calcutta has already been raised several times, and that there is little doubt that a time will come when the exigencies of the empire will force the authorities to give up Calcutta as the metropolis, and then the Victoria Memorial erected there will lose even that much of public utility as a sight which it would have at present.

SHAHNA-I-HIND, 24th February, 1901.

A suggestion regarding the utilization of subscriptions given by Muhammadans to perpetuate the memory of the Queen-Empress.

8. One Muhammad Ghaus Said at Hyderabad (Deccan), writing to the *Shahna-i-Hind* (Meerut), of the 24th February, in commenting on the Viceroy's proposal to erect a National Victoria Hall with a museum at Calcutta, urges that as Musalmáns are a non-idolatrous people, the form of the proposed memorial would conflict with their religion, and that the natives themselves too would hardly derive any benefit from such a memorial. The Muhammadans should, therefore, jointly and respectfully apply to the Viceroy, requesting His Excellency to form a Victoria Memorial Fund of all the subscriptions which might be received from their community, and devote it (1) to establishing religious and technical schools for the benefit of the girls of their families, and (2) to providing expenses for Muhammadans who have taken a degree in this country and might be willing to proceed to Europe and study there medicine, engineering, &c., or compete for the Indian Civil Service examination.

RIYÁZ-UL-AKHBÁR, 28th February, 1901.

A suggestion regarding the subscriptions paid by Muhammadans to the Queen's Memorial being devoted to the Aligarh College University scheme.

9. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 28th February, says that Muhammadans and Hindus who contribute to the Queen's Memorial Fund should see that their contributions are devoted to objects calculated to promote their respective national interests. Subscriptions paid by Musalmans should go to the Aligarh College University scheme, the lead in the matter being taken by the Nawáb of Rámpur. The Lieutenant-Governor is not likely to raise any objections to the proposal.

10. *Al Bashir* (Etáwah), of the 24th February, stating that it is proposed to add a "Victoria Room" to the Muhammadan High School at Etáwah, refers to a few Muhammadan gentlemen who have already promised small sums for the purpose, and appeals to other Muhammadans to subscribe whatever sums (however small) they can, towards the scheme.

AL BASHIR, 24th February, 1901.

Proposal to add a "Victoria Room" to the Muhammadan High School at Etáwah.

11. The *Surma-i-Rozgár* (Agra), of the 24th February, publishes translation of an article in the *People's Herald* which advises the residents of Agra to build a market to commemorate the name of Her late Majesty, and asks the local officials to convene a public meeting for raising subscriptions for the purpose.

SURMA-I-ROZGÁR, 24th February, 1901.

A suggestion for the construction of a Victoria market at Agra.

12. The *Bhárat Jiwan* (Benares), of the 25th February, says that the Mahárája of Benares has suspended the Budhwa Mangal Fair this year on account of Her late Majesty's death.

BHÁRAT JIWAN, 25th February, 1901.

Suspension of a fair by the Mahárája of Benares on account of Her Majesty's death.

13. The *Nizám-ul-Mulk* (Moradabad), of the 24th February, says that it is quite absurd for the Anglo-Indian newspapers to infer from the (military) preparations which the Amir of Kabul has all along been making (to fortify his dominions) that His Highness contemplates declaring soon a *jehád* or crusade against either Russia or England. Amir Abdur Rahman is a very shrewd and capable ruler. He fully realizes that his dominions lie between those of two great (European) Powers, for whom he cannot possibly even be amatch, however highly he may improve, or greatly increase his armaments. He also knows full well what he owes to the British Government, and how his predecessors on the Kabul throne, who rose against this Government, had invariably to go to the wall. He cannot, therefore, in all human probability, even dream of declaring a war against England. The Anglo-Indian Press have perhaps come to ascribe sinister motives to the Amir, because certain of his local officers have apparently, through mistake, occupied a village within British jurisdiction. But such incidents not unfrequently occur at conterminous boundaries of two Powers, and are rectified as soon as the mistake is discovered or pointed out. As regards the supposition of the Amir entering into a league with Russia to support the latter in an invasion of India, the Czar is aware that there is hardly any chance of his achieving a success in such an undertaking; and that even if he went to war with England under any pretext, the whole business would ultimately end in peace, as wars between two great Powers are generally found to do. Moreover it is well known how selfish and deceitful Russia is and how readily she breaks her treaties with other Powers (whenever it suits her purposes to do so). The Muhammadans in India are alive to the sufferings of their co-religionists at the hands of Russia in Hashdar and the Caucasus. Neither they nor the Hindus can ever have under the Russian règime the religious liberty which they are so freely enjoying under British rule: why, even Christians possess little liberty of thought and action in Russia, or Russian Nihilists would not always be on the lookout for an opportunity to destroy their sovereign. Such being the case, both Hindus and Muhammadans will fight, with their British fellow-subjects against Russia, should she ever attempt an invasion of India. Russia is (in short) a barbarous Power, so that neither the Afghans nor the natives of India will have any preference for it over England.

NIZÁM-UL-MULK, 24th February, 1901.

The Amir of Kabul, and the British Government.

14. The English *Hindustán* (Kálákankar), of the 27th February, says:— The Russian survey party in Persian Beluchistan is now said to be near Bampur, which is 200 miles north-west of Gwadur, on the sea coast. A Russian naturalist is also travelling down the Perso-Beluch frontier, and is ingratiating

HINDUSTÁN, 27th February, 1901.

A so-called Russian naturalist on the Perso-Beluch frontier.

himself with the local tribesmen by a liberal distribution of presents. We here *smell a rat*; and are inclined to believe that our worthy Russian naturalist has something to do with the two Russian spies, Colonel Volotzoff (Polozcff?) and Captain Zenezareff (Snesaref?) who stayed the year before last at a Lahore hotel, and who made some sketches of India, and then, being traced, disappeared across the frontier. At any rate the collecting of reptilias by our worthy friend is only a phrase, and we are sure that he is doing there some reconnaisance work. It is to be hoped, that he will soon run into a trap, as, if once caught, he will probably be recognised as one of the above named Russian officers, and we dare say that the Inspector-General of Police, North-Western Provinces and Oudh, who is still looking for those worthy officers, will be quite happy to make his acquaintance.

Al Bashír, 24th February, 1901.

15. *Al Bashir* (Etáwah), of the 24th February, referring to the controversy regarding the present attitude of Musalmans towards the Congress between Mr. Nundy and Nawáb Imad-ul-Mulk Maulvi Saiyid Husain Bilgrami, Director of Public Instruction, Hyderabad (Deccan), who presided over the last Muhammadan Educational Conference at Rampur, (as lately published in the columns of the *Pioneer*) quotes a long extract from a Congressist native paper (the Lucknow *Hindustani*). In commenting on this extract the writer refers to the speech made by the Nawab's younger brother, Mr. Saiyid Ali Bilgrami, at a public meeting lately held at Secundrabad, to express sorrow at the death of the late Mr. Justice Ranade, in which he laid great stress on the need of promoting goodwill and concord, and declared himself to be a follower of the principles of that distinguished gentleman; and twits the Nawab by contrasting the latter's principles, as expounded at the Muhammadan Conference at Rampur with that of his younger brother. *Al Bashir* is very indignant at the manner in which the Congressist paper referred to above has sought to urge upon the world that a diametrical difference exists in the political views of the two brothers. The attack made on the Nawab by the Congressist paper is in most execrable style and taste. It is due to such shameful conduct of "our enemies, opponents of our nation and our ill-wishers towards our leaders" that Musalmans keep aloof from the Congress; Congressists who lay claim to be patriots of the country, require Muhammadans to join their movement, and agitate with them. These self-styled patriots, however, never take the trouble to urge that Musalmans also should be elected members of the Legislative Councils and Fellows of the Universities (in sufficient numbers). Why the Hindus have lately taken steps to destroy Urdu, "the great living bond of union" between the Hindus and Musalmans, and the so-called patriots have not raised a finger to the anti-Urdu movement. The fact is that all that congressists desire is that Musalmans should first join their camp, find fault with the present form of the British administration in India, attributing famines and poverty of the people to the British Government, &c., and that when they have befooled Muhammadans so far, and when Government has consented to give the people a greater share in the administration of the country, they should leave out the Musalmans in the cold. The Congressists have adopted the policy of praising one Muhammadan and denouncing another, so as to set them by the ears, and enjoy the fun of it. Mr. Saiyid Ali nowhere in his speech made an attack on his brother, or disputed his view, and hence the Congressist paper has no ground to dub the latter to be a self-styled leader of the Muhammadan community.

The Muhammadans and the Congress.

Ázád, 12th February, 1901.

16. The *Azád* (Lucknow), of the 12th February, referring to the controversial correspondence lately published (in the *Pioneer*) between Mr. Nundy, on the one hand, and Maulvi Saiyid Husain Bilgrami and Mohsin-ul-Mulk on the other, the former urging that a favourable change had occurred in the attitude of the Musalmans towards the National Congress, and the latter denying it, observes that though the editor cannot go so far as to assert that the Musalmans are getting more and more well disposed towards the Congress, yet there can be no doubt that according to the trend of the times, and as human nature would have it, they have now grown restless so that unless some able leader extends a helping hand to them, and guides them properly, their outlook is very gloomy indeed.

The Congress and the Aligarh party.

17. The *Oudh Times* (Lucknow), of the 1st March, says:—The Ruling Chiefs in India are often very shabbily treated by the Government officials. That has been so ever since these Chiefs have been recognized as Feudatories to the British Sovereign. Various are the indignities to which these Princes have had to submit from time to time; but we have never before heard of a Feudatory being fined. This has happened during the Viceroyalty of Lord Curzon. A Ruling Chief in the Panjáb has been fined one thousand rupees for neglecting to see the Deputy Commissioner when he went on a visit to the State. It is not a *canard*, but a fact, for it has been duly recorded in the Panjáb Administration Report. It is evident that the Lieutenant-Governor of the frontier province gave his consent to this proceeding. Is a Ruling Chief a criminal or a school boy? It is nothing short of a scandal to dishonour a Chief in this ignominious way. If the Feudatory did not call on the Deputy Commissioner without justifiable reason, he might be taught a lesson by a rebuke from the Lieutenant-Governor. Should a Feudatory be considered lower in position than a Magistrate? Can the Government ever think of fining a Magistrate? The Feudatory Princes are distinguished for their loyalty to the British throne. Is their loyalty to be thought well rewarded by making their status equal to that of a common offender?

A Ruling Chief in the Panjáb fined for neglecting to see the Deputy Commissioner during the latter's visit to his State.

OUDH TIMES, 1st March, 1901.

18. In reviewing the autobiography of His Highness the Gaikwar of Baroda, the *Oudh Times* (Lucknow), of the 24th February, observes:—Lord Curzon's strictures upon the manners and methods of the absentee Indian chiefs have no doubt brought out this attempt at some sort of vindication on the Gaikwar's part, however indirect it may be, but it is after all a poor vindication. It is no use disguising the fact any more, especially as Lord Curzon has found it out and boldly exposed it, that frequent travels in European countries have a very prejudicial effect upon the minds of our Native Princes. The glitter and blandishments of the material civilization of the West almost rob them of all faith and respect they have for their religion and love for their country and subjects. The Gaikwar, in this article has tried to suppress this state of his mental change, but it is as unsuccessful an attempt as possible. Read between the lines, the whole article seems to have been penned for two objects—humouring the Viceroy and flattering the Europeans by extolling the merits of "civilization."

Autobiography of the Gaikwar of Baroda.

OUDH TIMES, 24th February, 1901.

19. The *Advocate* (Lucknow), of the 26th February, says:—The Autobiography of the Gaikwar published in the *Nineteenth Century* gives even the casual reader an insight into the aims and aspirations of His Highness. The late German Emperor who ruled over United Germany for the first time gave his son, the Kaiser, an education that has made him the real leader of his own people. To compare great things with small ones, the Gaikwar means to do the same with his own children so that they may in time be the *de facto* rulers of the people's mind and person in Baroda. The importance of intercourse with powerful nations is highly appreciated by His Highness as that developes one's mind, widens one's sympathies and makes one a real benefactor of humanity. And a ruling Prince has better facilities to lift up his people if he is properly educated. The Gaikwar realises this fact fully and aims at this goal in all his thoughts and works. Alas! even such an enlightened Prince is the eyesore of many among our rulers. And His Highness rightly laments that "in India in order to live happily and to prosper, one must not attempt to be above the common herd. Prominence of intellect or originality of thought is disliked, and looked upon with suspicion." Truer words than these were never uttered before by Prince or Plebian. Pitiable are those rulers or leaders, who give occasion for such bitter bleeding of a wounded heart. His Highness has suffered much at the hands of both his own men and the rulers in his righteous endeavour for the spread of education, general and technical, among his subjects.

Autobiography of the Gaikwar of Baroda.

ADVOCATE, 26th February, 1901.

20. The *Shahna-i-Hind* (Meerut), of the 1st March, says that the Government of India has established Residents and Political Agents in Native States, not because it doubts the loyalty of the ruling chiefs, but because these princes as a rule do not bear a good character: some of them are voluptuaries and

Alleged religious intolerance of Hyderabad and other Native States.

SHAHNA-I-HIND, 1st March, 1901.

neglect their affairs, some are tyrannical, some intolerant, and so forth. The Muhammadan princes are not so harsh in their dealings with their Hindu subjects as the Hindu princes are with their Muhammadan subjects. The Hindus look upon Musalmans as *mlekshas* (an uncleanly people) and *rakshasas* (demons) who are liable to most severe punishments. The Hindus enjoy no rights in Muhammadan states; and in some of these States their condition is most unsatisfactory, and they are treated with great severity if they make the slightest complaint of any kind. The Muhammadan princes are not only prejudiced against Hindus, but also against Musalmans, who do not belong to their own respective sects. No Muhammadan of the Ahl-i-Hadis sect can openly avow his creed in a Hanafi State. If he did so, all his property would at once be seized, and he would be turned out of the State, if not hanged. There are fifty or more Ahl-i-Hadis Musalmans in Rampur, but they live in secrecy, being always terror-stricken like a cow which always dreads a butcher or a sheep which in its turn dreads a wolf. The conditions of Ahl-i-Hadis Musalmans is no better in Hyderabad. The editor then refers to the Shia imbroglio in Hyderabad which is due to the Shias making use of some terms in their *azan* or cry at the Jafri mosque, which are offensive to the Hanafi Musalmans.

SAHIFA, 6th February, 1901.

Certain complaints regarding Tonk.

21. The *Sahifa* (Bijnor), of the 26th February, complains that the practice of making frequent grants of land to officials even for unimportant services in Tonk is highly reprehensive indeed, and is calculated to absorb the whole of the State in such grants in course of time. What remarkable services have Saiyid Muhammad Mian, Mahmud Jamadár, Mirza Muhammad Ali Khan and certain others lately done that *jagirs* have been conferred on them? It is highly objectionable that members of the Chief's family should be divested of their jagirs, and the latter conferred on officials, who are outsiders and stay in the State only so long as they hold appointments. The Chief ought to take a lesson from the British Government in India, which hardly ever grants a jagir to its officials, rewarding them, for their distinguished services, simply with either titles or promotion (if they are in Government service). It is said that certain new men have been sent for from Delhi, who are to be provided with employment in the State. The residents of Delhi, who have hitherto been imported into Tonk, have hardly rendered any useful services to the State: they are generally found to be idle talkers of great things. One Mirza Afzal Beg is really an able man, but has been recommended for an appointment as Superintendent of Mogiyán (*sic*) where no such official is needed. According to an Ajmer paper, the *Nazim* (Governor) of Nimaherá practises great oppression on the people, who are tired of his administration.

NAIYAR-I-AZAM, 26th February, 1901.

Naiyar-i-Azam on the alleged misconduct of some officials in Rampur.

22. The *Naiyar-i-Azam* (Moradabad), of the 26th February, in continuation of previous questions, publishes some more questions impugning the conduct of certain officials in the Rámpur State, and promises to answer all of them in future issues. The questions are as follows:—

(17) Which high official in the State is trying heart and soul to have a Council established and to secure a seat thereon?

(18) Which officials (secretly) carry on correspondence with the higher (British) officers direct?

(19) Why has the Revenue Member been relieved of all revenue work except the appeal cases?

(20) Which official inquired into the ivory affair, and what was the result of his inquiry?

(21) Which official has had Rs. 150 deposited with his wife through a Saiyid and why?

(22) Why did Abdul Karim, Padhan, who had 20 or 25 ploughs, emigrate from Gadpura to Nusratnagar? Why did he leave that place? What became of his holding? Who purchased his cattle, 100 or 150 in number, at Rs. 7 each?

(23) Were there any pairs of bullocks among these cattle worth Rs. 100 or Rs. 150 a pair?

(24) What become of Abdul Karim's companions and of their holdings?

(25) Who was a partner of Khanzada Muhammad Ali Khan, and why was the partnership dissolved?

(26) Which well-known revenue farmer, who was unable to pay the fixed revenue, was declared insolvent and let off? Has he again been given a farm in the Milak pargana, and who is his partner?

(27) Does this insolvent farmer carry on grain trade at Chandausi?

(28) Who took Rs. 300 worth of jewellery and Rs. 50 cash from a Mewati of the Suwár tahsil, promising to discharge an accused person, and who has not returned the bribe, although the man has been convicted?

(29) Who has settled Mewatis and other bad characters of Suwár in his village, and why do these men share the property stolen by them with the *thekadar*, or contractor?

23. The *Riyaz-ul-Akhbar* (Gorakhpur), of the 24th February, referring to the fact that some journalists in England and on the Continent, who consider the destiny of the British Empire to have been bound up with that of Her láte Majesty, make evil predictions regarding the decline of the empire, points out that the new King-Emperor has ascended the throne under far more favourable circumstances than His Majesty's illustrious predecessor did. The British Power is now immensely stronger than it was at the accession of Her late Majesty to the throne, and His Majesty has received a good training under his mother, and attained to a mature age. His relations with Germany are of the most friendly nature, and the Boer war is nearing its end. Though Russia has considerably advanced in Central Asia, the Amir of Kabul has greatly increased his strength with the help of the Government of India. King Edward VII is a very shrewd and peaceful sovereign, and the people have full confidence in the existing state of things. Thus there is every reason to hope that the British Empire will continue to prosper and flourish.

RIYÁZ-UL-AKHBÁR, 24th February, 1901.

Evil predictions regarding the decline of the British Empire.

II.—General Administration.

24. The *Shri Gopál Patriká* (Lucknow), of the 25th February, says that British rule is, as it were, the standard of justice. But it is characterised by one serious defect, *viz.*, the invidious distinction made between black and white persons in the matter of dispensation of justice. A native guilty of murder is condemned to the gallows; while a European, who has committed an offence of the same nature, is let off with a nominal punishment. A coolie was lately killed at Gorakhpur by a European, named Hemisphere, and by another European and his wife; but only Hemisphere was convicted and sentenced to six years' rigorous imprisonment, the other persons escaping scot-free. On the other hand, 17 Ahirs in Etah, who laid violent hands on a Muhammadan in the protection of their honour, have been sentenced to death. The undue leniency with which European offenders in mixed cases are treated encourages Europeans to ill-treat the children of the soil. The writer then refers to the alleged indecent assault by O'Neil, a British soldier, at the Lahore railway-station, on a native female passenger who was accompanied by her husband, and to his committal to the Sessions for trial; and hopes that the Sessions Court will make an example of the "brute." The occurrence of such outrages are a dark stain on the fair fame of the *régimes* of Lord Curzon and Sir Mackworth Young.

SHRI GOPAL PATRIKÁ, 25th February, 1901.

Indecent assault on a native female passenger by O'Neil at the Lahore Station.

25. The Hindi *Hindustán* (Kálákankar), of the 24th February, says that it would appear from the London *English Mail* that the War Office in England is inclined to keep a few Indian soldiers in England for a period of 6 or 12 months. As Lord Roberts takes a deep interest in this matter, it is believed that the newly-appointed Commander-in-Chief of India will give effect to the measure on his arrival in this country. The *English Mail* has not explained the object which the War Office has in view. It is a common practice that British troops are sent out to this country for a fixed term of years at the expense of the Indian Exchequer. England might return the compliment with advantage; if any Indian soldiers went to England to complete their training at the expense of the British treasury, they would greatly improve their efficiency and become fit for posts of responsiblity in the Indian Army. Again, frequent visits

HINDUSTÁN, 24th February, 1901.

Proposal regarding the sending of some native soldiers to England for further training.

of native soldiers to England would remove their prejudice against crossing the sea, which is highly desirable at the present time. It would be a red-letter day in the Indian calendar when her warriors are ready to proceed to England and other foreign countries without the least hesitation.

ADVOCATE, 26th February, 1901.

Hon'ble Mr. McRobert on the plague riot at Cawnpore.

26. The *Advocate* (Lucknow), of the 26th February, in reviewing the Hon'ble Mr. McRobert's speech at the annual meeting of the Upper India Chamber of Commerce at Cawnpore, observes:—Our hearty thanks are due to the worthy President of the Chamber for his vindicating the good name of the Indian section of his fellow-townsmen, and combating the official theory that the Cawnpore Plague Riot was the outcome of a deeply laid and well-planned plot, organized long before the event. Mr. McRobert assured his audience that " Diligent search having brought to light no reliable evidence showing the existence of a conspiracy, it is perhaps not unreasonable to conclude that the explosion was spontaneous and unpremeditated. It certainly appears that nothing happened during these anxious days inconsistent with the latter hypothesis. The mob melted away immediately after wreaking their fury on the camp and its unoffending guard, as if suddenly becoming alive to the consequences of their crime." This is the opinion held by all prominent Indians also, and now that it has been confirmed by a non-official European, who, it will be admitted, possesses greater opportunities to gauge Indian opinion and who is more in touch, specially with the lower classes. The idea of conspiracy or organised attempt to set at naught the authorities ought now to be discredited for ever. Mr. McRobert went on to observe that the riots interfered with the mill labour. The workmen were at first alarmed, then stampeded at the levy of the punitive police tax The mill owners, like other citizens, heavily suffered by the deplorable state of things, which followed the panic, a result not so much of the riot itself as of the prosecutions which followed the event.

LIBERAL, 24th February, 1901.

Plague in Benares and Mr. Lovett.

27. The *Liberal* (Azamgarh), of the 24th February, says that plague is growing virulent in Benares, the villages of Kukarmutta and Tulshipura having already been affected by the disease, and some cases of it proving fatal in the town itself. Were it not for the conciliatory attitude of Mr. Lovett, the District Magistrate, great excitement and restlessness would be created among the people. If the local officers in other provinces were to follow the policy of Mr. Lovett, plague would perhaps never become so dangerous or terrible, as it proved in many a town in the other provinces.

RIYÁZ-UL-AKHBÁR, 24th February, 1901.

An imported plauge case at Gorakhpur.

28. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th February, refers to an imported plague case which occurred at Gorakhpur on the 22nd idem and ended fatally, observes that the District Magistrate had the victim's clothing and some other articles of small value burnt, adequate compensation being paid to his father. Proper arrangements were made for his burial according to the Muhammadan religion which he professed. His tenement was disinfected and his father told not to leave the premises for ten days. He is paid eight annas a day to feed himself and his family. There was a flag dedicated to Saiyid Salar in his house, but it was simply disinfected and not burnt. The people are highly satisfied with the District Magistrate's sympathetic proceedings.

HINDUSTÁN, 24th February, 1901

Recognition of the Hindi character by Government and the Law examinations.

29. The Hindi *Hindustán* (Kálákankar), of the 24th February, says that the recognition of the Hindi character by the Local Government has afforded great satisfaction to the major portion of the population in the United Provinces, or rather in the whole of India. This reform has rendered some changes necessary to which the editor hopes the Local Government will give its early attention. Firstly, the examinations of mukhtars and revenue agents, which are at present conducted only in Urdu, should in future be held in Hindi as well. It should be left optional to a candidate to answer questions in Urdu or Hindi as he likes. The Hindi-knowing men who have, so far, been excluded from the examinations, will become eligible for admission to them in that case. Secondly, all Laws and Acts should be translated both into

Urdu and Hindi. Thirdly, it has been proposed to establish a central Law College where, it is supposed, instruction will be imparted through the medium of English and Urdu: but Hindi should also be a medium of instruction. These reforms would afford Hindi-knowing persons opportunities for joining the legal profession, and encourage the spread of primary education.

30. *Al Bashir* (Etáwah), of the 24th February, referring to the various rumours current as to Nawab Mohsin-ul-Mulk's separation from the Urdu Defence Association, on the alleged ground of the Lieutenant-Governor disapproving his act in joining it, says that if the Nawab has really severed his connection with the Association even for the sake of the good of the Muhammadan College at Aligarh, it would be looked upon as a weak policy on his part indeed; and calls upon him to make public the whole affair. The editor has heard that at a late meeting of the Trustees of the College a Resolution was passed to the effect that whenever the Secretary and the Trustees of the College may consider any Government measure to be injurious to the interests of the Muhammadan community, they will inform Government to that effect. But as on the representation of the advocates of Hindi, Government passed the Hindi Resolution without calling for the opinions of Muhammadan leaders, the latter could not dare open private correspondence with Government on the subject.

AL BASHIR, 24th February, 1901.

Nawab Mohsin-ul-Mulk and the Urdu Defence Association.

31. The *Sahifa* (Bijnor), of the 26th February, says that it has received a communication, in which the writer complains that even the language spoken by Musalmáns at Nihtaur, in the Bijnor district, is being entered in the Census schedule as Urdu. [In another place, the editor publishes a letter from another correspondent who urges that notwithstanding that the language of the whole district of Bijnor, including even the villages, has been decided (by the Provincial Census Superintendent?), to be Urdu, Hindi enumerators and supervisors record the language of all the persons at Najibabad, whom they return in the Census schedule, to be Urdu. It is really absurd that all the Census forms filled up under the instruction of a Hindu supervisor of a portion of a muhalla should show the language of all the residents thereof to be Hindi, while the Muhammadan supervisor of the other portion of the same muhalla should return the language of the people of his beat to be Urdu, though the language spoken by the whole muhalla is one and the same.]

SAHIFA, 26th February, 1901.

Hindi-Urdu controversy, and the Census operations at Nihtaur.

32. The *Rohilkhand Gazette* (Bareilly) of the 24th February, complains that the Government of India quietly passed the Census Act at Simla, vesting tremendous powers in the (District) Magistrates to impress anybody they please, gratis, into the census work, and then punish him, as a criminal, if he neglects, or makes any mistakes in it. It is really a great hardship on a respectable person to be forced to work without any pay and then to be punished if he fails to discharge it satisfactorily. Much dissatisfaction is being expressed at this arrangement of extorting the census work from the people. It is urged that either those private persons whose services have been requisitioned for census work should be duly paid, or the gratuitous task should have been imposed on Government servants only. The Act assuredly requires to be amended.

ROHILKHAND GAZETTE, 24th February, 1901.

Powers vested in the District Magistrates by the Census Act.

33. The *Oudh Times* (Lucknow), of the 1st March, says:—So we are not yet out of the danger of an imminent famine. In Bombay, the agricultural distress in some parts is increasing, and the Government is ready with its estimate of the expenditure that has to be incurred for affording relief. The amount required is set down at one crore of rupees. Lord Curzon has not yet made public what steps he is going to adopt in order to procure this amount Will a fresh appeal be made to all the countries of the world for charitable contributions? Will the Viceroy have the heart again to go round the world with the begging bowl in hand? We hope His Excellency will do no such thing this time. This would be utterly demeaning and humiliating to Britain and India as well. Then there is that new Fund, called the People's Famine Trust Fund. We can imagine Lord Curzon already casting his begging looks on that Fund. But up to the present time it amounts to twenty-two lakhs only. We should like to have it laid

OUDH TIMES, 1st March, 1901.

Threatened outbreak of another famine in Bombay.

down that the interest accruing on this Fund can only be spent while the Fund itself should be allowed to be kept intact, until it has grown so large as to amount to several crores. The only course open to the Government of India to keep the expenditure of the imminent Bombay famine is so to manipulate the finances of the Empire as to make it yield a surplus of the required amount in the Budget of the current or the next year. The recurrence of famines in India is bringing the question of combating the root-causes of famines prominently to the notice and attention of the authorities, and we await with eagerness to know what special steps Lord Curzon intends to adopt to solve this tremendous question.

ROHILKHAND GAZETTE, 24th February, 1901.

A Sub-Inspector of Police at Mau in the Meerut district fined by a court for bringing a false charge against a person.

34. The *Rohilkhand Gazette* (Bareilly), of the 24th February, states that Sital Prasad, Police Sub-Inspector at Mau, in the Meerut district, lately arrested one Banchar Brahman on the charge of a theft, and had him paraded *barahna* (naked or without upper clothing?) throughout that town, but that the charge was found by the court to be false, and he was acquitted. Accordingly Banchar Brahman thereupon prosecuted the Sub-Inspector, under section 193 of the Penal Code, for bringing a false charge against him, and Mr. Oakden, the Joint Magistrate, punished the Sub-Inspector with only a fine of Rs. 200. The first punishment provided in the section for the offence is imprisonment and another fine: then why did the Joint Magistrate let off the Sub-Inspector with a fine only? Again how is it that the Police Department has retained the Sub-Inspector in his post, notwithstanding the amount of the fine imposed on him by a court exceeded his pay?

URÚJ-I-MEHR-I-NÍMROZ, 21st February, 1901.

Comments on the unrestricted extension of education to, and the admission into Government service of, all classes of natives.

35. The *Urúj-i-Mehr-i-Nimroz* (Bijnor), of the 21st February, publishes a long communicated article, from one Akbar Shah of Najibabad, in which he, bitterly lamenting the present lot of those classes whose hereditary profession has long been Government service, observes that this state of things is mainly due to the British Government having freely extended education to all classes, without the least regard for their status in society. All human beings cannot be treated alike or the affairs of the world would come to a dead-lock. Besides, the mental powers and capacities of all of them are not equal; then why should all of them be allowed to receive literary education, and enter into Government service? Men of all classes are not admitted into the military service; then why should the Government Civil Service be open to them all? Government would, therefore, do well either to restrict education to the respectable classes, or prohibit the admission of the lower classes such as *chamars*, weavers, blacksmiths, tailors, &c., into its service.

OUDH TIMES, 1st March, 1901.

Use of postage stamps as receipt stamps.

36. The *Oudh Times* (Lucknow), of the 1st March, says:—We think the public in India have a right to demand that the postage stamps might be used as receipt stamps, just as is done in England. There are objections, it is said, against the introduction of this improvement, for an improvement it unquestionably is, since it does away with an inconvenience which is felt by the people here, as it was felt by the people in England. In the latter country the objections have been met and the change introduced. We Indians being British subjects as much as the inhabitants of England are, have a claim on the conveniences which our fellow subjects beyond the seas enjoy. We beg to call the attention of the authorities to the matter and make the Indian one-anna stamps bear the legend "Postage and Revenue," just as the English Penny stamp does.

ROHILKHAND GAZETTE, 24th February, 1901.

Alleged misbehaviour of Saiyid Mahdi Ali Khan, Honorary Magistrate, Jansath, in the Muzaffarnagar district.

37. The *Rohilkhand Gazette* (Bareilly), of the 24th February, states that it has received a series of scandalous complaints against Saiyid Mahdi Ali Khan, an Honorary Magistrate at Jansath, Muzaffarnagar district, and that as he does not seem to mend his ways, the editor will take to publishing those complaints, commencing from next week. Let those persons who have suffered at his hands fearlessly inform the editor of their grievances and rest assured that Sir Antony MacDonnell's Government will permit nobody to oppress the people with impunity.

38. The *Nátya Patra* (Allahabad), for March, complains that the Working Committee of the Allahabad Municipal Board has declined to construct a street-drain past house No. 77 at Mirganj, on the ground that the owner of that house is not agreeable to pay half the cost, the estimated cost being Rs. 120. He is willing to contribute Rs. 40, and has in fact already deposited that amount with the Board. On the 8th November last Babu Badri Prasad, member in charge, made a report to the Working Committee, recommending the construction of a street-drain at Gadhiwan-tola at an expense of Rs. 225. The report was ordered to be referred to the Civil Surgeon for opinion as to whether the construction of a drain was necessary. No question has been raised as to realising half the cost of this drain from the residents of the muhalla. It is very unfair on the part of the Board to make fish of one muhalla and flesh of another. Babu Badri Prasad recommended the construction of several other drains, but his proposals did not commend themselves to the approval of the Working Committee. He is a vakil and filed suits on behalf of the Municipal Board in civil court against ten persons. But they had all to be withdrawn owing to a legal flaw, and thus the Board was put to an unnecessary expense of Rs. 53-4-0 in the shape of court-fee stamps and also had to pay damages to the defendants. The by-lanes in his ward are to be found in a dirty state. Being a vakil, landholder, banker, Municipal Commissioner and Honorary Magistrate, he cannot be expected to do justice to his multifarious duties. He has sat on the Municipal Board for six years, and should now make room for others who can give more time and attention to municipal work.

Babu Badri Prasad, Municipal Commissioner at Allahabad.

NATYA PATRA, March 1901.

39. The Hindi *Hindustán* (Kálákankar), of the 23rd February, referring to the questions put by the Hon'ble Mr. Shripad Anand Chhatre at the meeting of the Bombay Legislative Council on the 13th February, regarding the acquaintance of Honorary Magistrates and the officials, who exercise civil and criminal powers in Native States during the minority of the Chiefs, with law and procedure, observes that the Hon'ble Sir Charles Ollivant replied that Government was satisfied with the proceedings of the Honorary Magistrate and the other officials above referred to, and did not consider it necessary to frame any rules on the subject. The reply was unsatisfactory. It is not proper to invest any persons, who have no knowledge of the law, with the exercise of civil or criminal powers. The Honorary Magistrates, who are ignorant of law, must depend on their clerks or pleaders for help. Under these circumstances it is necessary that no person who has not passed a test, which need not be a severe one, in law and procedure, should be appointed an Honorary Magistrate.

Acquaintance of Honorary Magistrates with law.

HINDUSTÁN, 23rd February, 1901.

40. The *Nasim-i-Agra* (Agra), of the 23rd February, complains that gambling speculations in opium sales are practised, to a very large extent, by men, women and children at Agra. These speculations prove extremely ruinous to those who indulge in them, and the authorities ought certainly to stop them with a high hand. Complaints of theft are again being heard in the town. Gambling is said to be practised in Roshan Mohalla.

Speculations in opium sales, thefts and gambling at Agra.

NASÍM-I-AGRA, 23rd February, 1901.

41. *Al Bashir* (Etáwah), of the 24th February, observes that while there have arisen, of late, certain persons in India, who, unfortunately for the country, are bent upon undermining the good-will and concord that have existed between the Hindus and the Musalmans for centuries, there are, the editor is glad to state, certain gentlemen also who do their best to promote the fellow-feeling and harmony between the two communities: Mr. Sita Narain, barrister-at-law at Rajkot, in Kathiawar, for instance, while subscribing Rs. 16,000 towards the Central Hindu College at Benares in the last week, made a grant of Rs. 4,500 to the Muhammadan College at Aligarh at the same time, thereby clearly showing that he was entirely free from religious prejudices, and had the well-being of all the classes of the people at heart, without any distinction of creed. The editor also refers to Lala Durga Prasad of Jaswantnágar and Pathak Sheo Sahai, Honorary Magistrate of Etáwah, as gentlemen who bear no prejudice against Musalmans, and count more friends

Need for the promotion of good-will between the Hindus and Musalmans.

AL BASHIR, 24th February, 1901.

among the latter than among their own co-religionists. Unless the number of such gentlemen both among the Hindus and Musalmans rapidly increases, Indians far from improving their condition, will continue to sink lower and lower (in the scale of nations).

INDIAN APPEAL, 22nd February, 1901.

Bishop Welldon's declaration as to the evangelisation of India.

42. The *Indian Appeal* (Benares), of the 22nd February, says:—We have had occasions to note Bishop Welldon's over-zealousness in spreading Christianity among the heathens and his proposal to introduce the Bible into our schools and colleges. His subsequent utterances confirmed the fact that His Lordship is bent upon his own way of doing things in spite of the fact, which His Lordship is well aware of, that the Government of India will not depart from the theory of strict religious neutrality among the races of India; but the *Indian Church Magazine* contains the following declaration of His Lordship "the evangelization of India will be the fulfilment of the responsibility laid upon the spirit and conscience of the British race." Certainly it is but "the spirit and conscience of the British race" that somehow or other cannot ignore the theory of religious toleration in India.

ADVOCATE 26th February, 1901.

Bishop Welldon on the Evangelization of India.

43. The *Advocate* (Lucknow), of the 26th February, says:—The worst effect of a missionary religion is the spirit of bigotry engendered in its followers and, much more, in its advocates. Bishop Welldon is not an exception to the rule. Christianity or Atheism is, according to him, the future religion of India. How? one may ask. Contemporary Indian life is to the good Bishop a thing of great concern, for educated Indians have many of them drifted from the moorings of ancient religions and gone in for no religion. The work of destruction runs apace. Various are the agencies that are busy pulling down the fabric of old religious beliefs, "education in its various forms, the study of history, the study of science, the study of religion, social progress, intellectual enlightenment, foreign travel, the intercourse with persons of various races, habits, and creeds, the stir and movement of modern life, the railway, the tram-car, the museum, the lecture-room, the university, are all directly or indirectly subversive of the moral and intellectual systems under which the character of the Indian people has for thousands of years been disciplined and moulded. For the natives of India, especially in Bengal, possess such a natural imitativeness and receptivity that when once they have shaken off the bonds of old tradition, their progress is so rapid as often to appear, and some times in fact to be, extremely superficial. But the result is that the old beliefs of India are disappearing in educated minds as the clouds before the sun. And as education spreads over India, it will everywhere work for good or for evil the same effect but over a wider area." The choice of India in the end will be between Christianity and Atheism, opines the Lord Bishop. So he is for the creation of new Bishoprics in the Central Provinces; provision of chaplaincies in the slums of Calcutta and other cities, plantations and settlements, establishment and maintenance of missionary schools; extension of existing missionary and evangelical work; and promotion or initiation of missionary, educational and penitentiary work. The Bishop wound up his letter with an exhortation for prayer and sympathy, funds and, above all, consecrated men and women to answer the call of Christ. Christian Missionaries, officers and merchants and traders are quite welcome to lend a helping hand to Bishop Welldon for his noble work. What we mean here to do is to put one question only. Have not the agencies that are reported to have destroyed the faith of educated Indians in their ancient religion done infinitely more harm to Christianity, and for that matter, to any religion based on anything but reason and common sense?

OUDH TIMES, 28th February 1901.

A man accused of cheating shopkeepers at Cawnpore under the pretext of collecting subscriptions for a Local Memorial to the late Queen.

44. The *Oudh Times* (Lucknow), of the 28th February, publishes the following paragraph:—A rumour is current amongst the natives at Cawnpore, that a man has been going round the bazaárs, asserting that he was deputed to collect subscriptions in connection with the forthcoming meeting in the Town Hall to take into consideration the question of a local Memorial in commemoration of the reign of Her Majesty the late

Queen-Empress; and that with a manner childlike and bland he had succeeded in rooking some of the smaller shopkeepers of donations of Rs. 5 ahead. But so many *canards* have been floating about ever since the plague riots that it is not safe to give credence to tales of the kind, and what makes this one improbable is that the man is said to have been arrested by the police.

45. The *Cawnpore Gazette* (Cawnpore), of the 23rd February, complains that petty thefts have become very common in these days at Cawnpore. The police have arrested a Brahman, named Mani Ram, on the charge of raising a "fraudulent" (*sic*) subscription from the people. A Brahman, who slept at night at an ironware shop for its protection, was found murdered on the morning of the 20th February. The police are making enquiries, but the offender has not been traced out yet.

CAWNPORE GAZETTE, 23rd February, 1901.

Local affairs at Cawnpore.

46. The Hindi *Hindustán* (Kálákankar), of the 27th February, says that it would appear from the *Bengalee* that Afghans are greatly oppressing the people in Calcutta. These so-called Afghan traders who come to India during the cold weather to sell fruit and woolen fabrics are really a great nuisance. They force their goods on ignorant and poor persons on credit; and if the latter do not pay the price due at the fixed time, the Afghans deal with their customers most roughly, forcibly entering their houses, assaulting their women and carrying away all the things they can lay their hands on. These Afghans, being armed, sometimes also commit daring robberies in outlying villages at night. The authorities should keep these people under proper control.

HINDUSTÁN, 27th February, 1901.

Misconduct of Afghan traders in India.

III.—LEGISLATION.

47. The *Advocate* (Lucknow), of the 1st March, in an article headed "The North-Western Provinces Tenancy Bill.", observes:—The antagonism between zamindars and tenants exists. The zamindars ascribe it to the legislative policy of the Government. The Government trace it to the avarice of zamindars. Both sides produce arguments in support of the contention, and one must admit that both have a strong case. The best possible way to come to a proper decision would have been to appoint a Commission to inquire into the present state of our tenantry, and to compare its condition with that prevailing in old days, and then to apply remedies. But this is what the Government of India have been so long avoiding. In the Panjab they made up their mind that the Mahajans, and not the high assessment of land, was responsible for the growing poverty of the tenant; and they introduced the Land Alienation Bill and passed it in the face of the strongest opposition of the entire province. In the North-Western Provinces the Government hold that, not its land policy, but the treatment of the tenants by their own countrymen, is responsible for the poverty and antagonism which is inimical to the true interests of the State. So they, letting what the zamindars say, go to amend the law according to their own light. Thus whether in the Panjab or in the North-Western Provinces, it is admitted that the condition of the tenantry has gone from bad to worse. The portion of the people who are intelligent enough to dive deep, place the responsibility on the Government. The Government denies the charge, and fastens the responsibility on the zamindars. As the fight is between unequals, the weak must go to the wall. The officers of the Government are acting on the evidence now before them. If the other side is not well represented, the responsibility lies on the policy which does not allow a full enquiry.

Such being the case, we have only to see that the remedy which it is proposed to apply is not likely to strangle the patient. It is with this feeling that we ask the zamindar-members of the Council to examine the Bill now before the Council. In subsequent issues, we propose to take section after section of the Hon'ble Mr. Miller's Bill, and to show how the measure can be improved to meet the principal objections of the zamindars.

ADVOCATE, 1st March, 1901.

North-Western Provinces Tenancy Bill.

48. The *Advocate* (Lucknow), of the 1st March, says:—There is tempest, not in the proverbial teapot, but among the tea-planters of Assam, because a kind-hearted ruler has befriended the coolies at work in the gardens. The year before last were introduced into the Supreme Legislative

ADVOCATE, 1st March, 1901.

Assam Labour and Emigration Bill, and Assam Emigrant's Health Bill.

Council twomeasures, the Assam Labour and Emigration Bill, and Assam Emigrants Health Bill, with a view to amending the existing Acts on the same subjects ..... All opposition to the Bills before the Council is based on one point, the proposal to increase the minimum monthly wages, per head of men and women, from Rs. 5 and Rs. 4. to Rs. 6 and Rs. 5, respectively. This was the original scheme. The Select Committee have amended it thus :—For the first six months Rs. 5 and Rs. 4, in the second and third years Rs. 5-8-0 and Rs. 4-8-0, and in the fourth and last year Rs. 6 and Rs. 5, respectively. To this compromise also the representatives of the planters object. Messrs. Buckingham and Henderson object on the ground that the present wages were more than sufficient for the coolies, who, they thought, were pretty well off, that prices had gone down, and that additional expenditure at the present condition of the tea industry would break the camel's back—the planter in distress : the Hon'ble Mr. Allan Arthur based his opposition on the last ground only. Mr. J. H. Cotton sticks to his guns still. And for this bold stand he has endeared himself to the entire Indian community. He enunciated as many as fifteen reasons to support this position. In 1865 the law required the payment of a fixed wage in the gardens, any reduction in it being possible only on the sanction of the Protector of Immigrants or on a conviction before a Magistrate. As this course was very troublesome to the planter, the provision was repealed without securing to the coolie proper safeguard against abuses about the daily task rate. Moreover, there has been an all-round rise in the wages of unskilled labour in India and consequently in Assam. But the contract-labourer has to accept wages fixed a quarter of a century ago. As the Chief Commissioner remarks in his note of dissent. so long ago as the 27th December 1868, the then Lieutenant-Governor of Bengal, Sir William Grey, wrote :—" The simple fact is that the wages . . . . . are not sufficient to induce people who are in good circumstances to run the risks of emigration in order to secure them. It is perfectly clear that the wages paid will not tempt, in ordinary years, and for a continuance, anything like first class labourers." What was true more than thirty years ago is now more true than ever. There is a regularly established business of buying and selling labour, and employers now pay for every labourer recruited under penal contract a sum varying from Rs. 120 to Rs. 150 ; whereas a quarter of a century ago they paid for the same class of coolie about Rs. 50 or Rs. 60. The difference in price, or, on an average about Rs. 80 for a coolie, represents the increased cost now incurred by the tea-industry in procuring labour. The average number of Act I labourers imported by contractors into Assam during the five years from 1895 to 1899, inclusive was 16,093, and, at an increased (?) cost of Rs. 80 per head, the average annual net loss to the industry during this period has been nearly 13 lakhs of rupees. The evidence recorded by the Labour Commission of 1896 shows where this money has gone. It has filled the pockets of an army of agents, contractors, daffadars and *arkatis*. It is money which would not have been spent if the rate of wages offered were as sufficient to secure suitable labour for the Assam tea-districts as it was twenty-five years ago. The rate was notoriously insufficient even then, and it is, by the measure of this difference, still more insufficient now. The total annual loss incurred by the tea-industry on account of these buying and selling transactions which are so objectionable on other grounds, cannot be estimated at less than 16 lakhs of rupees. The heavy mortality in the gardens is another proof of insufficient feeding of the coolies. And the recruitment of a bad and even the worst, class of labour, is due greatly to low wages as compared with what are paid for free labour. Facts and figures have been quoted to prove that the so-called rise in the general expenditure would be no increase at all as the cost of recruitment will thereby go down at a jump. It seems the tea-planters are followers of the most uneconomic principle—peny wise and pound foolish.

IV.—Education.

Oudh Times, 24th February, 1901.

Lord Curzon's desire to reform the educational policy of the Government of India.

49. The *Oudh Times* (Lucknow), of the 24th February, says :—Lord Curzon is intent on reforming the educational policy of the Government of India. His Excellency's speech at the last Convocation of the Calcutta University leaves no doubt about the matter. The scheme of reform in this direction has, however, been not yet matured. Possibly the Viceroy will be

able to give a full idea of it to the public in the course of his next Convocation speech. That the present system of education is deeply at fault is the universal opinion, and a reform has been demanded for years past by the press and the public in India. Lord Curzon is only according a graceful response to this public call by his resolution to remodel the present educational policy. His Excellency's proposal will, we doubt not, embrace all India, with such modifications as would suit particular provinces. All educated India will anxiously await the promised scheme, hoping that in the wise and generous hands of Lord Curzon, it will take a form which will meet with the thorough approval of the leaders of the people.

Complaints against certain inspecting educational officers in the United Provinces.

50. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 26th February, complains that Babu Gaindan Lal, Inspector of Schools, 4th Circle, arrived in Najibabad by the one o'clock day train on the 21st idem, and examined the boys of the Bulk (?) School on the same day, detaining them till 5-15 P. M. for the purpose, to their great inconvenience. The head teacher of the Tahsili School, Najibabad, invited the *raïses* and other gentlemen of the town to examine, and superintend the examinations of the boys of that school at the end of October or the beginning of September last. This invitation was gladly accepted by certain respectable gentlemen, who duly examined the boys and recorded the results. A short time after this, the Deputy Inspector of Schools came, and quashing the results of the previous examinations, examined the boys again, and thereby cast a slur on the honesty and capability of, and gave offence to, the gentlemen referred to above. The writer once saw with his own eyes boys going to the school, with book-cases in their hands, on a Sunday, who, on enquiry said that the Deputy Inspector was to examine them on that day! The educational officers should certainly pay some attention to the convenience of school boys.

GAUHAR-I-HIND, 26th February, 1901.

A suggestion regarding the late examinations of the Allahabad University.

51. The *Rohilkhand Gazette* (Bareilly), of the 24th February, suggests that, as the minds of the candidates, who appeared at the late examinations of the Allahabad University, could not but have been affected by the universal sorrow caused by the sudden death of the Queen-Empress, the Registrar, the Syndicate and Chancellor of the University would do well to pay consideration to this fact, and liberally give grace marks in deciding the fate of the candidates in question, out of regard for the sad event, and thereby make them pray for the soul of Her Majesty.

ROHILKHAND GAZETTE, 24th February, 1901.

Muhammadan Fellows of the Allahabad University.

52. *Al Bashir* (Etáwah), of the 24th February, complaining again of the smallness of the number of Muhammadan Fellows of the Allahabad University, quotes, with high approbation, an extract from the address of the Viceroy which His Excellency recently delivered at the Calcutta University Convocation, and in which he urged that such Fellows of the Calcutta University, who held their Fellowships merely as an honour, were of no use to that institution, and that in future Fellows should be appointed for a fixed term only and not for life. There are only eight Muhammadan Follows in the Allahabad University, of whom three never attend the meetings of the Senate of that body, either owing to illness, or the great distances of their residence from Allahabad; and the editor does not know how much interest the remaining eight Muhammadan Fellows take in the deliberations of the Senate. Ever since the death of the late Sir Saiyid Ahmad Khan, not a single Muhammadan has been appointed a Fellow of the University; not even his successor to the Secretaryship of the Muhammadan College being appointed to that office. Such of the Muhammadan Fellows of the Allahabad University, who cannot attend its meetings for any reason whatever, had better resign their Fellowships, and thereby kindly make room for other Muhammadan gentlemen, who are interested in the affairs of the University, being appointed in their place. The rules regulating the appointment of Fellows to the University should certainly be amended on the lines suggested by the Viceroy, and the Secretary of the Muhammadan College at Aligarh should always be appointed as an ex-officio Fellow of the University.

AL BASHIR, 24th February, 1901.

V.—Post Office.

Azád, 12th February, 1901.

53. The *Azád* (Lucknow), of the 12th February, states that a Postal Conference is shortly to be held at Allahabad (*sic*), suggests certain reforms in the Postal Department. In the first place, the commission on money-orders, up to the amount of *one* rupee, should be, as the *Paisá Akhbár* rightly urges, reduced to one anna for the special benefit of newspapers. Secondly, the sender of a value-payable parcel should not be required to pay the money-order commission, in advance, at the time of posting it, as is the case at present. When a person sends for an article from another person, by a value-payable parcel, and afterwards refuses to take its delivery, denying to have ever sent for it, and the parcel is delivered back to the sender by the Postal Department, the sender loses the money-order commission he has already paid. The Postal Department charges the commission for realizing the value of a parcel, and delivering the same to the sender; so that when the Department fails to do so, it should refund the commission, or should not collect it in advance. Thirdly, it would seem from the *Pioneer* that, according to a new rule framed by the Postal Department, all those gentlemen, firms, &c., who take delivery of their letters, &c., at the delivery window of a post-office, shall have to pay one rupee a month for this privilege. But the majority of the people would not probably like to send their own men to a post office to take delivery of their letters and pay one rupee a month to that office for delivering the same to their men, and the result would be that the Department would have to increase the number of delivery peons for the delivery of such letters, &c., at the houses of the people, as would, otherwise, be taken delivery of at the Post office window. (The new rule had, therefore, better be cancelled). Fourthly, the postal charges for (literary and other) periodicals should be the same as for newspapers.

Some suggestions made for the consideration of the Postal Conference.

VI.—Railway.

Rohilkhand Gazette, 24th February, 1901.

54. The *Rohilkhand Gazette* (Bareilly), of the 24th February, complains that, according to the present timing of the arrival at, and the departure from, the Gháziabad station, of passenger trains, passengers arriving at that station from Meerut and bound for Moradabad, or *vice versâ*, have to wait for several long hours before they get a train to proceed to their destination. Mr. Pope, the Traffic Superintendent of the Oudh and Rohilkhand railway, should therefore revise his railway time-table, so that passengers may not be put to such inconvenience in future.

A complaint against the Oudh and Rohilkhand railway.

Gauhar-i-Hind, 26th February, 1901.

55. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 26th February, states that, on the 23rd idem, certain railway employés at the Najibabad railway-station assaulted four or five passengers (who had arrived from Moradabad but did not hold railway tickets?), and then having reported the matter to their superior, let them off (on their own authority? after extorting from them double the amount of fare due from Moradabad (to Najibabad). It is said that orders have now been received to challan the passengers in question. It remains to be seen whom the railway employés would send up as offenders (the real offending passengers having been allowed to abscond?).

Misbehaviour of certain railway employés at the Najibabad railway station.

VII.—Local and Miscellaneous.

Nasím-i-Agra, 28th February, 1901.

56. The *Nasim-i-Agra* (Agra), of the 28th February, complains that the toll levied at the Jumna bridge at Agra has been suddenly raised without any notice to that effect, to the editor's knowledge, being given to the public through the official Gazette or in any other way. The increase in the toll is a matter of general complaint.

Complaint regarding an alleged increase in the toll levied at the Jumna bridge at Agra.

Shri Gopál Patriká, 25th February, 1901.

57. A correspondent of the *Shri Gopál Patriká* (Lucknow), of the 25th February, complains that drains in the native quarters (at Lucknow?) are in a most filthy state. Scavengers are very negligent in the performance of their duties and put in an appearance only once a week. The Municipal Board

Dirty state of the native quarters at Lucknow.

is, as it were, a body of fatalistic ascetics or saints. The native elected member's motto is *dolce far niente*, and they hold their tongues at the meetings of the Board; while the nominated members only care for the cleanliness of the English quarters. The worst of it is that the people are indifferent to the first sanitary principles, and collect dirt and rubbish at their houses. Under these circumstances it would not be surprising if cholera, plague or any other epidemic disease should break out in the town.

Complaints regarding the state of roads and the lighting at Fatehpur.

58. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st February, complains that even the metalled roads at Fatehpur are always to be found in a most unsatisfactory state of repairs, being full of holes, so that it becomes quite dangerous to walk over them during rainy weather. The municipal lanterns are not properly distributed in the town, being put up where not much wanted, and wanting where they are most needed. They also burn most dimly. The Municipal Board ought to see to the matter.

MURAQQA-I-TASAWWAR, 21st February, 1901.

A dakaiti at Magtai in Agra.

59. The *Surma-i-Rozgar* (Agra), of the 24th February, complains that a dakaiti was committed at the Magtai village, Lohamandi police-station, Agra, on the 15th February. The dakaits entered the house of a trader and deprived him of jewellery and other property, burning his face and wounding his son.

SURMA-I-ROZGAR, 24th February, 1901.

ALLAHABAD:
The 5th March 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 10 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 9th March 1901.

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I.—Political and Foreign.

Ved Prakásh, 8th March, 1901.

National Memorial question.

1. The *Ved Prakásh* (Meerut), for March, adverting to the National Memorial question, urges that a general orphanage open to the orphans of all communities, should be established, or allowances paid for the maintenance of orphans in the existing orphanages. A portion of the Memorial fund may be devoted to the establishment of medals for native soldiers who distinguish themselves in the battlefield.

Oudh Akhbar, 7th March, 1901.

Queen-Victoria's National Memorial.

2. The *Oudh Akhbár* (Lucknow), of the 7th March, says that the opposition to Lord Curzon's National Memorial scheme in some quarters is probably due to misconception of the nature of a personal monumental memorial. The memorial recommended by the Viceroy, and approved of by the Provincial Lieutenant-Governors, is intended to be a personal one, such a memorial being best calculated to perpetuate the memory of a sovereign, the like of whom the world has not seen. Her late Majesty's memorial in London too will be of a personal nature. But there is nothing to prevent the people from establishing memorials of public utility in their own respective provinces.

Advocate, 5th March, 1901.

Viceroy's speech on the contents of the proposed Victoria Memorial Hall.

3. The *Advocate* (Lucknow), of the 5th March, says:—Elsewhere appears the admirable lecture of Lord Curzon delivered at the meeting of the Asiatic Society of Bengal last week. The subject was the "Contents of the proposed Victoria Memorial Hall." It seems the opportunity was sought and it presented itself for the Viceroy to give a reply to the criticism that has appeared in the press. We confess one feels oneself stunned by the sustained eloquence, wealth of rhetoric, file of facts and figures that have been thrown in and around the topics of the speech. An erudite scholar, vigorous Parliamentary debator, and experienced traveller as Lord Curzon is, the lecture is a magnificent performance that will do honour to even a giant intellect. The preliminaries contain the reply of the Viceroy to all criticism about himself, the form, and subscription towards the Fund. It is needless to say that we do not approve of the remarks directed against His Excellency himself or against anything that is directly or indirectly connected with Lord Curzon's personality. If we have no confidence in the good intentions of the first man in the Indian Empire, we are done for. We may honestly differ and agree as honestly to part in our ways. That is no reason why we are to insinuate, as has been done by some Anglo-Indian contemporaries whose criticism bears marks of personal animus, perhaps for favours refused. As to our part in the matter, we confess we have not been convinced why utility should not be added to beauty. Lord Curzon does not throw away the suggestion. While we are for technical education, the Viceroy is for increasing the Indian People's Famine Trust Fund, inaugurated by His Highness the Maharaja of Jeypur last year. In this land our rulers forget that even a hint from them is taken as a distinct command that none dares dispute. His Excellency was within his sphere when he said that such a course would relieve Government of their responsibilities in the matter. But a graver charge might be brought against the rulers. It seems that they are sure of a very frequent occurrence of famine in India, more properly in continuation of what began in 1899, quite contrary to what should characterise a country under a civilised Government. If they are not, we are. What then? Have we enough funds to add to what will be given to the famine-stricken by the Government to keep only body and soul together. If prevention is better than cure, then the surplus of the Victoria Memorial Fund, if there be any, cannot be better spent than in equipping the agriculturists with sufficient means and education to grow two blades of grass where they now raise but one. The fear of a repeated visitation from such an economic evil as famine, adds one more reason to our contention for a system of technical education, as that alone may some day turn people from agricultural to manufacturing industries, and thus both relieve the congestion on the land and enable people in times of drought to tide over scarcities. Coming to the main theme, the contents of the Hall, His Excellency gave an inventory that will surely take away the breath of any man who reads

it. Well, any money that may be collected is sure to be swallowed up by the structural section of the Memorial, and even then the list will be a modest one, falling far short of the grand idea held about it. The benevolent or utilitarian view is sure to go to the wall as far as the all-India National Memorial is concerned. And as to the contents of the Hall, the period of Indian history that is to be represented there will begin from that of the time of Babar the Great and come down to the present time. We would suggest that the beginning should be from the historical period of Hindus, otherwise it might be insinuated that the people of India will go to the Victoria Memorial Hall to learn that India has ever been a slave, first to Muhammadans, and then to Europeans, though Maharatta and Sikh heroes of the last two or three centuries will be given honourable place in the Hall. This favour to Hindus might be considered but a sop to gulf the magnificent indignity that is to stare them from beginning to end in their National Memorial Hall at Calcutta. In one respect, it is fortunate that Indian, more properly Hindu heroes, whose names are household words and whose life stories are the traditional possessions of the people are not to find place by the side of questionable characters. We are therefore afraid the effect of the Memorial when put up will be other than what it is intended to produce. If patriotism means glorification of one, not on one's own merits, but on the indignity of another, then the proposed Memorial Hall is least calculated to make both Hindus and Muhammadans imbibe any feeling of love towards their country, much more with Hindus, who shall have nothing to be proud of within the Hall. Here we have a picture gallery where life-size oil-paintings of Oudh Kings are carefully preserved. Have they helped to make our Muhammadan friends more patriotic? We think not. The expectation that has been created in us by the speech is, that Her late Majesty's reign will, as far as possible, be graphically represented there as well as the period of English domination in India from the beginning. It would be well if the Indian history of the British period only be sought to be represented in the Hall. We had our fears in the beginning. We are sorry they are about to be realised.

Oudh Times on the Victoria Memorial question.

4. The *Oudh Times* (Lucknow), of the 27th February, in commenting upon the proceedings of the late memorial meeting at Lucknow, observes:—As we have said in our remarks in regard to the National Memorial, we may carry out both personal and utilitarian proposals with whatever funds may be collected. The discussion on the manner of the memorial in the press has inclined more to something useful and helpful than to the idea presented by the Viceroy of a Victoria Hall. If, therefore, all the funds at the disposal of the Central and Provincial Committees be spent on personal memorials, it would be a matter of great pity. The present condition of the middle classes as well as that of the masses is deplorable in the extreme. Her late Imperial Majesty was to her Indian people the Sovereign mother. If any memorial that is erected be such as to afford bread or the means of bread to those who were to her, her sons, it would be thoroughly in keeping with the feeling of such relationship. That Her Majesty's statues will be regarded with greater reverence than the convenient perches for crows which the Calcutta Maidan statues are now looked upon by the majority of the Indian people who see them, there cannot be any manner of doubt. But in erecting a National Memorial or Provincial Memorials care must be taken to do it in consonance with the ideas of the generality of the people. The putting up of statues of human beings, for instance, is an out-and-out outlandish idea in India. Neither the Hindus nor the Muhammadans have any idea of or love for human statues. Statues or idols can only be made of the Divinity or divinities according to the Hindu idea, while the Muhammadan scouts the idea of Divine representation in sculpture or even in painting altogether. The respect of the memory of the late Queen-Empress is real in the Indian heart, and to perpetuate that memory something thoroughly in consonance with its feelings should be done. At all events, as the *Pioneer* has nicely suggested, there should be no hurry in deciding upon the specific form which our Provincial Memorial should take. But Central or Provincial, we do not know why the authorities should at all suggest anything, even the least, to the people of this country, who are as intelligent as their rulers, in the matter of choosing the best form in which the revered memory of a beloved sovereign should be perpetuated.

OUDH TIMES, 27th February, 1901.

ALMORA AKHBÁR, 1st March, 1901.

Almora Akhbár on the Memorial question.

5. The *Almora Akhbár*, of the 1st March, says that numerous schemes have been proposed with a view to perpetuating the memory of Her Majesty Queen-Empress Victoria. *Tot homines, quot sententiæ.* As regards the proposal for the erection of Her Majesty's statue, well-to-do persons have already got her portraits in their drawing-rooms. Even the poorest classes are not in a way without Her Majesty's likeness, inasmuch as they have always with them silver or copper coins on which Her Majesty's head is engraved. As it is, Hindus worship Her Majesty's image (*i.e.*, the silver coins bearing Her Majesty's image ?) on the day sacred to goddess Lakshmi. Thus, as far as Hindus are concerned, there is no need for setting up Her Majesty's statue as a memorial. The editor contends that Her Majesty's memorials should supply existing wants as far as possible: for instance, water-supplies should be provided in places where water is extremely scarce; the decline of native industries being one of the principal causes of the growing poverty of this country, an industrial school should be established at the headquarters of every division; native doctors and compounders should be provided to give medical aid to the peasantry; and so forth. If works of such public utility were established, the people would always pray for the peace of Her Majesty's soul.

INDIAN APPEAL, 1st March, 1901.

Indian Appeal on the late memorial meeting at Lucknow.

6. The *Indian Appeal* (Benares), of the 1st March, concludes its comments on the late memorial meeting at Lucknow with the following remarks:—In our last issue we advocated the cause of the Industrial school. No such project was referred to in His Honor's speech. We fear that proposals for permanent works of public utility are shelved for the present, or they are shelved for ever. This is rather extremely disappointing. His Honor estimates that 10 lakhs will be raised for the Provincial Fund. But considering many local demands of diverse characters, and of the opinions of those subscribers as to the form or forms which the Memorials will take, we consider that the sum of 10 lakhs falls very short in meeting the local demands. It is regrettable that those who come in contact with His Honor have not the courage and conviction of their own to represent the wants and wishes of those whom they are supposed to represent. They invariably give a dittoing voice of the official class. However, we sanguinely hope that as several proposals of different localities will be taking tangible shape and form, His Honor may change his views in the long run, and something towards the permanent works of utility may be done before the closing days of His Honor's reign.

AL BASHÍR, 4th March, 1901.

Deprecation of the practice of certain British officers attacking former Muhammadan rulers of India while praising the late Queen-Empress.

7. *Al Bashír* (Etáwah), of the 4th March, observes that though no sane man can deny that the late Queen-Empress Victoria was an extremely good, merciful and just sovereign, and that the world will have but few rulers like Her Majesty, yet some persons are in the queer habit of attacking (certain) Muhammadan rulers (of India) while praising the noble qualities of the Queen-Empress, and thereby unnecessarily wounding the feelings of the Muhammadans. These attacks on former Muhammadan rulers when made by high-placed British officials give still greater offence to the Muhammadans, and the editor greatly deprecates this practice.

AZAD, 19th February, 1901.

Transvaal War and the European Powers.

8. The *Ázád* (Lucknow), of the 19th February, received on the 9th March, says that the Transvaal War has proved to be far more prolonged than was expected. It is to be deeply regretted that a brave and courageous people like the Boers are inviting their extinction by their obstinacy. Neither of the combatants is to blame for the continuance of hostilities, the responsibility for which should be laid at the door of the Europeon Powers which, in order to promote their own selfish ends, are watching the sanguinary struggle from a distance with folded hands, and do not interpose.

9. The English *Hindustán* (Kálákankar), of the 4th March, says:—The Indian National Congress, as they love to style themselves, are now known to be a band of self-seekers, always hankering after the loaves and fishes of the Indian Civil Service and subordinate services, while posing as representatives seeking the good of the nation. Year after year we have the same stale platitudes—the poverty of India; the costliness of the executive; the drain on India to pay the home charges; the money squandered in maintaining a costly army for the peace of the country; and the defence of our frontier; etc., etc. But never a word of the costly education the Government has been foolish enough to give those stupid orators. The British Government may be justly called to account for wasting vast sums of money on so-called higher education, to the neglect of the poor ryot, on whom the burden of this costly system of educating people practically, gratuitously falls, who could very well pay for their education themselves. The Government, in inaugurating their educational system in India, began at the wrong end; "they took the bread of the children and gave it to strangers." The result is a body of noisy self-seekers thoroughly discontented, and a curse instead of a blessing to India. The ryot is uneducated, and falls a prey to noisy agitators, possessing little knowledge of law but a good deal of cunning. The ryot is beggared by litigation encouraged by such persons. The president objected to the subsidies paid to the frontier tribes, &c., for the humane reason, that in a few years these subsidies would amount to the cost of a war. He did not express in words what he clearly had in his mind, *viz.*, that to save some money the British Government should overrun the countries bordering on India, a costly war spreading ruin, and destroying life was to be waged for the removal of the income-tax or some other tax; human life is evidently in the president's opinion nothing in comparison with a few rupees paid in subsidies. While this destruction would be going on, the vakil president would be engaged in peaceful litigation; no part of the blood-tax would fall on him.

HINDUSTÁN, 4th March, 1901.

Condemnation of the Indian National Congress by the *Hindustán*.

10. The *Indian Appeal* (Benares), of the 1st March, says:—What can be more surprising in these days than to hear that a Ruling Chief in the Panjáb was fined Rs. 1,000 for failing to see the Deputy Commissioner when he visited the state. So far as incidents occur it can be safely said that the princes and nobilities will in a short time be punished for eating, drinking and other such trifling things. Such ought not to be the justice in the benign British Raj.

INDIAN APPEAL, 1st March, 1901.

Alleged levy of a fine from a ruling Chief in the Panjáb.

11. The *Oudh Times* (Lucknow), of the 8th March, says:—'The Government of India is not believed to be on good terms with the Maharaja Holkar. The *Pioneer* several times hinted that the deposition of Holkar was imminent. Of course the public have no means of knowing how far these reports are true. In connection with this we may point out that the last Administration Report of the Central India Agency has been published with the report on the Holkar State omitted. We are at a loss to make out the reasons that have led to such an extraordinary procedure. The incident is at any rate of suspicious character. We hope it forebodes no evil to the state.

OUDH TIMES, 8th March, 1901.

Administration report of the Central India Agency and the Indore State.

12. The *Naiyar-i-Ázam* (Moradabad), of the 5th March, in continuation of its previous questions regarding the alleged misbehaviour of certain officials in the Rampur State, publishes some more this week, strongly hoping that enquiries regarding them will be made by the Chief and his Minister:—

(1) Where is the seal of the Superintendent of Police kept?

(2) What has the Naib Mír Munshi, who is Secretary to the "Club," contributed to it, up to this time?

(3) Have the cesses been dispensed with in the case of the farm of Shahzádnagar; and if so, has the Chief been apprised of it or not?

(4) Why are securities not taken from the nine outsiders who are given the farm of State villages? Does the State make any (special) gain by not demanding securities from such persons?

NAIYAR-I-ÁZAM, 5th March, 1901.

Complaints against certain officials in the Rampur State.

(5) Which official accepted a certain white article tied in a long cloth handkerchief in the case of Zar Muhammad, resident of Párs al; and what has been the ultimate result of that affair ?

(6) What connection has the Tahsíldár of Suwár with Munná Padhán ?

(7) Nanha, a process-server, had on a former occasion, been dismissed in connection with the affair of *khands* (certain tracts of land) ? Who has secured him employment again ; under whom has he been placed, and what work does he do now ?

(8) On what terms are Mehr Shah Khan, *alias* Amir Dulah Khan, and Nawáb Dulah Khan, who are related as uncle and nephew, with each other ?

(9) For what crime (fault) was it that the Chief had dismissed Kazi Irfán (from the service of the State) ? Is it a fact that His Highness had ordered that he should not be entertained again (in the public service) in future ? Does there exist a rule in Rámpur, according to which an ex-police official, who has once been dismissed for committing a crime, might be re-admitted into the service ? How has the Kazi been admitted into the service again ? What did the Police Peshkár do for the Kazi's re-employment ? How did the Kazi behave himself towards the people of the town of Rampur when he was posted there ; and how does he deal with the residents of the *Mufassil* station to which he is posted now ? Are the Chief and his Minister apprised of the re-admission of the Kazi into the Police Department ? What opinion do the people of Rampur hold regarding the Kazi ?

NAIYAR-I-ÁZAM, 5th March, 1901.

Complaint against the Police *Peshkar* of an unnamed Native State.

13. The *Naiyar-i-Ázam* (Moradabad), of the 5th March, complains, on the authority of a correspondent, that the *Peshkar* of the Police Department in a certain unnamed Native State is extremely corrupt. He extorts bribes from the police employés in various shapes. He takes one rupee from every policeman during the year, besides the Rs. 1,500 a month which he collects as his due, from the salaries of the Sub-Inspectors and Head Constables, and as presents from those who are newly admitted into the Department. When the Peshkar extorts so much money from the police, rank and file, it is evident how much the people of the State must be oppressed (and blackmailed by the latter). The Minister who is an extremely vigilant officer, and who has made it a point to make short work of all oppressive and corrupt officials, ought to make enquiries into the conduct of the Peshkar.

II.—GENERAL ADMINISTRATION.

OUDH TIMES, 8th March, 1901.

Case of Lieutenant Smith in the Panjáb charged with causing the death of his syce.

14. The *Oudh Times* (Lucknow), of the 8th March, says :—We hope Lord Curzon will condescend to take due notice of the recent spleen rupture case in the Panjáb. Lieutenant Smith was found guilty of having caused the death of his syce by a kick. The syce was found to have an enlarged spleen, so it was a spleen-rupture case, and the accused was fined one hundred rupees and let off. We ask Lord Curzon himself if this is a punishment adequate for the crime committed. We also ask His Lordship to note that almost every native who meets his death at the hands of a European is *proved* to have an enlarged spleen. It seems to us that the only way to secure justice in such cases is to lay down that no difference as to punishment will be made between causing the death of a person having an enlarged spleen and that of another whose spleen was not diseased. At any rate, we trust justice will be done in the case we have alluded to above.

SHRI GOPAL PATRIKA, 4th March, 1901.

Praise of Mr. Pennell, Judge of Noakhali.

15. The *Shri Gopal Patrika* (Lucknow), of the 4th March, referring to the action of Mr. A. P. Pennell in the Noakhali murder case, observes that that great champion of justice did not yield to official pressure brought to bear on him, and dispensed justice with impartiality. Independent judges like him are an ornament to the British nation and a "flag" (*i.e.*, an exemplar) of British justice.

16 The *Oudh Times* (Lucknow), of the 7th March, says :—As expected by all, the extraordinarily outspoken judgment of Mr. Pennell, which we are publishing by instalments and which is too long for insertion in even a week's issues, has resulted in his suspension. But it has neither surprised the public nor Mr. Pennell himself. In this long judgment the learned Judge has left nothing unsaid. It is almost an encyclopedia of Indian official vagaries exposed, and he has spared none, not even Lord Curzon himself. He has even recorded his anticipations as to how his judgment will be received and dealt with by the higher authorities. And with one foot out of his office, he penned the judgment which is destined to immortalize him. He has actually hinted in one portion of it at the early possibility of his being transferred from the Bench to the Bar. However that may be, the news received to-day about his suspension will no doubt create even a greater sensation than his already famous judgment, and a keener sympathy will be felt for him by every right-minded person throughout the land. His offence is serious: the offence of imprisoning a European District Superintendent of Police. Did anybody ever dream of such an outrage? It almost strikes an Indian as more outrageous than his own mother and father and wife being flogged before his own eyes. Such is the force of custom and the mind's habit which, we know, is second nature.

OUDH TIMES, 7th March, 1901.

Mr. Pennell's suspension.

The news received is that Mr. A. P. Pennell, District and Sessions Judge of Noakhali, has been suspended by the Bengal Government under the following circumstances :—He applied to the Government for casual leave for a few days and in the usual course the application was referred to the High Court for an expression of their views. On receipt of reply, Mr. Pennell was informed that leave could not be given as the High Court considered that it should not be granted at present. Receiving this telegram he left Noakhali and reached Calcutta late on the 1st March. On the 3rd another reference was made to the High Court, and Mr. Pennell was afterwards informed that it was not the wish of the High Court that he should stay in Calcutta, and that in the opinion of the High Court he should be ordered to return to Noakhali at once. He was ordered to return at once, and on the 4th March he was ordered by the High Court to personally make over the entire record of the murder case which he had been trying to the officiating Registrar of the High Court. This order Mr. Pennell declined to carry out; thereupon the High Court reported his behaviour to the Local Government as amounting to gross insubordination and misconduct, and recommended that the Local Government should immediately issue an order for his suspension. He was accordingly suspended on Monday evening, the 4th March.

The above is the official version of the affair, but Mr. Pennell's sister has sworn an affidavit in the Alipur Court, stating that her brother personally took the record of the Noakhali murder case to Sir Francis Maclean, Chief Justice, who refused to see Mr. Pennell or to receive the record. All Mr. Pennell did was to refuse to make over the record to a person who was not entitled to receive it. Mr. Pennell personally brought it to Calcutta because, it is alleged, he could trust no one to do this work for him. A part of the correspondence on this subject we hope to publish to-morrow.

17. The *Indian Appeal* (Benares), of the 1st March, reproduces the following paragraph from the *Amrita Bazar Patrika* :—We hear that Guruji, editor of the *Kálidás* newspaper, has been tansferred from Benares to the Fatehgarh Jail. But is it true that he was in heavy fetters and his legs bled when he was removed from Benares to Fatehgarh? We can hardly believe that a man, whose only fault was that he had written some foolish things in an insignificant paper, was subjected to this savage treatment; and we hope our correspondent has been misinformed about the matter. And then, the editor is not a criminal at all, in the proper sense of the word. If he is in jail, it is because he is poor and has not been able to deposit a certain amount of money in court for one year. And yet, if our information is correct, he has been treated worse than a felon. The liberation of the unfortunate man seems, however, near at hand. Mr. Mahadeo Rao Karmakar, who stood security for him on the last occasion, is arranging to deposit the required amount in court.

INDIAN APPEAL, 1st March, 1901.

Removal of Guruji, editor of the *Kálidás*, from Benares to the Fatehgarh jail in heavy fetters.

JÁMI-UL-ULÚM, 28th February, 1901.

The editor of the *Jámi-ul-Ulúm* convicted and sentenced to imprisonment and a fine by the Joint Magistrate, on a charge of defaming the Minister of Rampur.

18. The *Jámi-ul-Ulúm* (Moradabad), of the 28th February, referring to the conviction of the editor and the sentences of imprisonment and a fine passed on him, by Mr Faunthorpe, Joint Magistrate, Moradabad, on the charge of defaming the Minister of Rampur, says that it has to find no fault with the proceedings of the Joint Magistrate, who tried the case in a most impartial and satisfactory way. The trial of this case by Mr. Faunthorpe has been very auspicious to him, according to oriental ideas, inasmuch as he has been forthwith promoted to be the Deputy Commissioner of Bahraich. The other libel case of Landaura against the editor, which was pending before Mr. Faunthorpe, has been made over by that officer to the District Magistrate. The editor has been released on bail pending his appeal to the Sessions Judge, and asks his readers not to be disappointed because he has much to hope from the Sessions Judge who is not a Joint Magistrate.

ÁZÁD, 19th February, 1901.

Amba Prasad, editor of the *Jámi-ul-Ulúm*, convicted of libelling the Minister of Rámpur.

19. The *Ázád* (Lucknow), of the 19th February, received on the 9th March, says that it would appear that Amba Prasad, the editor of the *Jámi-ul-Ulúm*, who was prosecuted by the Minister of Rámpur, has been convicted and sentenced to two years' and one year's simple imprisonment, under section 500 of the Indian Penal Code for publishing two defamatory articles in his paper, respectively, and to a fine of Rs. 1,000, or, in default of payment, to six months' rigorous imprisonment under section 506. The first two sentences are to run concurrently, and thus Amba Prasad will have to undergo only two years' simple imprisonment. This sad case is a good index to the unsatisfactory condition of the Vernacular Press. During the last few years Amba Prasad has twice been prosecuted and convicted; but the interest of the public and the press in these cases has ended with the termination of the trials. Their indifference is not only destroying the prestige of the Vernacular press, but also leading native editors to misbehave themselves and thereby bring themselves into trouble. The public which has such exponents of its opinion is, no doubt, to blame to some extent. But these members of the fourth estate, who have assumed the rôle of reformers of the world, should begin with setting their own house in order. "Physician, heal thyself." Native journalists ought to establish an association with a view to helping one another and avoiding press prosecutions. Such associations were occasionally established, but they did not last long owing to the mutual jealousy of the members thereof.

LIBERAL, 1st March, 1901.

Bribery among Government officials.

20. The *Liberal* (Azamgarh), of the 1st March, states that it has been asked, by an enquirer, to say whether the acceptance of food-grain, *ghi* or cash by a Government officer should be considered to be a mere present or a bribe, and that the editor has no hesitation in declaring that such gifts are certainly bribes and should not be accepted by officers. The latter ought not in fact, to take anything (from the people), and should be content with their salaries given them by Government. There have been some Sub-Judges and Deputy Collectors who lived in the masonry houses of others gratis, and "ate their bread without any expense to themselves."

BHÁRAT JIWAN, 4th March, 1901.

Condemnation of the police.

21. The *Bhárat Jiwan* (Benares), of the 4th March, says that *Shri Venkteshwar* states, on the authority of the *Bombay Advocate*, that 115 men implicated in dakaiti cases during the last 3 years confessed their guilt before the police, and that 112 of them also made the same confessions before Magistrates, being still under police custody. But when they appeared at the Sessions for trial, all of them except two withdrew their previous statements! These statistics speak for themselves and show the necessity for the separation of executive and judicial functions. How greatly high-handed must be the proceedings of the police in the cases which are disposed of by Magistrates.

OUDH SAMÁCHÁR, 7th March 1901.

Oudh Samáchár and the Hindi Resolution.

22. The *Oudh Samáchár* (Lucknow), of the 7th March, publishes a long leader in which the editor observes that the inhabitants of the United Provinces should congratulate themselves on their good luck in having got a sympathetic ruler like Sir Antony MacDonnell. His Honor combated the late

famine in these provinces successfully, and prevented any heavy mortality; while a similar visitation in Bombay, Gujrat, the Panjáb, and Rájputana has been attended with the destruction of lakhs of lives. Under his just and strong rule Hindus and Musalmans are living on the most friendly terms with one another, and the wolf dwells with the lamb. His Honor declared that the spread of primary education was a *sine quâ non* for the progress of these provinces, but that such education could not be promoted until it was imparted through the medium of the Devanagri character. Moreover, he realized that the popularity of that character depended upon its introduction into Courts of Justice and public offices. Sir Antony MacDonnell therefore passed his Resolution, dated the 17th April 1900, recognizing the use of the Hindi character, but not interfering with the language used in courts. Thus His Honor has, as it were, built a royal road to primary education. The editor has started the *Oudh Samáchár* to promote the objects of that Resolution by publishing the paper in the Hindi character, but avoiding the use of difficult Sanskrit words.

23. *Al Bashír* (Etáwah), of the 4th March, finds fault with the Lieutenant-Governor of the United Provinces for issuing the Hindi Resolution without consulting the local officers, refers to the Judicial Commissioner's modification of his original interpretation of the term "petition" in the Resolution, and condemns the manner in which the column of the census schedule, relating to the language spoken by a person, has been filled up during the census operations just finished. Even the language of such persons (Hindus) and who are well versed in Urdu and possess only a very slight knowledge of Hindi, has been returned as Hindi. Though the question of the Hindi-Urdu controversy was several times mooted, in the columns of *Al Bashír*, yet no enquiry, it would seem, was made in the matter, nor were any distinguishing features of the Hindi and Urdu languages explained to the enumerators, so that the latter were left free to return Hindi or Urdu to be the language spoken by a person, according to their own sweet will. And the result was that the language of the majority of the Musalmans was returned as Urdu, and that of the Hindus as Hindi, which will furnish entirely misleading and incorrect statistics. The report that will now be prepared on the basis of the above figures will not thus contain a correct account of the United Provinces in respect to the languages spoken by the people. Both the Hindus and Musalmans, who live in the towns, speak Urdu; and it is absurd that the language spoken by one class of townsmen should be returned as Urdu and that spoken by the other as Hindi. Verily, the census operations of the present year will form a memorable record, and ought to teach the Muhammadans a bitter lesson to the effect that had they not severed all connection with their native place (Arabia) and forgotten (given up) their own Arabic or Persian language, and adopted the Urdu language, in their love and affection for the people of this country, but remained in touch with their own mother country and adhered to their own language, picking up as much of the vernacular as they required for business purposes only, just as Englishmen have done, and do at present, they would never have been confronted with such untoward circumstances as have been taking place at the present time. Would that Arabic again became the mother tongue of the Musalmans of India by some means! Urdu is neither the religious nor hereditary language of the Muhammadans of India, it being a language which was adopted by their ancestors on their advent in this country: if Hindus are averse to calling it Urdu, modern Muhammadans should have no objection to call it Hindi,—former Muhammadan Urdu authors calling their works Hindi, and not Urdu,— and return themselves as speaking Hindi, for the editor sincerely believes that Urdu and Hindi are the names of *one and the same* language.

Urdu-Hindi controversy and the census operations.

Al Bashir, 4th March, 1901.

24. The *Sahifa* (Bijnor), of the 5th March, observes that it is a great pity that while great importance is attached to census operations, these have been carried out this year through impressed private agency. No work performed through a forced agency is ever properly and satisfactorily done. Beforethe census work was commenced this time, it was generally reported that it would be done through (paid) servants, and not by private persons forced to perform it gratis.

The late census operations carried out through forced agency.

Sahifa, 5th March, 1901.

NASIM-I-AGRA, 7th March 1901.

Need for the establishment of a Military College in India.

25. The *Nasím-i-Agra* (Agra), of the 7th March, observing how ready the Native Chiefs have lately been to serve the British Government both in Africa and China, says that there is a great need for establishing a Military College in this country, at which Native Chiefs and Sardars may be given military training. If these Chiefs and Sardars received military instruction, and became thoroughly conversant with the art of war, they would, thoroughly loyal as they are to the British Government, be in a position to render an effective help to Government against its enemies wherever they might be required to fight him. As regards the expenses of the proposed college, the editor trusts that the Native Chiefs would be quite willing to make a substantial contribution to secure this much-needed institution.

HINDI HINDUSTÁN, 3rd March, 1901.

Formation of a new Garhwali Regiment.

26. The Hindi *Hindustán* (Kálákankar), of the 3rd March, says that, at the instance of the Government of India, the Secretary of State has sanctioned the enlistment of five new regiments of native infantry, one of which is to be composed of Garhwalis. The editor highly approves of the formation of a new Garhwali regiment on the ground that Gurkha and Garhwali troops are very useful in mountain warfare.

URÚJ-I-MEHR-I-NIMROZ, 28th February, 1901.

Suggestion to make the Panjáb a Regulation Province, and transfer the Meerut Division from the United Provinces to that Province.

27. The *Urúj-i-Mehr-i-Nimroz* (Bijnor), of the 28th February, approving of Lord Curzon's scheme to constitute a new province on the North-West frontier, comprising some of the western districts of the Panjáb Government, and of Swat, the Khyber, Chitral, the Kurram Valley and a portion of Waziristan, under a new Governor-General's Agent, suggests that the whole of the remaining portion of the Panjab, or at least the Delhi, Karnal, Umballa and Rohtak districts, which have sufficiently progressed in education, should now be converted into a Regulated Province or districts. The Meerut Commissionership should at the same time be taken out of the United Provinces, which form a very bulky satrapy, and joined to the Panjáb, and thereby the two provinces made of equal extent. The dialect and manners and customs of the people of the Delhi and the Meerut Divisions are quite identical, and hence the transfer of the latter division to the Panjáb will be quite appropriate from every point of view.

ROZNÁMCHA-I-QAISARI, 1st March, 1901.

Need for making easier the conditions for grant of copies of papers by Law Courts.

28. The *Roznámcha-i-Qaisari* (Allahabad), in a supplement, dated the 1st March, while thanking Sir Antony MacDonnell for issuing the Hindi Resolution for the benefit of Hindi-knowing persons, says that His Honor should also turn his attention to the difficulties to which a person is generally put, when he has to obtain a copy of any paper from a law court. The applicant for such a copy is required to state, in his application, the number of the suit, the date and year of its institution and disposal respectively, and the names of the parties concerned, before his application can be entertained ; and to obtain all these particulars he must spend some money (in bribing the amla concerned) over and above the lawful copying charges. The editor does not think that all the particulars, as detailed above, are needed to trace out the file containing the papers of a case, copies of which are required by an applicant. If the latter simply states the number of, or the parties to, a suit, and the year in which it was instituted, the amla should be able to find out the file and supply copies of the required papers to the applicant. Sir Antony MacDonnell would do well to take steps to make it easier for the people to obtain copies of papers from courts.

SHRI GOPÁL PATRIKÁ, 4th March, 1901.

Law examinations held by the North-Western Provinces High Court.

29. The *Shri Gopál Patriká* (Lucknow), of the 4th March, says that the results of the late law examinations have been very unsatisfactory as usual. There were 120 candidates for the Vakils' examination, of whom only 10 were successful. The results of the Pleaders' and the Mukhtars' examinations have been equally unsatisfactory. With all their industry and expense, the candidates are plucked and plunged into the ocean of disappointment. It is easier to become a Barrister than a vakil. For one to qualify oneself to be a vakil, has become, as it were, an act of very severe austerity.

30. The *Oudh Times* (Lucknow), of the 27th February, says :--So Bishop Welldon is returning to England for good. It is said that he will soon be appointed Bishop of London. We have found reasons often to disagree with the Bishop, specially as regards the means and ways he proposed to adopt to evangelize India; but we have held him in esteem for his sense of duty and his zeal to propagate what he considers to be great and saving truths. Dr. Welldon was sorely mistaken in his idea that India needed Christ to rise in the scale of nations. We could never agree with him on this point. His Lordship could not see, to our regret, that from a remote past, India has cultivated piety and religion, and that Hinduism contained all the essentials of a saving religion, and that a people that has been brought up in it cannot easily renounce it for another. We hope Bishop Welldon's successor will not fall into the errors of opinion he has committed.

OUDH TIMES, 27th February, 1901.

Oudh Times on Bishop Welldon.

31. The *Nasim-i-Agra* (Agra), of the 7th March, states that in August last the editor pointed out that there were certain raw materials on which the Municipal Board, Agra, levied no octroi (on their entry within its jurisdiction), but that when those materials were manufactured into new articles in that town, and exported beyond the municipal limits, the Board made refunds of octroi for them at such rates as it charged on similarly manufactured articles when imported into the town. This system has been a continued source of a considerable pecuniary loss to the Municipal Board; for it practically means that octroi is refunded at higher rates for certain articles, in their improved shape, on which either no octroi whatever was levied even in their raw state, or it was levied only at lower, rates when they were imported in their natural condition. For instance, cotton and sessamum seed which are free of octroi duty, are largely sold at Agra, and, having been converted into cloth and oil respectively, are exported in large quantities, for which octroi is to be refunded, because the Municipal Board taxes such articles when imported from abroad. This clearly means the return of octroi for such articles on which it was never levied at all. The editor is, however, now glad to learn that Government has called upon all the municipal members and chairman to submit any proposals, which they may deem fit, (for modifying the rules) regarding the refund of octroi on the export of manufactured articles from Agra, at rates several times higher than those levied on them at their import in a raw condition.

NASIM-I-AGRA, 7th March, 1901.

Present system of making refunds of octroi on the export of manufactured articles, by the Municipal Board, Agra.

32. The *Jám-i-Jamshed* (Moradabad), of the 17th February, received on the 8th March, complains that rotten and adulterated medicinal drugs, *ghi*, grains and other articles of food are found to be freely sold in the bazars at Moradabad, which is calculated to lead to an outbreak of some terrible disease, to check which severe measures will have to be adopted. Arrangements should certainly be made by the Municipal Board for the inspection of all the articles of food exposed for public sale at Moradabad. But the Municipal Members, who care only for their seats on the Municipal Board, and are anxious to secure Honorary Magistracies, can hardly be bold enough to propose an appointment of a new officer for inspecting the articles of food, at the present time, when certain Municipal employés of long standing are, without any fault, "being slaughtered with the knife of retrenchment," and thereby incur the displeasure of the European authorities.

JÁM-I-JAMSHED, 17th February, 1901.

Sale of rotten and adulterated articles of food at Moradabad.

33. The Hindi *Hindustán* (Kálákánkar), of the 5th March, refers to the various measures which Messrs. Tallieri and Co. have resolved to adopt with a view to encouraging native industries both in towns and the country, and observes that they cannot be sufficiently praised for their benevolent scheme. Village artisans, finding no demand for their articles during a famine, resort to relief works in large numbers. Messrs. Tallieri and Co. will place these poor people under a deep debt of gratitude, if they arrange for the sale of their manufactures in foreign countries. The Company is entitled to all help at the hands of Government and the public.

HINDUSTÁN, 5th March, 1901.

Encouragement of native industries by Messrs. Tallieri & Co.

III.—Legislation.

Advocate, 5th March, 1901.

North-Western Provinces Tenancy Bill.

34. The *Advocate* (Lucknow), of the 5th March, in commenting upon the North-Western Provinces Tenancy Bill, says:—The opportunities for fraud should not be increased. Section 13 gives retrospective effect to the provision of law in section 11, and will have to be amended to meet one great objection of the zamíndárs. The Hon'ble Mr. Miller and the President both dwelt (at the last meeting of the Legislative Council) on the behaviour of zamíndárs, who, in order to defeat the objects of the Legislature, have unnecessarily ejected tenants who had been continuously cultivating lands. Many a zamíndár when he heard that it was in contemplation to amend the Tenancy law of these Provinces and to introduce the provisions of the Bengal law in the United Provinces, took advantage of the situation and ruthlessly ejected his tenants. The case of a zamíndár who had turned out ex-proprietary tenants of a village was cited. This behaviour was surely wrong and unjust towards tenants. If the hand of law can anyhow reach such zamíndárs they should be punished. But will it be just and fair to punish the whole body of zamindárs for the faults of a few? Will it be just to punish the honest landholder for the faults of one or two cunning men? This section should be amended.

Oudh Times, 7th March, 1901.

Assam Labour Bill and Assam tea planters.

35. The *Oudh Times* (Lucknow), of the 7th March, says:—It can never be that a number of Anglo-Indians or Europeans in India should absolutely fail to obtain what they want by any agitation they set up. The Government attaches much importance to their opinion, respects them and never has the courage to go totally against them when they require it to do for them anything that is not strictly sanctioned by the considerations of justice. Accordingly it is not at all surprising to learn that the agitation which the European planters of Assam waged against the proposed increase of the wages of the coolies has been successful, though partially. The proposal was to increase one rupee per head. The agitation of the planters has led to the reduction of this proposed increase by half. The Europeans out here are fortunate in many ways, and even in their agitation against Government measures. Here again we find an instance of race distinction. While in ten cases of European agitation, all of them are partially successful, in as many cases of native agitation, it is only one or two of them that can be found to bear any fruit. This difference, we hope, should be noted by Government for the lesson it imparts

IV.—Education.

Hindustan, 5th March, 1901.

Condemnation of Hunter's History of India used as a text book in the Middle Schools.

36. The Hindi *Hindustán* (Kálákánkar), of the 5th March, republishes from the *Shri Vainkteshwar* of Bombay a paragraph in which the writer says that some thoughtful residents of Ballia have forwarded a memorial to Pandit Lakshmi Shankar Misra, M.A., Rai Bahadur, Assistant Inspector of Schools, urging that Hunter's History of India taught in the Middle Schools should be abolished, or that at all events chapter IV, in which the author has abused the Hindu religious books, should be expunged. Evidently such a book is not fit to be placed in the hands of a young boy whose mind is *tabula rasa*. It is to be hoped that the Educational officers will give the subject their best attention.

Oudh Times, 27th February, 1901.

Inspection of private schools and colleges by Government officials.

37. The *Oudh Times* (Lucknow), of the 27th February, says:—Private schools and colleges are growing in number, particularly in Bengal. They are in the course of forming an educational agency of a powerful and influential character In these provinces, too, we have private schools and colleges scattered here and there, and we believe there is a tendency towards growth in their number. Under the circumstances, we are concerned to learn that the Government of India has decided to subject these institutions to its control, and, to do so, it is going to rule that they should be inspected by Government Educational Inspectors and reported upon. This is uncalled for, and we must say, quite unnecessary. The private educational institutions are managed under difficulties, and they, though not being exactly up to the model as regards the details of management, approved of

by the Government, yet turn out excellent pupils. It would be we think, going out of its way for the Government to exercise control over private concerns, educational or otherwise. The public who send their boys to the private educational institutions keep a sufficiently vigilant watch over them, and their proprietors and managers are always animated by a desire to excel as regards the management, and improving the efficiency of their institutions.

38. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 7th March, has learnt, from a reliable source, that the students in the Government High School at Fatehpur are most indiscriminately fined at every turn, which goes very hard on their parents or guardians. If a student applies for leave on account of urgent business, his application is rejected, and a fine imposed on him. Similarly if he happens to be late in attending the school on any day, he is fined at once. Fines are (in short) freely inflicted on the boys for each and every fault however trivial, and for every kind of absence however necessary. A student (lately) sent an application, endorsed by his guardian, for leave of absence on account of an urgent business he had to attend to, but it was rejected all the same, and a fine inflicted on him. Another student asked for leave to accompany the funeral procession of a certain deceased relative, but his request was not granted, and he was fined. A third student, whose stolen property was recovered (by the police), was summoned to attend a court in connection therewith; and he applied for leave of absence from the school, but his application was refused, and a fine inflicted on him. It is a pity that such an unjust hardship and severity should be practised daily on the students of the school, notwithstanding that the Headmaster is a graduate.

MURAQQA-I-TASAWWAR, 7th March, 1901.

A complaint regarding the indiscriminate fining of the students in the Government High School, Fatehpur.

V.—RAILWAY.

39. A correspondent of the *Sahifa* (Bijnor), of the 5th March, complains that while railways are a blessing, the newly opened Ghaziabad-Moradabad railway has proved a source of trouble and annoyance to those who live in the neighbourhood of the line. In the first place, the treatment of passengers by the Station-masters on the line is open to a grave objection. The Station-master at Garhmuktesar refuses to issue a ticket, unless the passenger desiring to buy it, pays double the amount of the fare due. His general pretext for refusing to supply a ticket for a station is that his stock of such tickets has been exhausted, and the passenger concerned has therefore to buy a ticket for a station which is one or two stations on the near side of his destination, and then either get down from the train and buy a ticket at that station for the latter place, at the risk of losing the train, or proceed on to the station for which he is bound, and pay double the amount of the excess fare due on reaching there. Secondly, the gatekeepers at the level-crossings of the line keep the gates at the barriers locked at all times, and themselves go about wandering from their sheds, to the great inconvenience of the drivers of vehicles and cattle, (and others). Either the gatekeepers should be ordered to be present at their posts at all times of the day, or lock the gates of the level-crossings only at such times when trains are due to pass. Thirdly, abstractions are freely made from goods despatched by the line, though the railway authorities do not receive complaints regarding these pilferings, because the people do not yet know that they can easily send their complaints to them. The railway authorities concerned should take steps to remedy the evils complained of.

SAHIFA, 5th March, 1901.

Certain complaints regarding the Ghaziabad-Moradabad railway.

VI.—LOCAL AND MISCELLANEOUS.

40. The Hindi *Hindustán* (Kálákankar, of the 2nd March, reproduces from the *Bhárat Mitra* of Calcutta a paragraph in which the writer complains that it would appear that police guards were placed at the doors of the Hindu temples at Benares on the occasion of the late Shiva Ratri festival. The police interfered with the crowds of visitors to the temples, pushing back respectable persons by the neck, and thereby causing great inconvenience to native ladies in the crowds. It is rumoured that similar guards will henceforth always be located at the temples during festivals. Why do the authorities wish to harass Hindu visitors to temples in this way?

HINDUSTÁN, 2nd March, 1901.

Police guards placed at the Hindu temples at Benares on the day of the late Shiva Ratri.

ALMORA AKHBÁR, 1st March, 1901.

Alleged unsatisfactory arrangements for the supply of coal at Almora.

41. The *Almora Akhbár*, of the 1st March, says that formerly coal was freely sold at Almora by traders like grass, firewood, vegetables and other necessary articles. It was always available throughout the year, the market price varying from 8 annas to 14 annas per maund. One could easily get even half an anna's worth of coal at any time of day. But the arrangements for the supply of coal during the last three or four years since a monopoly has been granted for its sale, have been very unsatisfactory. The climax was reached during the last winter, inasmuch as the cold was unusually severe owing to constant rains, and there was a great scarcity of coal. On the 23rd February, when the editor was going home from office, he saw a large crowd of people at the coal depôt from a distance, and thought that coal had arrived and would be available. But as he approached the depôt he was surprised to overhear the peshkar (naib tahsíldár ?) ordering his servant to close the doors if the crowd did not move away. The disappointment of the people may be imagined when the doors were shut against them. The City Magistrate is fully alive to the public inconvenience caused by the introduction of the system of monopoly. This system should be abolished. But if the authorities cannot see their way to abolition, the license should be granted to some other person who should be required to maintain a sufficient stock of coal for the cold weather.

OUDH AKHBAR, 9th March, 1901.

Late visit of a follower of Babism to Lucknow.

42. A correspondent of the *Oudh Akhbár* (Lucknow), of the 9th March, states that one Mirza Muharram—a follower of the new Muhammadan creed, called *Babism*, which was lately founded in Persia, and has gradually come to count, among its followers, some persons in Bombay as well—recently paid a visit to Lucknow, with the object of propagating his religion in that town, but that he had to leave the place, discomfited by certain local learned Maulvis in the theological discussions which he held for several days with them.

ALLAHABAD:

The 12th March 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 11 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 16th March 1901.

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I.—Political and Foreign.

1. The *Surma-i-Rozgár* (Agra), of the 16th March, says that there is perfect unanimity among the millions of this country as to the necessity for the establishment of a memorial to Queen Victoria. But it is a matter of surprise that a shrewd and enlightened Viceroy like Lord Curzon should have decided upon the construction of a grand Hall at an expense of three crores of rupees which are likely to be raised from among the Indian chiefs and princes in three years. However, according to the *Public Gazette* (Amritsar) the scheme is not in conformity with the views of Lord Curzon himself as expressed by His Lordship in reply to the address of the Muttra Municipality (*sic*) on the 5th December 1899. His Lordship said that the British Government did not build monuments like Akbar and Shahjahan, but spent public funds on hospitals, colleges and schools, which were useful to the people; whereas the construction of magnificent buildings only gratified the taste of kings and princes. India is hard beset by poverty, lakhs of people being unable to have even one full meal during the day. It is rather surprising that three crores of rupees should be spent on the construction of a marble hall in a country where 228,155 persons are employed on famine relief works at the present day. Hyderabad is the largest Native State, but it had to borrow two crores of rupees from the Government of India in 1899 to cope with the late famine. The Mahárája of Kashmir has offered to pay 15 lakhs of rupees to the National Memorial Fund, but according to the *Times of India*, last year the Kashmir Darbár sanctioned forty thousand rupees for the repairs of an old building, in which an annual industrial exhibition is held, but repairs had to be deferred owing to financial pressure. The Indian chiefs and princes will, no doubt, vie with each other in their generosity on the present occasion; but the Viceroy, who is fully alive to the financial difficulties of the Native States, should see how far their liberal offers are acceptable. When the Viceroy was encamped at Agra for eleven days in 1899, a neighbouring State, which boasts of a revenue of eleven lakhs a year, had to borrow seventy-five thousand rupees to furnish its house and equip the guard at Agra. Only 16 lakhs were spent on Prince Albert's Memorial, half the amount having been contributed by Parliament. Lord Nelson's Memorial cost only thirty thousand pounds sterling to England. It is to be hoped that Lord Curzon will reconsider his scheme in view of the Indian public opinion: a marble hall being of no public utility.

Surma-i-Rozgár, 16th March, 1901.

Queen's Memorial.

2. The *Oudh Samáchár* (Lucknow), of the 14th March, says that there is no end to proposals regarding the form which the late Queen-Empress' memorial should take. Each person is recommending a memorial according to his own sweet whim and fancy. Lord Curzon, being a scholar and antiquarian, desires to build a memorial hall which is to be filled with Indian objects of historical interest. Sir Antony MacDonnell who has acquired everlasting fame, urges the setting up of a statue and pillars to perpetuate the name of the late Empress. Lady Curzon is anxious to provide female medical aid for the relief of the sufferings of her own sex. Idolatrous Hindus are in favour of a supply of the images of the mother Queen in order that they may be able to worship the images. Parents whose sons have been repeatedly plucked at the university examinations, wish that they may be passed in honour of Her late Majesty's death: *et hoc genus omne*. One gentleman has out-Heroded Herod. Although in times of famine the hat has to be sent round far afield to England and America, he is of opinion that the Memorial Fund should be spent on the erection of a grand building on the other side of the Jumna opposite the Taj, and on the construction of a bridge connecting the two buildings. If the wishes of the editor were consulted in the matter of a memorial, he would recommend the establishment of a Fund for subsidising the native press which came into existence during the late Queen's rule, which is rendering yeoman's service both to Government and the people, but which is not receiving adequate aid from the public. But he knows that he is building castles in the air. The Viceroy's scheme appears to be the best one. The Victoria Hall will remind the people of the deeds of their forefathers and may lead to their putting the shoulder to the wheel with a view to improving their condition.

Oudh Samáchár, 14th March, 1901.

Memorial question.

SHRI GOPÁL PATRIKÁ, 11th March, 1901.

Victoria Memorial question and technical education.

3. The *Shri Gopál Patrika* (Lucknow), of the 11th March, regrets to say that foreign competition threatens to entirely destroy indigenous industries, and that, as it is, the people in this country depend even for their supply of matches, needles and thread on foreigners. The growing use of European goods is rapidly draining the wealth of India, and throwing native artisans out of employ. Under these circumstances it is earnestly to be desired that something will be done to encourage technical education in connection with the Victoria Memorial movement.

OUDH TIMES, 10th March, 1901.

Oudh Times on the form of the national memorial to the late Queen-Empress.

4. The *Oudh Times* (Lucknow), of the 10th March, after quoting an extract from the *Pioneer* regarding the form of the national memorial to the late Queen-Empress, observes:—When the *Pioneer* says that Lord Curzon has already "determined" what form the national memorial should take and ceases publishing suggestions from the public about it, it almost leads us to believe that it has been settled for good. And if it be so, it would indeed be a great pity. But should it be so settled and so early, why did Lord Curzon give the public hope in his speech at the Asiatic Society meeting, that he was waiting to know the views of the public before deciding upon the matter? We have carefully read this speech of His Excellency, and although we admit the calm and dispassionate tone in which he has touched upon many of the criticisms on his project of a Victoria Hall at Calcutta, we cannot help submitting that he has not been able to convince most of us that it is the only and the most suitable form. At any rate the Viceroy's arguments against using a large portion of the money which is being collected for the purposes of technical training are far from sound or impressive. The consensus of opinion on the matter leans decidedly towards this form, and it would neither be prudent nor just for a thoughtful and considerate Viceroy like Lord Curzon to blink at the fact which will be tantamount to deliberately ignoring it. We have already offered our humble views as to the stern necessity of helping the industrial development of the country on European lines in order to create new means of livelihood for the poorer as well as the middle-classes of this country. Lord Curzon's plea that the cause of technical education will be best looked after by the Government is very re-assuring; and we see that His Excellency is doing something in that direction by way of having appointed some officials to study and devise a scheme about it. But we are not sure whether this Government scheme will either be soon launched or will be sufficient to meet the requirements. At all events, even if the scheme be taken in hand soon and be a sufficiently comprehensive one, the question of money, now that famine has once more appeared in many parts of the country, will be the most important drawback in carrying it into execution. Here we have a large amount of money just being collected, out of a portion of which any Governmental scheme can at once be practically started. It would, therefore, be suicidal to spend all these lakhs on the Victoria Hall which, as we have shown, will be hardly of any great practical use to the country.

As for the suggestion of the Viceroy to devote the balance of the collections, after defraying the cost of the Victoria Hall, to the formation of a famine fund, we think it would be a misapplication, however humane it may seem to many. The Government is bound to feed the famished out of its own exchequer, and no Government is worthy of its name which shirks this plain and never denied duty. It has struck us always as shameful, the idea of a great Government like that of the British, seeking aid from the public to afford relief to its famine-stricken subjects. If the funds of the Government are insufficient to cope with the necessity, it should by all means draw from the Home exchequer. If the Home exchequer refuses such an aid, as Lord George Hamilton has so often done, let Lord Curzon resign his post and go home. The spectacle of a representative of a King on whose dominions the sun is said to never set, asking for charity from every one all over the world to save that great King's famished subjects from the jaws of death is, to say the least, the most humiliating one can ever think of. And yet Lord Curzon had to do it last year, because Lord George Hamilton, with a heartlessness condemned by all right-minded persons all over the Empire, would not grant any help from the British exchequer. The money of India drained by

British trade has helped to make England the richest country in the world, and it is sheer ingratitude on the part of England to refuse to help India in such dire need. No, it would be utterly shameful should a pie from the Victoria Memorial Fund go to help a Famine Fund. Even the princely donations paid by the Mahárája of Jeypore and other chiefs, should either be returned or applied to some other purposes, and not to famine, the providing for which is the legitimate and bounden duty of every King or Government or Republic who or which claims to call himself or itself "civilized." Indeed it is almost no great credit on the part of a King and Protector of a people or peoples under his sway to feed them in such calamities as famine and widespread destitution. It is a simple duty for which no sovereign can claim praise, while for failure to do it, blame is lawfully his share.

5. The *Bhárat Jiwan* (Benares), of the 11th March, highly approves of the suggestion made by the *Advocate* regarding the construction of masonry wells in villages in memory of the late Queen-Empress; and hopes that Sir Antony MacDonnell will take it into consideration.

BHÁRAT JIWAN, 11th March, 1901.

A suggestion regarding the construction of wells in memory of the late Queen-Empress.

6. The *Oudh Akhbár* (Lucknow), of the 11th March, referring to the historical museum, which the Viceroy proposes to establish in the National Victoria Hall to be erected at Calcutta, suggests that the names of the Nawábs (Kings) of Oudh, of such public benefactors and religious reformers in Up-Country as the late Munshi Nawal Kishore, C.I.E., the late Munshi Káli Prasad, founder of the Kayasth Páthshála at Allahabad, the late Swámi Dayanand Saraswati, Munshi Pyare Lal, and other distinguished personages, and of celebrated native authors, should be included in the list of those great men whose names His Excellency has already mentioned as worthy of being represented in portraits in the museum.

OUDH AKHBÁR, 11th March, 1901.

Portraits of certain persons suggested to be comprised in the historical museum to be established in the proposed National Victoria Hall at Calcutta.

7. *Al Bashír* (Etáwah), of the 11th March, regrets to say that though the editor has been publishing, for the last two weeks an appeal to Muhammadans to subscribe to the Victoria Room proposed to be added to the Muhammadan High School, Etáwah, yet only a few persons have hitherto responded to his call. This indifference on the part of the Muhammadan community, loyal though they are to the backbone, to the British Crown, will give the public an unfavourable impression regarding their loyalty. Unless Muhammadans contribute also towards such memorials to the Queen-Empress, as have been proposed to be established by private gentlemen of their own community, any subscriptions however sincerely (spontaneously) given by them in aid of the proposed National Victoria Hall, will be considered to have been done from sheer flattery or official pressure, and not from sincere devotion to the Crown.

AL BASHIR, 11th March, 1901.

Appeal to Muhammadans to subscribe for the proposed addition of a Victoria Room to the Muhammadan High School at Etáwah.

8. The English *Hindustán* (Kálákankar), of the 11th March, says:—The President, in his address to the Congress at Lahore, devoted almost the whole of it to condemning the Government for its extravagant expenditure, its patchwork legislation, its policy of drift, &c., &c. We have pointed out some—only some—of the absurdities that disfigure his oratory; but there are so many blots in his address, that as we have said, it would be wearisome to our readers to notice them in detail. But there is one we cannot pass over, *viz.* that it was a parrot-like imitation of words and phrases culled from the utterances of English speakers and writers. We could name the various Englishmen from whom he appropriated the expressions "patches;" "patchwork legislation;" "policy of drift;" &c. &c., throughout the whole of his address; we searched in vain for one sensible suggestion to assist the Government in its efforts to ameliorate the condition of the peasantry of India. He and his brother Congresswallas pose

HINDUSTÁN, 11th March, 1901.

Hindustán on the presidential address at the National Congress held at Lahore.

as the exponents of the sufferings of the downtrodden "dumb millions" of India; but not one suggestion for the improvement of their condition has emanated from them. The Congress-walla is nothing else than a mere echo of a discredited little Englander; his ambition is to re-echo Morleys, Laboucheres and other Radicals in England; he vainly attempts to follow in the footsteps of England's "tonguesters," and in his insane efforts, he only succeeds in covering himself with ridicule. Every word he utters proves that it is all "self," "self," "self." He fulminates against the costliness of British administration in India! with what object? That object is so clear "that he who runs may read." It is to hand over the administration of India to a band of selfish agitators, unfit to govern their own petty assembly—the self-styled National Congress. What have the Congress-wallas done to assist Government in its efforts to combat the misery resulting from famine and plague? We were going to say nothing! but on consideration, we say they have made a lever of the misery of the peasantry to evolve riots which in many instances resulted in bloodshed and widespread ruin. Their organs teem with incitements to rouse the angry passions of the poorer classes; at the same time skulking behind the mob, many of whom suffer condign punishment because they allowed themselves to be deceived by selfish men seeking their own ends, careless of the sufferings of the very people they deceived into thinking them friends and saviours.

SHAHNA-I-HIND, 8th March, 1901.

The Sinusi Mahdi, and the Sultán of Turkey.

9. The *Shahna-i Hind* (Meerut), of the 8th March, says that, according to the latest news, it becomes pretty evident that there can be no agreement or love lost between the Shaikh of Sinusi and the Sultán of Turkey. Their interests and aspirations must clash: the Sultán, who claims to be the Khalifa of the Muhammadan world, is anxious to secure their allegiance, while the Shaikh, pretending to be the "promised" Mahdi, expects even the Sultán himself to do homage to him. Neither the Sultán is really Khalifa of all Musalmans in the world, nor is the Shaikh the promised Mahdi; but the Sultán is a vigilant, intelligent, powerful and popular Muhammadan ruler and a statesman, while the Shaikh can supply no proof as to his being the (true) Mahdi. The most that the Shaikh can do is to gather together a few thousands or lakhs of fanatics about him, and lead them to wage a *jihad* (against foreigners); and meet the same fate as overtook the late Mahdi of the Soudan and his hosts of fanatic followers. It was, however, quite possible for one Mahdi arising after another in the Soudan (and flourishing for sometime), in the neighbourhood of which there existed no civilized Power; but it is very difficult for any such pretender to achieve any success in northern Africa, where two civilized Powers, Turkey and France, exist side by side, with neither of whom the Shaikh of Sinusi can measure swords with any prospect of success. The Sultán and France may, however, try to play the political game of seeking to cause injury to, and break the power of, one another, through the Shaikh. But past experience shows that the Sultán is a great adept in setting his rivals (enemies) at loggerheads, with one another, and thereby keeping his own men and strength quite intact. All the European Powers including even Russia, acknowledge this fact, and always apprehend lest His Majesty should raise any great storm about their ears which they might find difficult to put down. The Shaikh cannot therefore be so foolish as to break with the Sultán and thereby court his own destruction. If he has, however, any political designs against France, which occupies Algiers and other places, in the vicinity of Sinusi, he would do well, if he were wise, to acknowledge allegiance to the Sultán, and be guided by his advice in the matter.

NAIYAR-I-ÁZAM, 12th March, 1901.

Complaints against certain officials in the Rampur State.

10. The *Naiyar-i-Ázam* (Moradabad), of the 12th March, expressing joy at learning that the questions, which the editor has been publishing for some time past, regarding the misbehaviour of certain officials in Rampur, have attracted the notice of the chief of that State, adds some more questions on the same subject, as follows:—

(1) Whose errands used Hidayat-ul-lah Khan to carry to Nawáb Haidar Ali Khan? Was the Chief of Rámpur apprised of this matter?

(2) Which and how many appointments in the Police Department are held by the relatives of the Police *Peshkar* (reader)?

(3) Who lifted his whip to strike Sakina Padhani? Was it the same Padhani to whom the Chief had granted 400 *bighas* of land as *muafi*? Does the Chief know this?

(4) Was the Naib Mir Munshi formerly in the service of Sahibzadah Wahid-ul-lah Khan? If so, what pay did he receive from him? On what terms are the Sahibzadah and the Naib Mir Munshi (now) with each other?

(5) On what terms (relations) do Mihr Shah Khan, *alias* Amir Dulah Khan, and Shafi live with each other; and how do the people of Rámpur look upon these terms?

(6) Who takes money from *malguzars* (farmers) as (under the pretext of) loans?

II.—General Administration.

ADVOCATE, 12th March, 1901.

Advocate on Mr. Pennell's judgment in the Noakhali case.

11. The *Advocate* (Lucknow), of the 12th March, says:—During the last week Mr. Pennell's judgment in the Noakhali murder case continued to be the subject of public discussion throughout India. The daily papers have been devoting much space to the judgment and its numerous exhibits, which we are sorry we cannot attempt to reproduce, both on account of its length and because the reading of about 70 columns closely printed matter cannot prove very interesting. To compare small things with great, Mr. Pennell's judgment has created as much sensation in India as the undignified duel between Lord Lansdowne and Lord Wolsley has in Parliament. Seldom have Ministers sitting on one side in the House of Commons shown greater demoralisation than what was witnessed in the last week in the British Parliament, and seldom has a member of the Civil Service so openly rebelled against the bureaucracy as Mr. Pennell has done against the Bengal bureaucracy. Lord Wolsley accused Lord Lansdowne of riding rough over the military experts and denying them that independence of action which they deserved by virtue of their life-long training. Here Mr. Pennell accuses the Government of Bengal with an attempt to deny the Judges that independence of action which is necessary for the protection of the lives and property of British subjects. It is a trait of the English character that Englishmen do not wash their dirty linen in public. The feeling of persecution must have become very keen, the sense of injustice very strong, when an officer of the position of the Sessions Judge of fifteen years' standing goes the length of exposing his superiors, and in the course of a public document, at more places than one, says that he is courting dismissal by his outspokenness. We may say at the outset that the popular feeling is that Mr. Pennell rather went out of his way in writing in his judgment things which were quite out of place there. It was unfortunate that he should have chosen to fight with all executive officials from His Excellency the Viceroy downwards; some go even further and say that Mr. Pennell is not in a proper state of mind. But when this much is said, all that could be said against Mr. Pennell has been said. Mr. Pennell may be in his senses or not, but he has rendered a great service by his judgment. He has the sympathy of Indian public opinion in his persecution by the executive officials. When in the Bengal Council it was declared on behalf of the Government that Mr. Pennell's transfer to Noakhali was decided long before the delivery of his celebrated judgment in the Chapra case, people readily gave credence to the statement. But later on when the Government of Sir John Woodburn persisted in keeping him in an unhealthy place and declined to allow him leave, the public confidence in the impartiality of the Government was shaken. Who can, after reading the correspondence that passed between Mr. Pennell and the Bengal Secretariat, hesitate in saying that though his punishment in the shape of a transfer to Noakhali might not be due to his outspokenness, attempts at exposing the Chapra officials, or attempts at keeping himself uninfluenced as to what the

executive officers thought of his onslaught on their executive subordinates, the manner in which leave was refused him showed a bit of *zabardustism* which Indian subordinates silently bear, but which a member of the heaven-born service could not bear ? Soon after Mr. Pennell's arrival at Noakhali Sir John Woodburn paid a visit to the place. Mr. Pennell describes how his interview with Sir John Woodburn soon after the delivery of judgment in the Chapra case came about..... Let what may be said about Mr. Pennell's state of mind in giving the above description of the gentlemen who are filling up the high grades of the Police department, there is hardly an intelligent Indian who can honestly say that these very feelings are not entertained by the majority of his countrymen. Every word of Mr. Pennell's statement that the high appointments in the Police department are a preserve for the refuses and failures of other departments, and that it is to this that half their miseries are attributed by the Indian people is true. It is unfortunate that a Judge of such an open mind should in disgust bring about his own fall, but the troubles which Mr. Pennell has brought upon himself, the ruin which he has courted over his future prospects will not go for nothing, if his judgment opens the eyes of responsible rulers of the land and sets them a little a-thinking of the views and feelings of the people over whom they have been called upon to rule. Mr. Hill, while moving the High Court to grant bail to Mr. Reilly, District Superintendent of Police, said that the language used by Mr. Pennell has, in his judgment, created a public feeling of indignation. Such may be the state of feeling of the bureuacracy: but as far as Indian feeling is concerned, one and all, while regretting the irrelevancy of certain matters in the Noakhali judgment, consider that Mr. Pennell has proved himself a martyr to the independence of the Bench and thus has raised an ideal before the English Judges. He has been treated like a petty clerk and suspended for insubordination in so much, as he, instead of complying with the request of the Chief Justice by handing over his judgment to the Registrar of the High Court, expressed a desire to see the Chief Justice and hand him the judgment, but he was prepared for such treatment. Mr. Pennell may be an inconvenient person to be employed in the service, but it is men like him who add to the stability of the Government by creating public confidence in the British sense of justice and fair play. Whether Mr. Pennell is forced to retire or is dismissed from the service, his remarkable judgment will go a long way to strengthen the hands of people who want reform in the judicial administration of the country.

OUDH TIMES, 9th March, 1901.

Mr. Pennell's suspension.

12. The *Oudh Times* (Lucknow), of the 9th March, says:—The new development which the Pennell sensation has assumed must have taken all people's breath away. As we said day before yesterday, this new development was expected; but nobody could think it would come so soon. That Mr. Pennell's position as Sessions Judge would be made hotter than what it was for the moment was almost destined. People also surmised that his famous new judgment might cost him his post, if he did not actully resign it himself. And judging from the nature of the proceedings taken against him by Government, nobody would call such a surmise at all hasty. We have no right to say that the reason adduced for Mr. Pennell's suspension is wrong or illegal. According to the strictest sense of the Civil Service Code or the leave rules, he may have been justly punished. But this suspension coming so soon after the publication of his judgment on the Noakhali case would afford scope for suspicion. In all likelihood people may be led into the belief that there is something more than irregularity of official conduct for which Mr. Pennell has been suspended. Of course people will not be right in believing so, and the Government's action in the matter may be believed to be strictly right by many.

The regret is that in official circles greater sympathy has most apparently been shown for Mr. Reily than for Mr. Pennell, although Mr. Pennell has done nothing more than tried to vindicate the cause of strict justice in his judgment. This judgment may be very long and contains matters and reflections upon matters which may be justly considered to be outside the scope of a judicial decision. But a judge who finds it not only necessary to order the imprisonment in *hajat* of a European District Superintendent of Police, but actually goes the length of seeing his order obeyed, has sufficient excuse for explaining

matters at great length. It was an extraordinary step that he took, however justified it may have been by law; and knowing what a sensation it would cause, he made his explanations thoroughly exhaustive while writing the judgment. As for his reflections upon the Local and the Imperial Governments in reference to the Chapra case, they may be deemed irrelevant, but it must also be acknowledged that instead of being applauded for his rare instinct of justice, which he fully deserved, he came in for a sort of soft impeachment which is worse than censure at the hands of the Government of India, and a lot of indirect trouble in the shape of transfer to an unhealthy place and refusal to applications for leave at the hands of the Bengal Government. The crime of holding the balance of justice so strictly even between the ruling and ruled races in India may be great according to Indian official tradition, but the world cannot but call it a piece of rare virtue for which the official who has the purity of mind to possess ought to be worshipped. Such an extraordinary man ought to be treated with great consideration. It is such a man only who alone can win for the Indian Civil Service the qualification of being called "distinguished," otherwise that adjective as it is frequently applied to that service, in and out of season, is not always deserved.

Our readers will find the particulars of the suspension of Mr. Pennell in another column. On reading these particulars one cannot but be impressed with the injustice of two things: One is that the Chief Justice of Calcutta refused to see Mr. Pennell when he called on His Lordship at his residence to hand him the records personally. The other is that Mr. Reilly, although suspended, has been allowed to remain in Calcutta, while Mr. Pennell was ordered to go to Noakhali, and last not least, Mr. Pennell's suspension has been more prominently recorded in the *Gazette* than that of Mr. Reilly. But to us what strikes as very painful and unseemly is Sir Francis Maclean's refusing to see Mr. Pennell. It may be that His Lordship thought the business which had brought Mr. Pennell to his residence should have been done through the Registrar of the High Court, but it was certainly neither courteous nor decent to refuse to grant him an interview when he, Mr. Pennell, had actually gone to see him. His Lordship might have seen him and told him verbally that he would receive the records of the Noakhali case through the Registrar. The position of a High Court Judge, even that of a Chief Justice, and that of a District Sessions Judge, does not suggest any very great difference at home where the meanest as well as the highest officials of Justice can meet and talk freely as friends. It can never involve any loss of prestige to Sir Francis Maclean to meet and talk to Mr. Pennell in a friendly way. It is not unoften that the District Sessions Judge is transferred to the High Court Bench and a puisne High Court Judge walks into the shoes of a Chief Justice. The only implied offence that Mr. Pennell had committed was refusing to hand over the records of the case to any official at Noakhali and at Calcutta to Mr. Chapman, although the latter had the Chief Justice's letter to take delivery of the records. But when Mr. Pennell says that he could not trust anybody with the records and so went personally to hand them over to Sir Francis Maclean, he had, of course, sufficient reasons for doing so. Into these reasons the Chief Justice should have enquired before refusing to see Mr. Pennell when he called at His Lordship's residence instead of refusing an interview. Mr. Pennell is Sir Francis Maclean's colleague, and, unless and until sufficient reasons are forthcoming, people will ever call this refusal to grant an interview to Mr. Pennell nothing short of studied discourtesy unbecoming the position of such an accomplished Chief Justice.

13. The Hindi *Hindustán* (Kálákankar), of the 10th March. expressing approval of the recent Resolution of the Government of India regarding the curtailment of official annual reports, observes that the measure will give some relief to the hard-worked District Officers and Government Secretaries, and effect a saving in the printing charges of the official reports. The publication of the weekly crop and weather reports after the harvesting of the spring crops is unnecessary. The statements of railway incomes, births and deaths, &c., published in the official gazettes every week are of little use. Such statements might be published once a month or once a quarter.

HINDUSTÁN, 10th March, 1901.

Resolution of the Government of India regarding the curtailment of official reports.

OUDH TIMES, 12th March, 1901.

Resolution of the Government of India regarding the curtailment of official reports.

14. The *Oudh Times* (Lucknow), of the 12th March, says:—A Home Department Resolution of the Government of India has recently been published on the subject of curtailing and abridging periodical official reports. The Resolution is an important one, as it seeks to remove the complaints so often made by officers that in preparing these reports their time is wasted to an extent which is detrimental to the performance of their other duties. Lord Curzon's watchfulness and activity in every direction, prompted by his earnest desire to help the smooth and better working of the official wheels and machinery, are rare in a Viceroy. His capacity for work is as great as his alertness, and his practical wisdom in most things is worthy of all praise. Since taking over charge of office His Excellency has taken up many a pressing question of reform, and shown his qualities of head and heart in every one of them. The present Resolution is an instance in point. For years and years the newspapers have pointed out the grievances of the officials, who have to write long reports periodically along with the performance of their multifarious legitimate duties. This has, indeed, been a standing grievance for a long time, and leaves these report writers very little leisure or happy mood for more useful work. The reports are now as lengthy as they are full of distracting tables and figures, and at best afford very dry reading. Unnecessary details make up the bulk of these blue books, while their printing costs the Government a pretty penny. Nor is their issue at all punctual. Their late publication robs them of almost all interest, and people desiring to glean some information from them or to know their purport refer sooner to the Government Resolutions which appear in the *Gazettes* than take the trouble of going through their pages.

OUDH TIMES, 16th March, 1901.

Lord Roberts' proposal regarding the Indian troops having a short turn of service in England.

15. The *Oudh Times* (Lucknow), of the 16th March, says:—Lord Roberts has proposed to have a number of Indian troops in England for periods of six or twelve months at a time. Thus Indian troops will have a regular turn of service in England. We do not know what purpose will be served by the adoption of this suggestion of the late Indian Commander-in-Chief. In the first place, it will entail an additional expenditure which, in the present condition of Indian finances, should be the first care with our rulers to avoid. Lord Roberts apparently is under the impression that the presence of Indian troops in England along with Australian regiments will give to the army in England an Imperialistic appearance which will be consistent with the growth of the British Empire by the annexation of the Transvaal to it as a conquered territory, or as a dependency such as India is. But India has every right to ask who will pay for the transport of the Indian troops from this country to England and back. Perhaps both England and India will have the expenditure divided between them. Even in that case Lord Roberts' proposal is objectionable from the standpoint of the Indian people.

HINDUSTÁN, 13th March, 1901.

Supply of Indian cloth for the army.

16. The Hindi *Hindustán* (Kálákankar), of the 13th March, says that the Government of India has lately issued orders as to some of the goods required for the army being purchased locally. It would appear that a contract for the supply of the cloth for the use of the army will be given to some cotton-mill owners in this country. This is a move in the right direction. The mill-owners should make a point of meeting the wishes of Government and supplying good cloth, so that Government may be induced to still more patronize Indian manufactures.

HINDUSTÁN, 14th March, 1901.

Supply of boots for the Indian Army by a German Leather Factory at Cawnpore.

17. The Hindi *Hindustán* (Kálákankar), of the 14th March, says that according to a communication from a Cawnpore correspondent published in the Birmingham *Daily Post*, the Commissary-General in the Bengal Command has granted a contract to a German Leather Factory at Cawnpore for the supply of boots to the troops in that Command. If the news is correct, the measure is open to serious objection. The object of Government in making local purchases is to encourage native and English, and not foreign,

factories in this country. There are many leather factories, owned by natives and Englishmen, at Cawnpore, Allahabad, Calcutta and Bombay. They should be tried first. If they fail to supply the required boots for the army, then there can be no objection to making purchases from foreign firms in this country.

HINDUSTÁN, 9th March, 1901.

Lord Ampthill's method of obtaining information regarding the people during his tours.

18. The Hindi *Hindustán* (Kálákankar), of the 9th March, says that the Governor of Madras, in replying to the address presented by the Vellore Union Club during his late tour, observed that his object was to obtain information about the people as much as possible, and that he thought that he could get such information more "by talking quietly to the people than by receiving stilted and formal addresses from them." It would seem that His Excellency is really anxious to ascertain the grievances of the people, and the method adopted by him is best suited to the purpose, inasmuch as the ignorant masses in this country consider it very simple and easy to tell their grievances personally to their rulers. The children of the soil made representations personally to the native kings formerly; and even now the practice of presenting addresses does not exist in native states. The former native rulers were in the habit of going about in towns in disguise with a view to finding out the real sentiments and feelings of their subjects. It is well to receive addresses from public associations composed of educated persons; but the authorities, while out on tour, cannot do better than to see and freely talk to the people.

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

Suggestion to make certain administrative reforms in the United Provinces.

19. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, observes that ever since the Mutiny no other Lieutenant-Governor, excepting Sir William Muir, has been so anxious to promote the well-being of the people in these Provinces as Sir Antony MacDonnell. Sir Antony has done his best to prevent Government Officers from practising oppression over the people, or selling justice: but there still remain some most crying reforms to which His Honor would do well to direct his attention now.

Firstly.—The high handed practices, &c., of the police require to be checked, and this can be done only by curtailing their powers.

Secondly.—The people are exposed to much loss and trouble in being forced to supply provisions to the camps of officers on tour, at lower than the market rates, and some of those provisions even gratis. The period during which an officer can remain on tour during the year should be reduced. They should also be ordered not to stay at any one place more than two or three days. Many an officer simply removes his tents from one grove in a village to another grove on the border of the same village, and calls this a journey to another place in his tour statement.

Thirdly.—Tahsil peons who are deputed to collect land revenue from petty zamindars extort their mess from the latter, which presses very hard on them.

Fourthly.—Under the present system of advancing *takavi* to cultivators (through Government officers), not even 50 per cent. of the money advanced to them actually reaches their hands, the rest being taken (in their dues) by *patwáris* and others. A reform can easily be effected in this matter. The amount of money which Government proposes to advance to the cultivators of a village may be lent to certain trustworthy *mahajans* or money-lenders of those villages, charging them interest, say, at 4 annas per cent. per month, and permitting them to advance the same to such cultivators who apply for *takavi*, at an interest of 8 annas per cent. per month. If this measure be adopted, there will be no intermediaries to misappropriate a portion of the money nominally advanced to cultivators. Any complaints made against the *mahajans* in question will of course be enquired into and removed. The *takavi* payment should be made through private agencies in the same manner as court-fee stamps are sold.

Fifthly.—The authors of such books as are prescribed for use in schools should not be allowed to print and register those books on their own account and charge high prices for them. Only certain sums of money should be given to such authors as rewards, and their works printed under the order of the Director of Public Instruction, so that reasonable prices may be fixed for them.

Sixthly.—When an objection is filed in a court against an assessment of the income-tax, evidence both on behalf of the petitioner and the assessing officer should be recorded, as is done in the Judicial trial of a suit, before decision is given.

Seventhly.—Only men of respectable families should be appointed to high responsible posts, so that those who are placed to serve under them might have no objection to do so (on the ground of their social status). Such officers should not be posted to such districts of which they are natives.

Eighthly.—Certain native officers are allowed to stay in one and the same district for 6 or even 7 or 8 years together: this is against the interests of the public.

Ninthly.—In all criminal cases, excepting those of murder and rioting, bail should be accepted. both by courts and the police for all classes of persons, save wandering tribes, so that people may not be put to unnecessary hardships, the object of Government being simply to prevent the absconding of the accused. A person who has property and can afford to furnish bail, will hardly think it worth while to run away to escape justice. No court fees should be charged on such cases as can be filed in criminal courts, because when these courts can legally hear verbal complaints (gratis) there is no reason why they should charge any such fee for complaints made to them in writing.

Tenthly.—All such rules as the High Court or the Board of Revenue may frame under an Act should be published in the Official Gazette and newspapers two or three times, inviting the public to submit any objections they might have to them. Rules framed by such authorities are (sometimes) found to be more severe than could be the intention of the law under which they are framed.

Eleventhly.—Lower courts should be required to dispose of revenue suits as expeditiously as possible.

SAHIFA, 12th March, 1901.

Alleged non-observance of Government orders regarding the fixity of Court hours in the United Provinces.

20. The *Sahifa* (Bijnor), of the 12th March, regrets to say that the circular orders lately issued by the Government of the United Provinces, regarding the fixity of court hours from 11 A. M. to 5 P. M., are not observed, especially by native officers. The Commissioners were required in the circular orders to see, during their tours, that the orders on the subject were duly observed; but there is no proof that these officers have done anything of the sort.

HINDUSTÁN, 15th March, 1901.

Hindi Resolution and the Vernacular Middle Examination.

21. A correspondent of the Hindi *Hindustán* (Kálákankar) of the 15th March, says that the passing of the Hindi Resolution by the Local Government is chiefly due to the efforts of the Nagri Prachárini Sabha at Benares. That Resolution recognises the use of the Nagri character, and requires the candidates for employment in Government service to know both Urdu and Hindi. But it is to be regretted that the Sabha has taken no proper steps to propagate the use of the Nagri character. In some tahsíli and village schools instruction is given entirely through the medium of Hindi, and in others through that of Urdu. In view of the Hindi Resolution it is necessary that boys should be taught both forms of vernacular in the schools above referred to, and that the candidates for the Vernacular Middle Examination examined both in Urdu and Hindi. The Nagri Prachárini Sabha should at once send a memorial to Sir Antony MacDonnell on the subject, so that His Honor may make the necessary arrangements before his retirement.

ÁZÁD, 26th February 1901.

Ázád on the Muhammadan agitation against the Hindi Resolution.

22. The *Ázád* (Lucknow), of the 26th February, received on the 16th March, says that the editor has always been opposed to the fruitless agitation against the Hindi Resolution, and advised the supporters of Urdu to enrich the Urdu literature by publishing translations of English scientific treatises, taking their cue from the Nagri Pracharini Sabha at Benares. The Sabha has lately collected 250 old Hindi books from all parts of the country and will submit a report on them to Government. It is busy preparing a Hindi Dictionary into which it is introducing English scientific and technical terms to improve the Hindi language.

23. *Al Bashír* (Etáwah), of the 11th March, referring to the Hindi-Urdu controversy, again urges that Urdu and Hindi are simply two names of one and the same language spoken by the inhabitants of both villages and towns in the United Provinces. The editor publishes a long correspondence, that passed between the late Sir Saiyid Ahmad Khan and Babu Saroda Prasad, Secretary to the Allahabad Institute in 1868-69, in which the former, against whom hardly any charge of religious prejudice, narrow-mindedness, &c., could be brought, advocated similar views, pointing out that the modern vernacular spoken by the people of these provinces was a mixed language, which might be called either Hindi or Urdu, but must be written in the Persian character in courts, inasmuch as depositions, &c., could not possibly be taken down as expeditiously in the Nagri character as in the Persian character. But it is a pity that though this subject of Urdu and Hindi being but two names of one language has been mooted repeatedly in the columns of *Al Bashír*, yet the late census returns have been most incorrectly prepared with regard to the language of the people. The editor has, for instance, learnt that at Marehra, in the Etah district, which is largely peopled by respectable Musalmáns, the language of both the Hindus and Musalmáns was at first entered as Urdu in the census schedules, but that afterwards, at the instance of the District Magistrate, the entries were altered, and the language of all the Hindus was shown to be Hindi and that of the Musalmáns to be Urdu. Two or three days before the final enumeration, another order was received from the District Magistrate, directing the language of all classes of townsmen and villagers, whether Hindus or Musalmáns, to be recorded as Urdu and Hindi respectively. But as there was not sufficient time left to make the necessary alterations a second time, the last order, it is said, could not be carried out.

Hindi-Urdu controversy, and the late census operations.

Al Bashir, 11th March, 1901.

24. The *Azád* (Lucknow), of the 26th February, received on the 16th March, refers to some of the difficulties which the late Sir Saiyid Ahmad Khan had to encounter in connection with the M. A. O. College at Aligarh, and to his opposition to the National Congress, and praises the Nawab Mohsin-ul-Mulk for the tact and ability with which he has managed the College affairs since Sir Saiyid's death under very difficult circumstances. The editor then refers to the fact that Nawab Mohsin-ul-Mulk has had to sever his connection with the Urdu Defence Association and refrain from espousing the cause of his mother tongue, and asks Musalmans to realise that those gentlemen, who are responsible for the management of the College, cannot, like Government servants, join any political movement.

Nawab Mohsin-ul-Mulk and the Urdu Defence Association.

Azád, 26th February, 1901.

25. The *Árya Mitra* (Moradabad), of the 8th March, publishes a communication from one Chhuttan Lal (at Moradabad ?) who complains that the Hindi-knowing enumerators were very few, compared with the Urdu-knowing ones, and that the enumerators entered Urdu in the language column in the census schedules even against the names of those persons who speak Hindi. It was with great difficulty that the writer succeeded in inducing the enumerator to enter Hindi against his name. Again, the enumerators have made serious mistakes in filling up the "sect" column.

Census operations.

Árya Mitra, 8th March, 1901.

26. The *Oudh Times* (Lucknow), of the 13th March, says:—We must say that we cannot help entertaining suspicions as to the accuracy of the late Census figures. The Census enumerators were selected from a class of men who are mostly absolutely innocent of a just conception of the object and importance of the matter. We have been informed that there were some enumerators who would not give the names of all the members of the households with which they are on friendly terms, thinking that thereby they would be doing a service to their friends, inasmuch as it would save them from heavy rates or taxes which the Company Bahadur might at any future time think of levying from the people. The common impression among the illiterate population seems to be that the ulterior, though not the immediate, object of the Census, is to impose taxes, the rate of which will be determined according to the number of people in a household. To make the Census even approximately correct, the appointment of such men who have received at least some education, as enumerators was an imperative necessity.

Accuracy of the Census figures.

Oudh Times, 13th March, 1901.

OUDH AKHBÁR, 12th March, 1901.

Comments on the recent census returns.

27. The *Oudh Akhbár* (Lucknow), of the 12th March, says that the figures of the late census, which have hitherto been published, show that while the population has increased in only a few towns, it has decreased in the majority of them. This general decrease in population is evidently due to the prevalence of famine and diseases during the last 10 years, which caused a heavy mortality among the people. The population of the Bombay Presidency, where plague and famine have been so virulent, has greatly decreased, the town of Bombay alone showing a loss of 50,000 souls. The census returns regarding the Rájputana States, Upper Burma, and the larger towns in the United Provinces, also tell the same sad tale of decreased population. Cawnpore and Delhi, which are centres of trade and commerce, of course show an increase in population; but Lucknow, where trades and industries have been declining, has again suffered a decrease of about 10,000 souls in its population, as it was found to have done at the census of 1891. It is a pity that manufacturing arts and industries are not practised in "our" country on an extensive scale, which is the surest means of increasing population, mere agriculture being incapable of attracting any large population.

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

Alleged appointment of certain illiterate well-to-do persons as enumerators at the late census, in the Allahabad and Muttra districts.

28. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, complains that in the Allahabad and Muttra districts certain illiterate well-to-do persons were appointed enumerators at the late census, probably at the instance of some officials who had an ulterior motive to harass them. Such enumerators must have got the columns of the census schedules filled up by some other persons, paying them a few rupees for the work; but returns prepared in this way cannot be considered reliable. It is a pity that "carrion eaters" (bribe-takers) should find means to secure their end in every affair.

HINDUSTÁNI, 13th March, 1901.

Proposed division and grouping of castes and sub-castes by the Provincial Census Superintendent in the United Provinces.

29. The *Hindustáni* (Lucknow), of the 13th March, publishes a summary of a statement, which Mr. Burn, the Provincial Census Superintendent, has circulated to all the District Magistrates in the United Provinces, dividing the various (Hindu) castes and sub-castes into 11 groups, on the basis of their birth, callings, social status, &c., and requested those officers to revise them with the help of local committees which should be formed for the purpose. The division and grouping of the castes made by Mr. Burn are not only incorrect, but the principles on which they are based "militate with the prevailing customs and practices;" so that unless they are duly corrected and modified, they will give cause for much dissatisfaction to the greater part of the population. The District Magistrates should not hurriedly go through the statement, but send for the leaders of every caste and sub-caste, and, having carefully consulted them in the matter, revise, and make necessary alterations in the statement which is so very faulty. If the statement is allowed to stand in its present form, it will lead to much misunderstanding regarding the social positions of the various castes, and cause a grave injury to (some of) them.

BHÁRAT JÍWAN, 11th March, 1901.

Plague at Benares.

30. The *Bhárat Jiwan* (Benares), of the 11th March, complains that plague, which first broke out in Bombay some years ago, has spread to other parts of the country, playing havoc with the lives of the people wherever it found its way. It has lately broken out at Benares, and is raging with severity at the present day in muhalla Gola Dinanath. Hindus and Musalmáns are offering prayers and performing other religious ceremonies with a view to getting rid of that fell disease; but it continues unabated. The editor refers to what is said about plague in the standard Sanskrit medical work, entitled the Ayurved Sanhita, and points out that among other measures the evacuation of a stricken village or town is recommended as a means of stamping out the disease. The editor approves of segregation, disinfection and inoculation recommended by the Lieutenant-Governor during his late visit to Benares, and advises the people to adopt those measures. They should not fear inoculation which has afforded protection to persons who have undergone the operation. Their suspicions regarding it are as groundless as were those regarding vaccination.

31. The *Bhárat Jiwan* (Benares), of the 11th March, regrets to say that plague is steadily increasing at Benares. There is no knowing when it will show signs of abatement. On the night of the 10th instant, crowds of local rowdies armed with sticks were on the *qui vive* at Dasháshwamedh and Sigre, inasmuch as they expected the advent of a "scape-goat" (supposed to spread the disease) from Gola Dinanath and Chetganj.

BHÁRAT JIWAN, 11th March, 1901.

Plague at Benares.

32. *Tohfa-i-Hind* (Bijnor), of the 13th March, refers to the outbreak of plague at Benares, and to the Lieutenant-Governor's speech which he delivered at a meeting of a select number of the residents, held in the Town Hall there, on the subject; and observes that though, as Munshi Sanwal Das, retired Sub-Judge, told His Honor on the spot, it is true that the people are averse to vacating their houses, evacuation is the most effective means of stamping out the disease. Kankhal and Jwalapur, where plague broke out sometime ago, were entirely rid of the disease by means of removing the residents from their houses. It is to be hoped that the residents of Benares will take a lesson from those of the two places mentioned above, and help the local officers in driving the disease out of their town.

TOHFA-I-HIND, 13th March, 1901.

The same.

33. The *Roznamcha-i-Qaisari* (Allahabad), of the 15th March, says that the outbreak of the plague at Benares has created a deep sensation among the inhabitants of the Allahabad district, and urges that people coming from Benares by road should be carefully examined at Gopiganj in the Mirzapur district to check the spread of the disease.

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

The same.

34. The *Rohilkhand Gazette* (Bareilly) of the 8th March, has learnt from a correspondent, that Gurúji, editor of the *Kálidás* newspaper, has been transferred from the Benares jail to that at Fatehgarh, and that blood was seen dripping from his legs while he was being taken from one town to the other. Were his legs fettered, that they were bleeding? The editor cannot believe this news to be true; for a person, who was simply guilty of writing *ant sant* (nonsense), in an insignificant paper, could not be treated so barbarously (roughly or severely). The editor of the *Kálidás* cannot be called a criminal, for if he is in jail, this is because he is too poor to afford to deposit a certain sum of money in court (as security for his good behaviour) for a year. But if the news is correct, the editor has been considered to be worse than a criminal (felon). The unfortunate fellow is, however, soon to secure his release; one Mr. Mahadeo Rao is arranging to provide sufficient money for his security.

ROHILKHAND GAZETTE, 8th March, 1901.

Alleged ill-treatment of the Editor of the *Kálidás* newspaper in jail.

35. The *Jámi-ul-Ulúm* (Moradabad), of the 7th March, publishes the judgment passed on Amba Prasad, the editor, by Mr. Faunthorpe, Joint Magistrate, Moradabad, convicting him of defaming the Minister of Rámpur, and setencing him to imprisonment and a fine. This judgment was delivered on the 28th February last; and, on the 8th March following, on the second libel case of Tahawwar Ali, Diwan of Landaura, *versus* Amba Prasad, coming up for hearing before the same officer, the accused filed an application for postponing the trial to enable him to apply to the High Court for transfer of the case to the court of any Magistrate in another Division. In this application the accused urged that he could not expect to obtain justice at Moradabad for the following reasons. Firstly, Mr. Faunthorpe had already convicted him of libel in one case and had thus come to harbour ill opinions about him. Mr. Faunthorpe was, moreover, said to have reported, on an enquiry from Government, last year, that the accused had taken a bribe from Rámpur, and therefore ceased to make attacks on that State. Secondly, Mr. Winter, the District Magistrate of Moradabad, had written a demi-official letter to the accused asking him to send him the letter which had lately been published in the *Jámi-ul-Ulúm*, purporting to have been written by Tahawwar Ali. But the accused (instead of sending the letter in question by post?) took it himself to Mr. Winter to show it to him. But Mr. Winter perhaps wanted the letter for Mr. Tweedy, District Magistrate of Saháranpur—who wished to see it,

JÁMI-UL-ULÚM, 7th March, 1901.

Ambá Prasád, editor of the *Jámi-ul-Ulúm* and the Landaura libel case against him.

having himself first written to Zain-ul-Abdín, Mukhtar of the accused, for it—and was consequently annoyed with the accused at his procedure. For these and "other similar reasons" the accused could not expect justice at Moradabad; but his application for grant of time to apply to the High Court for transfer of the case was not sanctioned.

AIN-UL-AKHBÁR, 14th March, 1901.

Mr. Faunthorpe's judgment in the *Jámi-ul-Ulúm* libel case, and the native press at Moradabad.

36. The *Áin-ul-Akhbár* (Moradabad), of the 14th March, takes exception to a passage in Mr. Faunthorpe's judgment, convicting Amba Prasad, the editor of the *Jami-ul-Ulúm*, under sections 500 and 506 of the Indian Penal Code, in the Rámpur libel case. Mr. Faunthorpe says that there are many low newspapers at Moradabad which depend on illegal income for their existence, and that if the people had the courage to oppose them, they would disappear from their mere inability to meet their expenses. This sentence has cast an unmerited slur on the whole native press at Moradabad. On a previous occasion, Amba Prasad was convicted of sedition, and recently charges of libel and criminal intimidation have been brought home to him. Moreover, he is still on his trial on other criminal charges. If Mr. Faunthorpe had any other editors in view, he should have mentioned them by name. He was not justified, by any means, in finding fault with all the newspapers published at Moradabad. The *Ain-ul-Akhbár* and a number of other local newspapers have never been hauled up before criminal courts on any charge. During the trial of the late *Jámi-ul-Ulúm* libel case, the only other newspaper to which reference was occasionally made was the *Naiyar-i-Azam*, and that only so far as related to one of the articles on which the prosecution was based "The Displeasure of the *Naiyar-i-Azam* with Rámpur." As the passage in Mr. Faunthorpe's judgment above referred to is likely to injure the Moradabad native newspapers in future, Government had better come to their rescue, and ask him to specify which native newspapers were meant. No Moradabad paper except the *Rahbar* has expressed sympathy with the *Jámi-ul-Ulúm* in connection with its conviction in the late libel case.

OUDH SAMÁCHÁR, 14th March, 1901.

Agricultural Banks.

37. The *Oudh Samáchár* (Lucknow), of the 14th March, says that Government has always been anxious to make *takavi* advances to cultivators. But the difficulties which the cultivators have to encounter in obtaining such advances prevents them from availing themselves of the concession to the extent desired; and they are obliged to take loans from village shylocks at high rates of interest. Government contemplates the establishment of agricultural banks which have been so successful in Germany and Italy. But these banks should be entirely under private management, Government officials having nothing to do with them; and the rate of interest charged by these banks should not exceed 12 annas per cent per mensem.

NIZÁM-UL-MULK, 8th March, 1901.

Need for promoting technical education in India.

38. The *Nizám-ul-Mulk* (Moradabad), of the 8th March, is glad to statethat the Government of India has instructed the Commander-in-Chief to purchase all Military stores in India itself, so far as they may be procurable; and urges upon the natives to apply themselves vigorously to learning arts and industries, now that Government encourges them to do so, by directing its officers to make purchases for their departments in this very country. If schools for teaching manufacturing arts and industries were started in all the towns as memorials to Her late Majesty, as the editor urged in the last issue, they would remove a most crying want from the country.

SHRI GOPAL PATRIKA, 11th March, 1901.

Unsatisfactory results of the Law Examination.

39. The *Shri Gopál Patrika* (Lucknow), of the 11th March, contains a cartoon, headed the Law Examination, in which a large fruit tree is represented as guarded by a very powerful bull, called Examination, who is furiously attacking the people attempting to approach the tree. Only a handful of lucky persons have been able to get up the tree.

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

Assessors.

40. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, complains that assessors are nominated from among oil-seed-pressers, betel-leaf sellers and other ignorant classes of people, who cannot possibly be expected to render any help to the Sessions Judges. They cannot sift evidence, and are generally to

be found nodding in courts. Clever and respectable persons do not like to serve as assessors, inasmuch as Judges do not attach much value to the opinions of assessors. In order to improve the present state of things, it is necessary to do away with the distinction made between assessors and jurors.

41. The *Roznámcha-i-Qaisari*, (Allahabad), of the 15th March, referring to the recent municipal elections at Allahabad, complains that the ward-rolls are not revised with due care, and that the partisans of candidates are allowed to muster strong inside the polling-station which prevents voters from voting freely.

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

Municipal elections.

42. The *Cawnpore Gazette*, of the 8th March, observes that the native press are right in their views, when they urge that those European officers, who may write out their judgments in Urdu, should be held in greater esteem, just in the same way as those (native) Deputy Collectors, who write their decisions in English, are held. In order to write their judgments in Urdu, European officers will, of course, have to make themselves fully acquainted with that language, which is the *lingua franca* of the country. But they will easily acquire this knowledge, if they make it a point to record the entire proceedings of any one case in Urdu daily. Civilians, no doubt, learn Urdu and Persian with private teachers at their homes; but of what use are those languages to them when they make no use of them in court or in their correspondence with native gentlemen? "We" wish that European officers would acquire a taste for using Urdu both in their official and private writings (to some extent).

CAWNPORE GAZETTE, 8th March, 1901.

European officers and Urdu.

43. The *Naiyar-i-Azam* (Moradabad), of the 12th March, regrets to notice that though Rája Udai Raj Singh of Kashipur, in the Naini Tal district, was duly installed to the *gaddi* of his estate (sometime ago), he has not yet been given any powers or hand in the management thereof. The Rája is a very capable, intelligent and talented youth, and the editor sees no reason why his estate should still continue under the management and control of the Court of Wards.

NAIYAR-I-ÁZAM, 12th March, 1901.

The Raja of Kashipur in the Naini Tal district and his estate.

44. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, states that a criminal suit for assault and riot has been filed before the court of Mr. Habib-ullah, Joint Magistrate, Allahabad, in which a well-known *rais* and a servant of another *rais* of that town are the opposite parties. It is said that the incident occurred at the house of "a well-known officer." Is it not shameful for "our" *raises* to be involved in such scandals?

ROZNÁMCHA-I-QAISARI, 15th March, 1901.

A suit for assault between two *raises* at Allahabad.

45. A correspondent of the *Anjuman-i-Hind* (Lucknow) of the 9th March, states that a band of armed dakaits had, for some time past, been committing depredations at Lucknow, and filled the people with great terror. Lately, while eight of these dakaits were rendezvousing at Ayesh Bagh one night, Rai Bahadur Dwarka Singh, the Kotwal, and Munshi Ali Husain, his Sub-Inspector, fell upon them and most pluckily arrested them. The writer trusts that Government will duly reward these courageous police officials for the distinguished service they have rendered both to Government and the public in the affair.

ANJUMAN-I HIND, 9th March, 1901.

Arrest of a band of armed dakaits at Lucknow.

III.—LEGISLATION.

46. The *Advocate* (Lucknow), of the 15th March, makes the following comments on the North-Western Provinces Tenancy Bill:—The Fifth Chapter of the Bill deals with the grounds on which a tenant can be ejected, and land relinquished. Section 56 runs as follows: —

ADVOCATE, 15th March, 1901.

North-Western Provinces Tenancy Bill.

Any tenant, not being a permanent tenure-holder or fixed-rate tenant, shall be liable to ejectment on one or more of the following grounds, namely:—

(*a*) on the ground that a decree for arrears of rent against him remains unsatisfied after the expiry of the agricultural year in which the whole or any portion of the arrears became due;

(*b*) on the ground of any act or omission detrimental to the land in his holding or inconsistent with the purpose for which it was let;

(*c*) on the ground that he has broken a condition, not inconsistent with the provisions of this Act, and on breach of which he is, by special contract with his landholder, liable to be ejected;

(*d*) on the ground that he has transferred the whole or any portion of his holding in contravention of the provisions of this Act;

(*e*) on the ground that he has sublet the whole or any portion of his holding in contravention of the provisions of this Act;

One more ground should be added on which the zamindars should have power to eject the tenant. It is that in a case where a tenant who pays rent in kind, fails to cultivate the land, or in any way allows it to deteriorate, he shall be liable to ejectment. This provision is necessary with a view to protect the zamindar's interests. Some zamindars have expressed a desire that they should be also given power to eject tenants whenever they want land for their own purposes. They will be willing to pay compensation on assessment by the Revenue Courts. The Government when it wants land for public purposes obtains it by payment of compensation fixed by its own officers. The zamindars ask for the very same power to appropriate a portion of their own property, if they want it for such purposes as the laying out of gardens, the sinking of wells or the construction of tanks on payment of compensation fixed, not by them, but by a third party, the officers of the Government. We confess we see much force in the argument, and we hope the Select Committee will see its way to meeting the wishes of the zamindars. Section 57 lays down special grounds of ejectment of non-occupancy tenants, and we think it covers the whole ground. Section 60 empowers zamindars to eject tenants if rent is not paid within the fixed time, or such further time as the Court may think fit to allow, not extending beyond the current agricultural year, or if the tenant shows no valid reason why such order should not be passed. To avoid unnecessary litigation some definite period should be fixed within which the rent must be paid. It often happens that bad tenants do not pay rent without some trouble; they can, unless a period is absolutely fixed, cheat the zamindars of their dues for three years. If a tenant fails to pay rent in 1901, the zamindar shall have to wait till the end of 1902, before he can sue the tenant and get the land relinquished in 1903; for the rent of next two years he shall have again to run to the courts. In section 62 the time for suits of ejectment is fixed between 30th June and 31st October. The time fixed should be such as will avoid all disturbance in agricultural operations. Sections 62, 68 and 70 practically curtail the powers of the zamindar from ejecting even the tenant-at-will on any other ground than that of refusal to pay enhanced rent. These provisions have roused great zamindari opposition, as they, in a manner, make the landlord as powerless against non-occupancy tenants, as against occupancy tenants. But if these special features are removed, the necessity for the new legislation will be gone. Section 80 lays down that when a tenant is wrongfully ejected from his holding, he shall be entitled to compensation. Compensation must surely be given, but not in cases where the ejectment has followed the orders of courts. Section 86 lays down that a non-occupancy tenant holding under a lease for a fixed period shall vacate his holding at the expiry of such period, unless he shall have entered into another agreement with his landholder with respect to the same. Notice of relinquishment ought to precede the actual vacation of the land in the interest of both the zamindar and the tenants. If the zamindar cannot eject a tenant without the help of the law court, he may hold the tenant responsible for payment of rent even after surrendering the land, on the ground that he had no notice. The remaining sections of the Chapter are mere reprints of sections from the old Act with verbal changes here and there, and do not require any remarks.

OUDH TIMES, 15th March, 1901.

Assam Labour Act.

47. The *Oudh Times* (Lucknow), of the 15th March, in commenting upon the proceedings of the Supreme Legislative Council in connection with the passing of the Assam Labour Act, observes:—Lord Curzon, replying to Mr. Cotton, was far from happy either in his language or his arguments. Indeed, by none will the Viceregal speech be judged as possessing either force or cogency. His Excellency besides forgot for the moment—we hope it was not a moment of heat—that Mr. Cotton was the Chief Commissioner of Assam and was therefore one of

the highest representatives of the Government of which he was the head. To chide Mr. Cotton as a boy for his fearless truth-telling was not exactly an edifying spectacle "The Chief Commissioner says," said His Excellency, "that we are now about to stultify—*this is very strong language*—the benefit and advantages which it is proposed to confer upon the coolie by the Act." And again: "There is, therefore, I submit, nothing extraordinary in such a proposal being submitted to the Council, and while it is true its acceptance may involve the postponement of certain of the advantages of this Bill, to say that it will stultify them is *language which exceeds the bounds of that which is reasonable or just.*" But, we ask, that if Mr. Cotton's using the word "stultify" was so strongly unjust and unreasonable, are His Excellency's arguments by which he sought to prove Mr. Cotton's attitude as unjust and unreasonable, at all just and reasonable? We seek in vain for the least force in whatever His Excellency has said. If, as Lord Curzon said, the tea-industry is at present in a position "which demands much sympathy and deserves respectful consideration," is not the coolie's position far and away worse? The ever prosperous tea-merchants have suffered loss for a short while, while the coolies' long-suffering condition certainly demands greater and more attentive consideration. Would such long-suffering and scandalous low wages be tolerated for a day in any European country, not to speak of England? The dumb coolie suffers in silence and has suffered for well nigh four decades without exciting any pity from those who could long have done much for him. Those who opposed Mr. Cotton in his noble stand for the coolie to secure him even such a small increase in his wages as eight annas cannot say that they have not supported the rich and powerful against the weak and the helpless, and with all submission to Lord Curzon, for whom our admiration for many of His Excellency's qualities of head and heart is deep and sincere, we must say that the final result of the efforts of his Government to improve the condition of the Assam coolie has greatly disappointed us—a disappointment as unexpected as it is unwarrantable.

Mr. Ananda Charlu's Religious Endowments Bill.

48. The *Oudh Times* (Lucknow), of the 13th March, says :—Mr. Ananda Charlu's precious Bill for the reform of the management of Hindu religious endowments has at last been thrown out, we hope, for good. We say "we hope," because it was stated during the discussion of the Bill that Government would be prepared to consider any fresh proposals that might be put forward for effecting reforms in connection with the proposed Committees for supervising the management of religious endowments, provided such proposals did not run counter to the declared policy of the Government in religious matters. We trust this is but a benevolent attempt to console the disappointed feelings of the Hon'ble author of the Bill and nothing more. But it may also admit of another idea, an interpretation which may not be found so consoling. It may mean to impress upon Mr. Charlu an Indian reformer like him that they are not the fittest persons for proposing or undertaking reforms of their own religious institutions. And that is the real truth. Indian patriots of the present day will do well to confine their efforts within the limits of political agitations, for the simple reason that they have no religious instincts to help them to understand the spirit of religion in general and their own religion in particular. Being a member of the Viceregal Council, Mr. Charlu is already a famous man, but he perhaps wanted to immortalize his fame by getting this religious Bill passed. Our patriots are all reformers, you know; only they forget to reform themselves and try to reform others in exactly the wrong way. The official European members have therefore done the Hindus a distinct service by opposing Mr. Ananda Charlu's foolish measure and knocked it on the head for good. For this service the Hindus ought to be deeply grateful because it further gives them hope that these wise English members of Council are likely to save their religious and social interests on many a future occasion from the dangerous reforming zeal of their own trusted friends in Council. Mr. Charlu must have felt the disappointment all the keener because of the quarter from which opposition has been offered, and blush as he ought to the roots of his hair, he will, we hope emerge out of his confusion though a sadder yet a wiser man with the motto writ large on the tablet of his memory: "Religion has nothing to do with legislation." Meanwhile we should like to drop a hint to our Hon'ble friend if he does not mistake it for a sermon. We bid him to take heart

OUDH TIMES, 13th March, 1901.

and not be despondent in regard to the present scandalous management of Hindu religious endowments. Such a crying scandal cannot await removal for long. The man who will remove it will no doubt come soon enough—the appointed man at the appointed hour. But he will not work with the instruments which Mr. Charlu has employed. He will come with the force of authority shining on his countenance, and within him will burn an insatiable desire to sacrifice himself for his country, for its spiritual welfare—a desire which will kill all other desires of mind and body, and, in less time than it takes the ink to dry on this paper, spiritualize material Mahants who will barter all their endowments for permission to render homage to this real patriot-reformer—the pure spiritual Guru.

ADVOCATE, 15th March, 1901.

Mr Ananda Charlu's Religious Endowments Bill.

49. The *Advocate* (Lucknow), of the 15th March, says:—The curtain has dropped over a tantalising play. The Religious Endowments Bill of Mr. Ananda Charlu has been shelved, we hope, not for good. It had been hanging fire for more than four years and got its quietus at a recent meeting of the Supreme Legislative Council held at Calcutta. The mover of the Bill that day proposed the reference of the Bill to a Select Committee. Another Indian member seconded the motion. Thereupon a discussion ensued. All the official members were ranged on the side of the *Noes*, and two non-official members, the proposer and the seconder, were for the *Ayes*. Naturally the *Noes* had the day, though a division was not pressed for. The motion was then formally withdrawn. Mr. Ananda Charlu labours under the notion that if he be fortunate enough to evolve another Bill on the same subject, but with the objections raised against the one under notice removed, the Council might look with favour upon it and give it a kind reception. We need not be lulled into sleep over the point on this hope and assurance. The main objection to the Bill is the fear of interference with the religious observances of the people. We confess we do not see wherein comes the departure on the part of the Government from the principle of religious neutrality. The Bill neither asks nor empowers the State to rule that the form of worship in a temple is to take this or that shape other than what has been the custom there, to limit the numbers or alter the form of festivals observed therein in the terms of the endowment or as sanctioned by usage and the *Shastras*, to restrict the bounties of the Fund to certain classes and to deny them to others, or to interfere with the purposes of an endowment as set forth by the donor in any way. . . . . As it exists, the law only provides punishment for misappropriation on clear proof, but has nothing in it to prevent such misappropriation. A Mahant can with impunity squander away the income, and may go undetected if he can keep his accounts and doings secret. The utmost that can be done on revelation is to send him to jail. As to the recouping of the fund, there is no provision. This is a defect that will in the long run make religious endowments penniless to the actual prevention, on account of culpable negligence, on the part of both Government and people, of the performance of the duties of such trusts. And for aught we know, connivance at such misdeeds will mean interference with the religious observances of such endowments in the most aggravated, though silent form. . . . . In spite of the mass of so-called adverse criticisms on Mr. Charlu's Bill, we know it as a fact that in these Provinces there are two other cases where State interference is not only not resented but welcomed. Take the case of Misrik Naimisharan, the holiest place in India, the centre of pilgrimages. What is the state of affairs there? The income of the property is realized by Government like revenue and distributed by them to the different *pandas*. The arrangement has been working for long and without any hitch. The other case hails from Bahraich. The Saiyid Salar Tomb is also managed by the Government. We never hear of any complaints against State interference. Rather there is a sense of security that keeps the several payees calm and quiet. And yet Mr. Charlu did not go in for direct interference by Government. He wanted powers to be given, and that for a period, to redress possible abuses of such powers, to a number of followers of the creeds of endowment founders to see that the purposes of their trusts are kept in view by the trustees and that the money is not misapplied. That help the Government of Lord Curzon refuses to render. Consistency is evidently the bugbear of fools. A wise Government must be inconsistent.

IV.—Education.

50. The *Oudh Samáchár* (Lucknow), of the 14th March, says that only 225 candidates have passed the Intermediate Examination of the Allahabad University this year, the total number of candidates who appeared at the examination being 646. The question paper on Physics in the Science Course has proved the chief stumblingblock to the candidates. The Science Course is now much talked about, but if the questions set in that course are so stiff, the candidates would do well to give it a wide berth and take the A Course.

Oudh Samáchár, 14th March, 1901.

Results of the Intermediate Examination of the Allahabad University.

51. The *Rohilkhand Gazette* (Bareilly), of the 8th March, complains that numbers of examinees are plucked every year at the various University examinations, not generally, because they have not been well grounded in the prescribed courses of their studies, but because examiners do not examine their papers with due care, patience and attention. It is said that an examiner, when he has examined a number of answer books at a stretch, and feels weary of continuing this work further, he turns over a few pages of other anwser books, and forms his good or bad opinion of the rest of the entire answers of the candidates concerned, by cursorily examining those few pages only. This slipshod and perfunctory way of examining answer-books of candidates is very discreditable to the examiners concerned, and proves disastrous to many a promising candidate. What is worse still is that a failed candidate is not fit to turn to any calling or trade for earning his livelihood, his knowledge of Euclid and Geography hardly being of any use to him in that line. If some books on agriculture and commerce were included in the curricula of University studies, they might enable an unsuccessful student to turn to them with advantage for earning his livelihood.

Rohilkhand Gazette, 8th March, 1901.

Complaint regarding the alleged perfunctory examination of the answer-papers of examinees by University Examiners in the United Provinces.

52. A Muhammadan correspondent of the *Sahifa* (Bijnor), of the 12th March, says that though the British Government has given peace to India, abolished *sati*, and conferred other blessings on her children, yet education has been most backward in this country as compared with other countries, notwithstanding that she has been under the rule of a most civilized Power for the last 150 years. The cause of this backwardness in education in India is not far to seek. In other countries education has been made compulsory, while it is not so here. Government cannot possibly plead that it does not like to interfere with the liberty of the people. It has interfered with the liberty of the people even in such important matters as had a religious sanction, such as *sati*, pilgrimage to Mecca in connection with plague measures, &c., whenever it has thought necessary to do so on humane or sanitary grounds. There is nothing in the Hindu or Muhammadan religion which should make Government hesitate in making education compulsory in this country. Hence it is high time that Government should issue orders compelling parents to give education to their children, as a matter of course, otherwise it would be considered that all the zeal which Government displays in spreading education among the people is all moonshine, it really not desiring to see the whole country become educated.

Sahifa, 12th March, 1901.

Need for making education compulsory in India.

53. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, complains that educational officials write and publish books, and then, being themselves members of the School Text-Book Committee, have them introduced into schools. In this way they are making money, but the editor thinks the practice is an illegal one.

Roznámcha-i-Qaisari, 15th March, 1901.

Publication of books by educational officials.

54. The *Aligarh Institute Gazette* (Aligarh), of the 12th March, refers to the suggestion made by Imdad-ul-Mulk, the President of the last Muhammadan Educational Conference, regarding the appointment of two or three paid men who should make tours, in the different parts of the country during the year, and promote the objects of the Conference by making speeches. He recommended the establishment of a small fund to pay these men, and asked the Conference to raise

Aligarh Institute Gazette, 12th March, 1901.

Muhammadan Educational Conference.

only Rs 2,500 for the purpose for the first year. His scheme was highly approved of by the audience. The Central Standing Committee appeals to Musalmans to contribute that amount, and warns them that if they do not take steps to encourage education among themselves they will share the fate of their brethren in Bengal, Madras and Bombay and pushed out of the public service by Hindus. The editor points out that out of the 179 candidates, who have taken the B. A. degree of the Allahabad University this year, only 31 are Musalmans.

OUDH SAMÁCHÁR, 14th March, 1901.

Vice-Chancellor of the Allahabad University, and the system of law education.

55. The *Oudh Samáchár* (Lucknow), of the 14th March, expresses satisfaction that at last the unsatisfactory arrangements for the instruction of law in these Provinces have attracted the notice of Mr. Justice Knox, the Vice-Chancellor of the Allahabad University, and observes that he referred to the urgent need for the reform of the present system. Under the existing system the Principal of a college gets a newly-fledged Barrister appointed Law Professor for his college, who slovenly lectures boys for an hour or so in a hurry on some days in the week. He often goes out of the station to conduct cases at other places, and sometimes there are no lectures for months in consequence. This is the way in which instruction is imparted; while the examiners expect the students not only to know their text-books, but also the English law and the High Court rulings. Under these circumstances the wholesale failures at the LL.B. examinations are not at all surprising. The establishment of a Law College where regular lectures should be delivered every day is highly desirable.

V.—RAILWAY.

ROHILKHAND GAZETTE, 8th March, 1901.

A complaint against the Rohilkhand-Kumaun railway.

56. The *Rohilkhand Gazette* (Bareilly), of the 8th March, complains that traders and merchants are not provided with special goods trains on the Rohilkhand-Kumaun railway, which causes them much loss and inconvenience. Most of the wealthy merchants in Pilibhít and Bareilly deal in wood, or in such businesses in which large quantities of wood are consumed, so that when they do not obtain wood in time they suffer much loss. No heed is paid to applications repeatedly made by these traders (for the supply of special goods trains). The higher authorities of the railway ought certainly to arrange for meeting the special needs of traders.

VI.—LOCAL AND MISCELLANEOUS.

NASIM-I- AGRA, 15th March, 1901.

Local affairs at Agra.

57. The *Nasím-i-Agra* (Agra), of the 15th March, complains that at the last *Duej* fair, which is annually held on the premises of the *Táj* at Agra, on the second day after the *Holi* festival, no shopkeepers (or vendors of articles of food, &c.,) were admitted to those premises, which divested the fair of a deal of its splendour and success. Excavations have been made in Sítla Gali in the town for flagging the lane and constructing a drain there. But as no light is hung up there at night, passers-by are exposed to much inconvenience and danger.

JÁMI-UL-ULÚM, 7th March, 1901.

Change of the proprietor and editor of the *Átma Prakásh* Press and the *Jámi-ul-Ulum* newspaper.

58. The *Jámi-ul-Ulúm* (Moradabad), of the 7th March, publishes two notices issued over the signatures of "Sufi" Amba Prasad and Ganeshi Lal, respectively, announcing that the former has entirely severed his connection with the *Átma Prakásh* Press and the *Jámi-ul-Ulúm* newspaper, and the latter has undertaken to carry on the press and the newspaper with his own capital.

RIYÁZ-UL-AKHBÁR, 12th March, 1901.

Comments on the taste and style of the *Parda-i-Ismat*, an Urdu journal published at Lucknow.

59. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th March, complains that the editor of the new Urdu journal, entitled the *Parda-i-Ismat* (*lit.* the *parda* or screen of chastity—meaning the seclusion in which Muhammadan ladies are required to live) and published at Lucknow, though pretending to seek to improve the *morale* of the Muhammadan Zanana, simply causes much pain and annoyance to Muhammadans, by his writings in that journal. This editor, whose name has not yet transpired, is

supposed to be no other person than that Muhammadan Urdu novelist whose *nom de plume* is *Sharar* (*lit.* a spark of fire). This man gave great offence to Muhammadans by writing an article headed "the Prophet's family" in a journal called the *Dilgudáz* in 1893, and lately by writing something in Hyderabad very disrespectful towards Sakina, the beloved daughter of the Imam (Husain) who was slain at Karbala. It would therefore be no wonder if the author of the *Parda-i-Ismat*, which makes such onslaughts on the Muhammadan Zanana should be found to be the same reckless writer. [The *Tafrîh* (Lucknow), of the 14th March, quoting an article on the Muhammadan female dress, published in the *Parda-i-Ismat*, condemns the taste and style in which the journal is conducted.]

ALLAHABAD:
The 19th March 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 12 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 23rd March, 1901.

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I.—Political and Foreign.

Riyaz-ul-Akhbar, 16th March, 1901.

Victoria Memorial question.

1. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th March, says that it is not Lord Curzon alone who has proposed to erect a national personal monument to the late Queen-Empress Victoria in India, but that the same form of memorial has been decided upon to be raised in England also. Lord Curzon is not a Viceroy of ordinary intellect and foresight: his ideas are generally very grand and nobly conceived, and might be taken to be, as it were, inspired. It should therefore be taken for granted that whatever he proposes to do (in any matter) must be calculated to be for our good. If rich persons (and ruling Chiefs) really desire to establish a memorial to Her Majesty that will practically benefit the country, they can do so by applying the balance of their 15 or 10 lakhs of rupees, or other large sums, which they originally offered to contribute towards the National Victoria Memorial Hall, but out of which big offers only a lakh has been accepted by the Viceroy for the purpose in each case.

Shahna-i-Hind, 16th March, 1901.

Proposed National Victoria Hall at Calcutta, and the Muhammadan community.

2. The *Shahna-i-Hind* (Meerut), of the 16th March, referring to the Viceroy's defence of his speedy decision to erect a personal monument to the late Queen-Empress Victoria at Calcutta, without consulting the public, to the effect that he knew that there would be a great diversity of opinions, which would take long to settle, &c., says that in the matter of Bills introduced into the Legislative Councils, the opinions of the public are freely invited, and not shunned for fear of diversity. When in other important matters, action is taken according to the majority of opinions, Lord Curzon should have left the decision of the form of the National Victoria Memorial also to the preponderance of public opinion. The "idol-temple" which Lord Curzon has proposed to erect in memory of the Queen-Empress, will not only displease the Musalmáns in general, but also the Arya Samaj Hindus, who are also opposed to idol worship like Musalmáns, and their numbers are rapidly increasing. Perhaps Lord Curzon thought that as by far the larger number of the natives were Hindus, he would please them by constructing a personal memorial. But he was evidently mistaken in his views (inasmuch as all Hindus do not support idolatry). His Excellency should at least have consulted all those natives, who have subscribed towards the National Memorial. Religious feeling is very strong in India; and, according to Islam, to construct, get constructed, and help in constructing, an image, are all equally unlawful and forbidden acts and constitute as grave a sin as idol-worship. There are thousands of Musalmáns who will subscribe to the Memorial Fund, and will thus (be led to) commit a sin according to their religion.

Almora Akhbár, 15th March, 1901.

Suspension of public rejoicings at Almora on the occasion of the Holi owing to Her late Majesty's death.

3. The *Almora Akhbár*, of the 15th March, says that the Holi is a great Hindu festival which all classes of persons, rich and poor, old and young, observe, freely indulging in rejoicings. Owing to Her late Majesty's death the inhabitants of Almora held no public rejoicings on the occasion of the late Holi.

Oudh Times, 22nd March, 1901.

A suggestion for the construction of tanks and wells as memorials of the late Queen-Empress.

4. The *Oudh Times* (Lucknow), of the 22nd March, says:—Want of pure drinking water is felt in the interior of the mufassil in almost every part of the Indian Empire. The North-Western Provinces and Oudh do not form an exception to the rule. We therefore heartily endorse the proposal put forward by a correspondent that local Victoria Memorial Funds should be devoted to the excavating of tanks or the digging of wells to be called Victoria Wells, wherever a scarcity of drinking water is felt, particularly in the hot months. We can unhesitatingly say that Victoria tanks throughout the mufassil will contribute as much to the perpetuation of the late Queen-Empress' name as to the alleviation of the sufferings of the poor people.

5. The *Rohilkhand Gazette* (Bareilly), of the 16th March, states that according to a Hindu correspondent of the *Pioneer* the Proclamation of 1858 should be hung up in the various languages of the country in golden letters in the National Victoria Hall proposed to be erected at Calcutta. But this honour should be accorded only to Urdu, which is the popular language of the country, and which Her late Majesty learnt with great labour, and used in conversing with Native Chiefs and gentlemen who saw her.

ROHILKHAND GAZETTE, 16th March, 1901.

Suggestion to put up the Royal Proclamation of 1858 written in Urdu in golden letters in the proposed National Victoria Hall.

6. The *Azád* Lucknow), of the 5th March, received on the 21st idem, says that the *Civil and Military Gazette* has now raised a question as to whether King Edward VII should bear the title of *Qaisar* (Emperor) or of *Sháh-Alam-Panáh* (King, the asylum of the world) in India. This question was settled when Her late Majesty assumed the title of Empress of India, it being decided, after much discussion, that Her Majesty should be known as the Queen of England and *Qaisarah* of India. Hence the title of Edward VII should also be *Qaisar* in India, while Englishmen should be free to designate him either King of England or Emperor of England and India, as they please.

AZÁD, 5th March, 1901.

Question as to what title King Edward VII should bear in respect to India.

7. The *Advocate* (Lucknow), of the 22nd March, in the course of a leader, headed "Affairs in the East and West," observes: — As an offshoot of the Boer War, the world is every day regaled by Reuter with the ugly personal bickerings going on between Lord Lansdowne and Lord Wolseley. The latter, by his retirement, has rolled away the stone of silence that sat heavy on his throat when in office. Now that his Lordship is as free as the bird that flies in the air, he has taken wings and hovers devilishly over the head of the late War Secretary to the great disturbance of his peace of mind. Foiled in his injudicious call for all the papers connected with the military aspect of the South African War, Lord Wolseley has made up his mind to demand specific documents. This cannot be refused. Thus the controversy will not only be not allowed to drop, but may proceed more vigorously and lead to very unpleasant disclosures. Apart from what may ensue on the support given him by his colleagues, it is a patent fact that Lord Lansdowne as a War Secretary was a sad failure as he was in this country. What Lord Lansdowne, the Foreign Secretary, will be is yet to be seen. Here, however, he has the protective wing of Lord Salisbury to shield him. The Chinese affair is none the less knotty even at this stage. The news from the Far East is very scanty and comes in an unconnected form. Nevertheless, it tends to give a general idea of the progress of negotiations with the Court of China.

ADVOCATE, 22nd March, 1901.

Lord Lansdowne and Lord Wolseley.

8. The Hindi *Hindustán* (Kálákankar), of the 17th March, says that time was when Indians, Egyptians, Greeks and Romans were at the pinnacle of civilisation and glory, and Britons, Frenchmen and Germans lived as barbarians. But now the tables are turned. With the exception of one or two countries, all the countries in Asia are more or less under European influence. It is difficult to say what the ultimate fate of Asiatics will be. According to the *Hindu* of the 7th March, Mr. Townsend thinks that Asia and Europe have long been anxious to outstrip each other. Although the Europeans have got the upper hand of Asiatics, and their repeated successes have encouraged them to consider their supremacy to be permanent, Mr. Townsend does not believe in the permanence of their superiority. Mr Townsend adds that England has established peace in the Deccan by force, but that she has neither converted a large portion of the people to the Christian religion nor has she won their affections There is not a single province, tribe or community on which she could rely for help in a crisis. After a hundred years of British rule there are not even ten thousand natives to be found who would care to sacrifice their lives on behalf of that rule without pay or pressure. A handful of white men are keeping, so to speak, the ocean of natives in peace. But the natives are patiently waiting for the day when an avalanche of ice should fall into the sea and create a disturbance. Let

HINDUSTÁN, 17th March, 1901.

Mr. Townsend on the attitude of natives towards British rule.

the views of Mr. Townsend regarding the attitude of Asiatics towards Europeans be worth what they may, but the editor is in a position to say that his allegations in respect of the attitude of Indians towards British rule are utterly unfounded. He boasts of having 50 years' experience of Asiatic countries, but he knows as much of the true loyalty and devotion of natives to the British throne as the man in the moon. If their loyalty were lip loyalty, they would not fight the battles of Government at home and abroad with such bravery and devotion; nor would Government employ them in foreign wars, if it had no firm belief in their loyalty. They are fully alive to the blessings of *Pax Britannica* and know that they have everything to lose and nothing to gain by a change of masters.

OUDH TIMES, 20th March, 1901.

Formation of a Chinese Parliamentary Committee.

9. The *Oudh Times* (Lucknow), of the 20th March, says:—We have an Indian Parliamentary Committee and we are wont to look upon it as a refuge from our political ills, as a life-boat in the midst of a boisterous sea under the fury and darkness of a raging storm. We Indians have sincere sympathies for our brethren the Chinese, and it is with a natural feeling of sympathetic joy and hope that we observe the formation in Parliament of what looks like a Chinese Parliamentary Committee. A strong party of members of Parliament who have been interesting themselves in the Chinese question have now combined themselves into an organization with a view to take active measures in the coming session to bring the whole subject of British policy in the Far East prominently before the House, and also the country. We are led to think this Chinese Parliamentary party will achieve greater success than the Indian Parliamentary party had ever achieved, because China as a party question will appeal to a larger constituency in Britain than India can. Be it as it may, we wish power all the same to the elbow of this new party.

HINDUSTÁN, 18th March, 1901.

Condemnation of the National Congress by the *Hindustán*.

10. The English *Hindustán* (Kálákankar), of the 18th March, says:—Indians will *not* emigrate, her capitalists will *not* invest their capital in industrial pursuits, or found commercial navies for India's carrying trade; hence stagnation, hence the helpless state of the ryot, hence the looking to Government for everything, as little infants look to their parents to supply their wants. The Indian capitalists, the avaricious bunniah, the noisy Congress-wallah and the hordes of lawyers of all classes are the curse of India; they keep her bound in the chains of poverty and stagnation. Till these pests are destroyed, India will remain a famine-stricken country, an example to all civilised nations. Another absolutely necessary requisite for the regeneration of India is female education. What have the Congress-wallahs done in this direction? Absolutely nothing! It is true there are a few schools here and there for the education of Indian girls, but they have been started and are worked by English missionary ladies; not one institution of the kind can be traced to the efforts or support of the National Congress. Even zanana hospitals for the women of India owe their existence to missionary effort: certainly not to that of the Congress.

The question again obtrudes itself, what *has* the Congress done towards the regeneration of India? The answer is, nothing! It has been in existence for 16 years, and beyond inane speeches and self-seeking, it has done nothing for India.

Female education, such as it is, and zanana hospitals are due to the philanthropic efforts of foreign Christian missionaries, not to the Congress. Village banks, primary schools, irrigation, etc., are the work of Government, district officials, Rajas and landed proprietors; but assuredly not of the Congress.

These windy orators are the self-elected exponents of their own wants and aspirations; they have not been elected by the people, they are not in touch with the people, they have not during their existence of 16 years stirred a single finger to advance the interests of the people. On the contrary, their speeches, their journals, their leaders have disturbed the peace of the country; they are responsible for plague and famine riots; they are responsible for the increasing destruction of the terrible plague in India. Their Gokhales and Tilaks have in England and in India vilified the humane efforts of Government officials, medical and executive; and thus prevented the stay of the plague. They have used the education received gratis from Government at the cost of the poor ryot, to lead the latter to destruction.

There is only one instance on record of a Congress-wallah being elected to represent a constituency, *viz.*, Dadabhai Nowrojee; he betrayed the interests of his constituents, and at the very first opportunity they turned him adrift, and elected an honest man. If the peasantry of India were canvassed tomorrow, we are certain not one of the present selfish Congress-wallahs would be elected. They are the enemies of the people of India, not the saviours as they pretend to be.

II.—General Administration.

11. The *Hindi Pradip* (Allahabad), in its combined number for November and December 1900, received on the 21st March, says that the beginning of the 19th century was very auspicious to this country. The establishment of British supremacy put a stop to robbery, plunder and murder which had afflicted the country under native regime, and restored peace and order which were very welcome. The severity of the law and police oppression were unknown; and cholera and plague were not even dreamt of. Prices were low, and trades and industries were in a flourishing condition, indigenous manufactures being almost entirely consumed. The country, so to speak, flowed with milk and honey. The land revenue assessments were not heavy, and the number of Anglo-Indian officials was comparatively very small. The drain of wealth to England was nominal. The Kingdom of Oudh and the Sikh State in the Punjab were in existence, and provided employment for thousands of people. The children of the soil were simple, honest, straightforward and full of faith, inasmuch as Western civilization and education had not gained a footing. The ruinous railways had not been introduced and hair-splitting laws had not multiplied. The people enjoyed peace and happiness during the first-half of the century, for which they were full of gratitude to the late East India Company. As the competitive examination system had not been introduced, the Anglo-Indian officials sent out to this country were scions of good family who treated natives with respect and sympathy. The number of educated natives being extremely small, they readily received high appointments; whereas now men who have gained the highest university degrees have, as it were, to beg alms from door to door. But alas, those happy days are gone. Now the country is covered with a network of railways, and the people have become votaries of Western civilization, and which has made them fond of English goods and extravagant in their habits. Indian trades and industries have entirely declined owing to former competition, and the heavy drain of wealth to England has impoverished India. All educated persons look to Government service as the only means of earning a livelihood, and cultivation which is the only industry open to the bulk of the population, is not paying, the revenue assessments being so heavy. To add to the sufferings of the people, the country is constantly exposed to famine owing to failure of crops and also afflicted by plague, cholera and other epidemic diseases. The end of the nineteenth century has witnessed, as it were, Pandora's box opened in this country. The natives who are quietly bearing all these hardships and calamities cannot be sufficiently praised for their patience. It is difficult to say what (violent) measures might have been adopted by other tribes to deliver themselves from such calamities. The natives owe their misfortunes to their own misconduct, folly and mutual jealousy and discord. God knows what further misfortunes are still in store for them.

Hindi Pradip, November and December, 1900.

India in the beginning and the end of the last century.

12. The *Rohilkhand Gazette* (Bareilly), of the 16th March, observes that the Anglo-Indian Press raise a great hue-and-cry as soon as a native editor, of an independent spirit, happens to "transgress the bounds" (in his writings), and endeavour to put an end to his journalistic existence "by having him stabbed with the pointed lancet of the law." But why do they connive at the doings of "spiritual persecutors *(sic.,)* namely American Christian Missionaries," who "unduly interfere with" (pass unwarranted strictures upon) the administration of the British Government in India? One Reverend Sunderland has been vapouring (of late) in America that the railways constructed in India are of no use to the natives themselves, they having served simply to make the ruling class (Englishmen) rich; that the (British) troops have been increased in India not for the protection of the frontiers, but for subjugating the people themselves (still more completely); and similar other objectionable

Rohilkhand Gazette, 16th March, 1901.

An American missionary on the administration of the British Government in India.

sentiments. He, however, adds, in an under-tone, that if the reins of the Indian Government were placed in the hands of any other people than the British, the administration of the country would go from bad to worse. Is not the publication of such ideas and writings injurious to Government? The natives should be on their guard against the mischiefs (insinuations) of men like Reverend Sunderland.

ROHILKHAND GAZATTE, 16th March, 1901.

Poverty of India.

13. The *Rohilkhand Gazette* (Bareilly), of the 16th March, states that the daughter of the late Mr. Bradlaugh, who had made his own countrymen his enemies, on account of his (persistent) advocacy of the cause of India, (lately) delivered a lecture before a society in England, in which she dwelt upon the ravages of (recurring) famines, and indigence in this country. She pointed out that India was getting more and more steeped in poverty every day; that though the incidence of taxation (per head) was, as Lord George Hamilton has contended, lighter than that in other (civilized) countries, the tax-payers could not even bear that amount of taxation; that the assessments of land revenue required to be made more equitable and fair; that the means of irrigation should be increased, and Government expenditure curtailed if Government revenues fell short of it; and that, as competent natives were debarred from holding higher posts in the administration, the entire wealth of the country had been drained to Europe. There should certainly be started more spinning and weaving mills in India, so that "our" raw materials may be used up here and not be exported to Europe. "The indifference of Government towards us has rendered us penniless. It is the sheer multiplication of taxes that enables Government to make both ends meet. We can neither import costly implements and machinery for (improving) our agriculture, nor can we appoint agents in foreign countries to trade (directly) in our productions through them. The average amount of our diet (earnings) has now fallen from three pence to 1½ pence (a day), and we are dying of starvation." But Lord George Hamilton still continues to assert that India is not bankrupt. If "his own pockets are full," that is no reason for His Lordship to suppose that India is rich.

HINDI PRADIP, November and December, 1900. 21st March, 1901.

Alleged growing impoverishment of India.

14. The *Hindi Pradip* (Allahabad), for November and December, 1900, received on the 21st March, refers to the opinions expressed by Lord Salisbury and Lord George Hamilton regarding the present unsatisfactory condition of India, and to the recommendations made by some politicians for improving that condition, *viz.*, the extension of canals suggested by Sir A. Cotton, (*sic*,) the establishment of agricultural banks by Sir William Wedderburn, the reduction of revenue assessments by Mr. Romesh Chunder Dutt, the curtailment of the home charges by Mr. Dadabhai Nowroji, the encouragement of temperance by Mr. Caine, the reduction of the British garrison in India, and so forth. The editor observes that all unprejudiced politicians are agreed as to the growing impoverishment of the country, but that the difficulty is that no effectual measures can be adopted to check it without affecting the interests of the people in England more or less.

BHÁRAT JIWAN, 18th March, 1901.

Decline of India.

15. The *Bhárat Jiwan* (Benares), of the 18th March, in an article headed "The Wheel of Fortune," expresses regret at the decline of India, saying that formerly her prosperity, wealth, power, learning, science and art dazzled the eyes of the world, whereas now she is looked down upon and despised. Natives have to depend on foreigners, even for the supply of their every day wants. They cannot light their lamps without foreign matches. The medical science of India once occupied a foremost place in the world, but at the present day Indian physicians are little thought of. Formerly the earth trembled when the Indian Rajás and Mahárajás were in a state of excitement, but now an ordinary foreigner can threaten and insult them. India once boasted of having great heroes: but the spleens of their present descendants readily break under the kicks of the commonest foreigners. The learning of India formerly civilized the world, but now the votaries of that very learning do not command the least respect. In short, natives have lost all their whilom greatness and glory. It is time that they exerted themselves heart and soul to better their condition and avoided further decline.

16. The *Advocate* (Lucknow), of the 19th March, in a leader headed "Another Famine and English Feeling," says:—On 26th February was published in the English papers a telegram from the Viceroy to the Secretary of State. It referred to a fresh visitation from famine in some parts of Bombay during the coming financial year. The area has been estimated to be less than what it was in 1900, the number requiring relief might go up to one million, and the probable cost has been put at one crore of rupees. To India and her rulers the matter is of paramount though melancholy interest. If Lord Curzon was hopless of any form of British aid during the last famine, it would indeed be hoping against hope to expect a repetition of English generosity this year. And how long can a nation subsist on the charity of others? And, as matters stand, famine has to stay and bother us day and night, thus adding materially to the difficulties of administration. So then measures, both of prevention and alleviation, should be adopted simultaneously. It is absurd now for Government to say that their hands are full. That will be so to doom's day if the present system of rule continues. A very powerful, if not drastic, movement is necessary on the part of the rulers to tackle the problem in the most efficient manner. The time to shield the errors of omission and commission of past and present administrators is gone for good. Any more juggling with the stern facts and figures that yield to no theorising is doomed to failure. As has been abundantly proved in official and non-official letters, despatches and speeches, all hope of moving the authorities here lies in the pressure to come from abroad, namely, England, more properly, the British Parliament. We have little or no faith in the support that may be and is accorded to our cause outside St. Stephen. What is called the Fourth Estate in England has little influence on the King, Lords and Commons as far as India is concerned. Last year the necessity to make a grant to India for famine expenses was admitted by almost all English papers, metropolitan and provincial. The great *Times* also thundered in a right royal fashion and urged the point home to the Cabinet and Commons. But alas! the State Secretary was like a piece of cold stone that refused to be heated into a fit of justice or generosity. And even the very mild recommendations of the Welby Commission have been cut down, while the blessings of British rule in India were harped upon by Lord George Hamilton and his colleagues and predecessor in and out of season.

A fresh famine in Bombay.

ADVOCATE, 19th March, 1901.

17. The *Hindi Pradip* (Allahabad), in its combined number for November and December, received on the 21st March, says that the Famine Commission's Report will shortly be out. But probably the Commission did not inquire into the principal cause of the frequent occurrence of famines, *viz.*, the heavy assessment of land revenue. Indeed the cultivators have to part with the lion's share of the crops in order to pay the rent, the remainder being scarcely enough for their support. If the Commission did not concern itself with the assessment question which is the root of all the evil, it might be considered to have been a mere farce.

Famine Commission.

HINDI PRADIP, November and December, 1900.

18. The *Oudh Times* (Lucknow), of the 17th March, says:—We are at one with *India* when our contemporary praises Sir Antony MacDonnell for the incisive and suggestive queries which he has been putting to some of the witnesses before the Famine Commission. We must say that all such queries from His Honor's lips led to the creation of an impression that he was really desirous that the real defects of the famine relief system should be brought out at the enquiry. An ordinary Anglo-Indian Civilian is a bureaucrat, and queries such as we allude to would not come from him, unless it be that he has a regard for the sufferings of the famine-stricken natives. That Sir Antony MacDonnell is animated by a sincere feeling of sympathy for the poor in this country admits of no doubt.

Questions put by Sir Antony MacDonnell to witnesses who appeared before the Famine Commission.

OUDH TIMES, 17th March, 1901.

19. The *Oudh Times* (Lucknow), of the 19th March, says:—Lord Curzon's Government seems to have been at last convinced that the establishment of agricultural banks is a necessity in India. A conference of high officials was recently held in Calcutta, at which among those who took part in the deliberations

Agricultural Banks Scheme.

OUDH AKHBAR, 19th March, 1901.

were the Finance Minister and some Civilian officials competent to express an opinion on the subject. It has been decided that a further conference which will be attended by experts on the question will be held in Simla next June, at which the scheme for the formation of agricultural banks will receive its finishing touch. Legislation on the matter will, we hope, be taken up at the next Calcutta session of the Supreme Council. The scheme ought, however, to be published for public information before it is brought forward in the Council. The press and the public associations, the general public, and particularly the representatives of the ryots or the agricultural classes should be given an opportunity to express their views on the scheme. Men like Sir William Wedderburn who have paid attention to the consideration of the question will have no doubt much to say on the scheme.

JÁM-I-JAMSHED, 3rd March, 1901.

Alleged difference made by Government in the rates of the price of salt manure sold to native and European agriculturists respectively.

20. The *Jám-i-Jamshed* (Moradabad), of the 3rd March, received on the 22nd idem, complains that though Government would appear to show great anxiety for the well-being of cultivators, the manure which is prepared from salt by the Government Agricultural Department is sold to native cultivators at the rate of Rs. 54 per ton, while it is supplied to Europeans at Rs. 7½ per ton only. This is certainly not justice or fair play.

OUDH SAMÁCHÁR, 21st March, 1901.

Plague.

21. The *Oudh Samáchár* (Lucknow), of the 21st March, referring to the enforcement of quarantine or segregation in cases of plague or cholera, points out that the practice is not unknown to Hindus. Whenever there is a death in a family owing to disease or other cause, all his relatives stop all communication with other persons for 10 or rather 13 days. The latter do not take water or food supplied by them until they have changed their clothes, performed ablutions and cleaned their houses at the end of that period. The people should not therefore fear segregation. But of course the authorities should see that they are not exposed to any inconvenience during segregation. It is to be regretted that at some places medical and police officials on plague duty have misbehaved themselves. But the people should at once bring their grievances to the notice of the district officers, who will assuredly redress them. Mr. Lovett of Benares is a good instance in point. There is no hope of plague being stamped out until the authorities and the people co-operate with each other in the matter.

OUDH TIMES, 17th March, 1901.

Plague at Benares.

22. The *Oudh Times* (Lucknow), of the 17th March, says:—The plague as we noted the other day is increasing in virulence and in extent in the city of Benares. We look upon the spread of this scourge in that much frequented city of pilgrimage with alarm. We think the opulent and well-to-do citizens of Benares have a duty to discharge when their city is under the shadow of this visitation. Our suggestion to them is that they should place under medical assistance all cases of plague among the poorer classes for which they should bear the expenditure. Deaths among plague patients in a house or in a locality must have the inevitable effect of spreading the disease, partly by the depression caused by panic and partly by the greater possibility of contagion spreading, in case of death than of cure. It has been observed times without number that when in an epidemic in the midst of a succession of deaths several cures are effected, the tide takes a turn towards cures and the virulence of the epidemic ceases. In every part of India, it is the poorer population that has chiefly suffered from the plague, and we strongly think that if relief in the shape of adequate medical assistance be provided for the poorer plague patients in a city, the epidemic of the plague may be cut short.

NIZAM-UL-MULK, 16th March, 1901.

Precautionary plague measures in the Moradabad district.

23. The *Nizám-ul- Mulk* (Moradabad), of the 16th March, states that much restlessness and excitement have been caused among the people in Moradabad on account of certain precautionary measures—such as the erection of sheds in the villages, the selection of houses in the town for the accommodation of persons suspected to be affected with plague—which the District Magistrate has recently adopted to prevent that disease from finding its way to that district. But the people have nothing to fear from these measures: they are intended for the well-being of the public, and will by the grace of God, serve to keep the district as safe and free from plague as it has hitherto been.

URUJ-I-MEHR-I-NIMROZ, 14th March, 1901.

Deputation of native doctors and compounders to plague duty.

24. The *Urúj-i-Mehr-i-Nimroz* (Bijnor), of the 14th March, urging that it is very necessary to reward such persons as render any good and beneficial services to Government and the public, complains that native doctors and compounders, who in these days are forced into plague duty, receive no rewards for the most risky task imposed on them. Why, even when these obedient public servants themselves fall victims to plague in tending patients affected by that disease, no allowance is granted for the maintenance of their widows, which is certainly very unfair and hard.

HINDUSTÁN, 20th March, 1901.

Pennell scandal and the *Amrita Bazár Patrika*.

25. The English *Hindustán* (Kálákankar), of the 20th March, says:—We have hitherto held ourselves aloof from the Pennell scandal, and in referring to it now, our only object is to expose the mischievous and constant references to it by the *Amrita Bazár Patrika* with the avowed object of stirring up racial ill-feeling between Europeans and Indians, between the district officials and the people of this country. Such has been the aim of the Congress since its inception, and such is the aim of its recognised organ, the *Amrita Bazár Patrika*. We may add here that we sympathise with the friends of Mr. Pennell as well as with that gentleman himself: but that, had not the *Amrita Bazár Patrika* by assuming the rôle of friend forced the subject on the public we would not have meddled with it. The *Amrita* uses the episode as a vehicle for scattering filth on the Government of India and its District officials, with the hope that some of it may stick. The opinion of every impartial Indian and European is, and rightly so, that Mr. Pennell's state of health is to blame for his, to put it mildly, unwise judgment and action in the Noakhali case. In a judicial proceeding he has thought proper in his judgment, that ought to be free from all prejudice, and conform to the facts and evidence elicited, he has, we repeat, thought proper to run *amok* against all constituted authority; and to state that the judges of the High Court of Calcutta, the Lieutenant-Governor and his chief officials are all corrupt. He has stigmatised a Viceroy (we presume Lord Dufferin) as "a guinea-pig Viceroy;" and a High Court judge, as "a guinea-pig" judge. Such language, in what ought to be a grave well balanced judgment in a judicial procedure, cannot be justified, and can only be ascribed to temporary insanity. We can quite believe that in his sane moments Mr. Pennell is an upright, honourable gentleman, having a horror of all tyranny and injustice; and if the *Amrita Bazár Patrika* were his real friend it would await the result of the official investigation that must inevitably follow this judicial scandal. In this investigation medical evidence will be forthcoming to prove conclusively that the state of Mr. Pennell's health rendered it unwise for him to be permitted to exercise the functions of a judge in his present condition. It will also be decided whether this unfortunate gentleman will ever be in a fit state of health to resume his judicial functions, or to serve Government in any other capacity open to Civil Servants in India. Till then the proper course would have been to await patiently the results of such an investigation. But no! the Congress organ, ever bent on mischief, must seize this painful incident to fulminate against the Government and all its ways. Let us hear what the Congress organ says of Mr. Pennell's state:—"Of course we (*Amrita Bazár Patrika*) have no language to condemn the *puerilities*, *abusive epithets*, and *disrespectful utterances* which are to be found in several places of the judgment. He had no business whatever to speak of his official superiors in his rancorous and utterly unjustifiable way. Indeed the violence of the language he has used defeats the very object which he has so much at heart; and for which he has sacrificed himself. But this he did, we humbly think, because he was suffering from some aberrations." This is rather severe on Mr. Pennell.

In the same issue, that of the 11th instant, we find:—"And why was this *unusual* promptitude displayed in the case of Mr. Pennell? (alluding to his suspension). Why was this severe and unheard of punishment inflicted upon a Civilian at all?"

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Now we are of opinion that the only alternative for Government was the immediate suspension of Mr. Pennell from judicial functions. A man suffering from "aberrations" is certainly unfit to perform one of the highest functions entrusted to human beings; it is a function of the Supreme Being Himself.

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We now conclude our case against the Congress, and its organ, the *Amrita Bazár Patrika*, and advise them to throw aside all selfish ambition, to refrain from exciting racial ill-feeling amongst Indians and Europeans, to study the wants of India's peasantry; and if they must speechify, let them assit and advise Government in its humane, and well-meant efforts to lead the people of this country into the paths of peace, prosperity and happiness.

MURAQQA-I-TASAWWAR, 21st March, 1901.

Humorous description of law courts.

26. A correspondent of the *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st March, says that a law court is a dove-cote or roost for *mukhtárs*, pleaders, barristers-at-law; a European machine for turning truth into falsehood and *vice versá*; an arena for the "fighting of tongues;" a touchstone for testing the conscience of witnesses; a fortified place for protecting the rights of the people from false and deceitful persons; a charm for the sale of court-fee stamps; a shop for the sellers of conscience; a divan for playing Pharoah in; a "mysterous" (curious) broom which sweeps clean the treasures of wealthiest persons in no time; a snake whose bite is fatal; an irremediable evil, the bare mention of whose name causes one's hair to stand on end.

LIBERAL, 16th March 1901.

Prevalence of religious prejudices in Government offices.

27. The *Liberal* (Azamgarh), of the 16th March, say that just as steps are being taken to put down bribery among Government officials, efforts should also be made to check the prevalence of religious (or race) prejudices which are coming to be indulged in more and more in Government offices.

AL BASHIR, 18th March, 1901.

Hindi Resolution, and certain Panjáb Muhammadan newspapers.

28. *Al Bashír* (Etáwah), of the 18th March, says that certain (Muhammadan) papers in the Panjáb have, since the Nawáb Mohsin-ul-Mulk has been reported to have severed his connection from the Urdu Defence Association, been making severe attacks on Sir Antony MacDonnell (regarding his Hindi Resolution of the last year). Such attacks on high-placed authorities are to be greatly deprecated, inasmuch as they serve no good purpose. It is always best to be moderate and respectful in criticising Government measures. "Though it is true that the attitude (or policy) which our renowned Lieutenant-Governor has adopted in this matter (the Hindi question) can hardly be said to be praiseworthy; and we have not the least hesitation in stating that the Musalmáns in general are counting the days (left) for His Honor's retirement on their fingers' ends, every one of them wishing (holding) that the sooner His Honor left this country the better." It is certainly not creditable for a ruler to pursue a policy which will make a large community his enemy. But at the same time an attack on his good faith is to be condemned. "Our" rulers are, after all, men, and men are liable to err; and it is "our" duty to make "our" representations to them respectfully. The editor, then quotes a Bengal Resolution, under which Urdu was replaced by Kaithi as Court language in Behar, at a time when "our" present Licutenant-Governor was the Magistrate of a district there, and strongly advocated the abolition of Urdu from the courts. This Resolution shows that an Urdu address was presented to the then Lieutenant-Governor of Bengal during his tour in Behar, which contained very many hard and difficult Persian and Arabic words, which highly displeased that officer, being unable to understand them, and led to the substitution of Kaithi for Urdu. Now *Al Bashir* urges that if the use of certain hard and uncommon Arabic and Persian words in an Urdu address led to the abolition of Urdu from courts in one province, it is but fair that the Hindi Resolution in the United Provinces should be cancelled, on account of certain Hindi editors, poets and speakers using bombastic Sanskrit words in their articles, poems and speeches, which are not comprehended by the ordinary public. [A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 19th March, briefly referring to the oft-repeated arguments against the Hindi Resolution, urges that the Nagri character can never suit or do justice to Urdu which is a mixed language; so that if Urdu is allowed to be written in that character, it will be spoiled and, in course of time, destroyed altogether. Government would, therefore, do well to reconsider the Hindi Resolution, and save Urdu from the fate which threatens soon to overtake it in the United Provinces.]

29. The *Káyasth Messenger* (Lucknow), of the 16th March, says:—Mr. R. Burn, Superintendent, Census Operations in these Provinces, has addressed a Circular letter, dated 25th February, to all District Officers setting forth a provisional scheme for the classification of Hindu castes and tribes. The division of the castes is faulty and most defective, and shows a regrettable want of information on the part of Mr. Burn. The only redeeming feature, however, is that Mr. Burn has taken the public into confidence and invited proper representations to him from every caste that might consider this classification in an official record as likely to degrade its legitimate social position. Mr. Burn recommends the appointment of District Committees, and wants that the scheme be "thoroughly discussed" He adds:—"If there be in your district any *Caste Sabhas*, Members of each should be appointed to the Committee." Now turning to the scheme itself, we find that of the eleven heads of groups the first three are alloted to Brahmins. Kshatriyas and Vaishyas, respectively, together with the allied castes of each. The fourth group runs thus:—IV.—"Castes, some of whom claim to be twice-born, and who, though their claim is not admitted by the twice-born, are considered almost socially equal with the twice-born." Káyasthas, Bishnois and Jats have been placed in this group; and it is stated, "Eleven or twelve divisions of Káyasthas are ordinarily recognized, but, in addition to these, many people claim to be Káyasthas who do not belong to one of these divisions, *e. g.*, the so-called Darzi Káyasthas. Are these people Káyasthas who have lost their position, or, are they members of lower castes who are trying to rise?" Much of the classification is, no doubt, based on the authority of Mr. Risley, the Census Commissioner's book, "Tribes and Castes of Bengal," which was strongly commented upon when first published. We, therefore, earnestly and vehemently ask all our Káyastha *Sabhas*, and specially the Sadar *Sabha*, not to let the present opportunity slip away, and allow mistaken records to go in an authoritative official document like the Census Report. The time allowed is very short, and if no prompt measures are adopted our representations may be too late. We particularly request Rai Bahádur Babu Ram Saran Dass, M. A., of Fyzabad, and the Hon'ble Rai Sri Ram Bahádur, M. A., of Lucknow, to bestir themselves in this direction and place all the authentic and recognized literature on the subject at the disposal of Mr. Burn, so that he may be saved from falling into errors that cannot but grossly offend a large and influential community.

Mr. Burn's provisional scheme regarding the classification of Hindu castes and tribes.

KÁYASTH MESSENGER, 16th March, 1901.

30. The *Oudh Akhbár* (Lucknow), of the 19th March, referring to Mr. Burn's circular statement, containing his proposed division and grouping of castes, which he has sent to all the District Magistrates, says that this statement is faulty and erroneous, and calculated to cause dissatisfaction among a number of castes. For instance, there are a class of carpenters, who wear the sacred thread and claim to be Brahmans; but it will give much offence to the "permanent" castes of Brahmins, if they are entered under the head of Brahmins. Similarly tailors and tent-makers should not be classed with Kayasths, or Kayasths with Jats, or Khatris with Banias, or *Thatheras* (braziers) and goldsmiths with Sudras. This question of properly dividing and tabulating the various castes, which have now ramified into a very large number, is difficult and delicate, and requires considerable time to be dealt with satisfactorily; whereas the time allowed to the District Magistrates by the Provincial Census Superintendent to examine and revise his statement with the help of Local Committees is too short. However any class or caste, that may feel dissatisfied with Mr. Burn's classification of castes, should submit their objections to that officer, and have the necessary rectification made.

Division and classification of castes in the United Provinces by Mr. Burn.

OUDH AKHBÁR, 19th March, 1901.

31. The *Gauhar-i-Hind* (Najibabad), of the 19th March, says that the decrease which, according to the late census figures hitherto received, has occurred in the population of the Bijnor district, as compared with that in 1891, cannot possibly be accounted for by the prevalence of famine or an epidemic for a year or two, or any badness in the climate which cannot be supposed to have undergone any serious change during the last few years. This decrease has therefore

Late Census returns for, and sanitation in, the Bijnor district.

GAUHAR-I-HIND, 19th March, 1901.

been probably due to increase in mortality and decrease in birth among the people, which must, in turn, be attributed to want of proper sanitation in the district, the editor having often had occasion to draw the attention of the local authorities to the insanitary condition of Najibabad.

LIBERAL, 16th March, 1901.

Regret at the fate of Amba Prasad, the editor of the *Jámi-ul-Ulúm*.

32. The *Liberal* (Azamgarh), of the 16th March, says that the conviction and punishment of the editor of the *Jámi-ul-Ulúm* (in the Rámpur libel case) is to be regretted. His reckless writings foreboded evil consequences, and "the elephant has after all crushed the ant." The other libel case of the Dewán of Landaura remains yet to be decided against him. "May God help Master Amba Prasad! We cannot weep too much over the fate that has befallen such an able journalist."

JAM-I-JAMSHED, 11th March, 1901.

Attack made by the Joint Magistrate on the Moradabad press in general, in his judgment on the editor of the *Jámi-ul-Ulúm* in the Rampur libel case.

33. The *Jám-i-Jamshed* (Moradabad), of the 11th March, received on the 22nd idem, says that the Joint Magistrate, who lately decided the Rampur libel case against Amba Prasad, editor of the *Jámi-ul-Ulúm*, made in his judgment an attack on the Moradabad press in general. He remarked that there were several low papers at Moradabad which owed their very existence to ill-gotten money, and would die for want of funds, if the people had moral courage (to resist their unjust demands). These strictures have caused much annoyance among the editors (at Moradabad), who contemplate giving a notice to the Joint Magistrate in question, asking him to mention the names of the papers he had in view, so that the latter might be able to sue him (for defamation). What a splendid judgment he has delivered in a libel case, that he has made himself liable thereby to be prosecuted for libelling!

GAUHAR-I-HIND, 19th March, 1901.

A complaint against the Municipal Members at Meerut.

34. A correspondent of the *Gauhar-i- Hind* (Najibabad), of the 19th March, observes that Municipal Members in every town, as a rule, cringe and fawn upon the people a good deal when they go about convassing for votes at the time of election, and even bribe some voters, but that when they have once been elected, most of them abuse their Municipal powers, and care little for the convenience or comfort of the public. They, of course, take care that a Municipal light is provided near their house, the lane in front of their house is well watered, &c. The writer then complains that rotten drugs are freely sold at Meerut, the stalls of certain butchers stink most horribly, the drain in front of the house of the editor of the *Shahna-i-Hind* is extremely dirty, &c., but the Municipal Members take no steps to remove these evils.

PRAYÁG SAMÁCHÁR, 14th March, 1901.

Municipal elections at Allahabad.

35. The *Prayág Samáchár* (Allahabad), of the 14th March, complains that the Municipal elections held in Ward No. 4 of the Allahabad Municipality on the 15th idem were attended with great confusion and disorder. There were two vacancies for which there were six candidates. The Municipal Board is divided into two rival parties, one led by Lala Ramcharan Das, Rai Bahadur, and the other by Lala Jagat Narayan. Though Lala Ramcharan Das has retired from the Board, he still takes great interest in Municipal affairs, and renders every help to his friends at the annual elections. Lala Jagat Narayan is not so active, nor is he supported by any powerful men (ready to fight). His friends are not therefore generally successful at the elections. Every kind of pressure is brought to bear on the voters, and even threats of violence are held out. Pandit Madan Mohan Malviya went about telling the voters that Lala Jagat Narayan was responsible for octroi duty being levied even on wedding clothes. On the 15th March Lala Ramcharan Das and his relatives and friends were up and doing. They occupied every approach to the election camp, and employed hundreds of men who took hold of voters and would not let them off until they agreed to vote for Pandit Madan Mohan Malviya and Lala Someshwar Das. Inside the camp Babu Charu Chander Mitra, Lala Visheshwar Das, Lala Someshwar Das and Pandit Madan Mohan Malviya forced the voters to vote for the two candidates above referred to, paying no heed to the remonstrances of the returning officers and other candidates whose voters were not even allowed to deposit their votes. When a breach of the

peace appeared imminent, the matter was reported to the District Magistrate and the Joint Magistrate by telephone, and Pandit Jagan Nath Vaidya and Lala Shiva Charan Lal, candidates, retired. The Joint Magistrate soon appeared on the scene; and the Pandit hearing of his arrival went up to him and brought all the irregularities to his notice. The elections held that day being illegal, the District Magistrate should make an inquiry.

36. The *Arya Samáchár* (Meerut), for February, received on the 21st March, has a paragraph in which the editor observes that sheep are induced by conciliatory methods to join Christ's flock, but that sometimes pressure is exercised as well. It would seem that some landholders in the Central Provinces who are native christians and exercise Magisterial powers, so far forget themselves in their over-zeal for the propagation of Christianity that they bring undue pressure to bear upon cultivators and suitors to embrace the Christian religion. The authorities should give their attention to the matter.

ÁRYA SAMÁCHÁR, 21st March, 1901.

Certain Christian landholders and Honorary Magistrates in the Cental Provinces accused of making converts by force.

37. The *Rohilkhand Punch*, supplement of the *Jám-i-Jamshed* (Moradabad) of the 3rd March, received on the 22nd idem, complains that "Our Khan Sahib" (*sic*), who has frequently been dancing attendance on a certain officer (at Moradabad), has now made bold to take bribes from the people in his name. The other day there was a criminal suit filed before a court in which a married woman prayed for alimony from her husband. "Our Khan Sahib" finding that he could squeeze no money out of the woman, took Rs. 100 from the opposite party, promising to have the suit dismissed. The Magistrate is not a corrupt official, but God knows how the Khan Sahib "greased" (worked upon) him that he at once dismissed the suit.

ROHILKHAND PUNCH, 3rd March, 1901.

Complaint against a certain Khan Sahib at Moradabad blackmailing people in the name of a certain officer.

38. The *Almora Akhbár*, of the 15th March, referring to the proposal regarding the location of one thousand Boer prisoners at Lohaghat in Kumaun, observes that they will be accompanied with at least an equal number of troops and camp followers. The grain produce in Kumaun being inadequate for local requirements, there is always a scarcity of grain in that division. The authorities should arrange for the import of grain from Pilibhít for the use of the proposed Boer camp at Lohaghat, otherwise the prices in Almora would mount up, and cause distress to the people.

ADVOCATE, 5th March, 1901.

Proposal for the location of Boer prisoners at Lohaghat in Kumaun.

39. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st March, greatly regrets to notice that a *sádhu*, growing jealous of the sanctity and reputation of Swami Magnanand, a saint and a Sanskrit scholar who had been living at Senpur in the Fatehpur district, lately came and stayed at the latter's hermitage one day, and finding an opportunity treacherously murdered him outright at night with a *gandasa* (chopper). The culprit is still at large; the police are making enquiries.

MURAQQA-I TASAWWAR, 21st March, 1901.

Murder of a Hindu saint in the Fatehpur district.

III.—LEGISLATION.

40. The *Advocate* (Lucknow), of the 19th March, says:—The sixth Chapter gives miscellaneous provisions respecting tenancies, the most important being about the improvement of land. Section 91 lays down:—"Every tenant, not being a non-occupancy tenant, shall be entitled to make an improvement:

Provided that no tenant, except a permanent tenure-holder or a fixed-rate tenant, shall be entitled, without the written consent of the landholder, to plant trees."

ADVOCATE, 19th March, 1901.

N.-W. Provinces Tenancy Bill.

The amount of compensation should be limited to a certain fixed sum, which must be within the means of the zamíndár to pay, and it should not be left to the whims of the cultivator to spend as much money as he likes on the improvement of land under his cultivation. Section 100 lays down that all leases, contracts or agreements not for a term of more than ten years, affecting an area not exceeding 50 acres, and for rents not exceeding Rs. 50, may, instead of being registered, be attested by a Revenue Officer not inferior in rank to a Kanúngo. In this

connection, to protect the tenant from false personification, it should be laid down that the identification of the tenant would be made by the village Patwári, and without any charge whatsoever. The Kanungo or any other attesting officer should be helped, when he has no personal information, by the village Mukhia or Patwári. As attestation in a Tahsíl will be accompanied with much inconvenience for registration purposes, only leases of larger value than Rs. 100 should be required to be registered. Chapter 7 deals with provisions as to the resumption of rent-free land and payment of rent, about which we have few observations to make. The form of receipt given in section 125 appears to be rather complicated, and will be quite unintelligible to cultivators. The zamíndárs shall find it difficult to fill in all the columns, specially about the details as to the holding, etc. The form should be simplified. The one thing which the cultivator would value to know always at the payment of his rent will be the balance which he has to pay at the end of the year. It is a heavy penalty on the zamíndárs to rule, that if all the particulars of the receipt are not filled in as required by the section, it shall be presumed that the receipt given is an acquittance in full of all demands. The first portion of section 176 is rather absurd. We cannot understand why a tenant who is in arrears should be given the power of dictating to his landholder as to the year for which money paid by him should be credited. This is against all rules of business. No debtor can go to a bank and say, Though he had an outstanding balance against his name, he was not willing to square his old debts but would pay particular items of recent debts. This can be done by mutual arrangements only. To do otherwise is, to say the least, most unbusiness-like. It should be entirely left to the zamíndár to credit the amount of rent paid to him for any year he chooses. Section 129 lays down what the tenant is to do when the zamíndár refuses to receive the rent, or intimates his unwillingness to grant a receipt for it. The cultivator is asked to deposit money in the Court. We would suggest that in the first instance he may be given the use of the machinery of the Post Office, and remit the money by a Postal order. Section 133 lays down the manner in which the notification of a deposit is to be made. Simply affixing the notice at a conspicuous place will not do: the notice ought to be sent by bearing post to the zamíndár. One does not like the idea that the zamíndárs or tenants should, at every difference, run to the courts. Let them avail themselves of all the agencies, and as the last resort go to settle differences in the law courts. The atmosphere of the Revenue Courts has embittered the relations of the zamíndárs and tenants, and one thing which strikes every one on every page of the new Bill is the facility which has been created for each other to run to the courts at the least difference of opinion.

IV.—Education.

Hindustán, 17th March, 1901.

A suggestion to Sir Edward Buck to encourage industrial education.

41. The Hindi *Hindustán* (Kálákankar), of the 17th March, says that Sir Edward Buck has been deputed to draw up a scheme for introducing industrial and technical education into schools. India is an agricultural country *par excellence*, and the schools in this country are largely attended by the sons of landholders and cultivators. Under these circumstances, Sir Edward Buck should arrange for school boys being taught how to improve lands, raise good crops, breed cattle and sheep, and conduct dairy farms.

Oudh Times, 22nd March, 1901.

Age limit for the candidates for the Entrance Examination.

42. The *Oudh Times* (Lucknow), of the 22nd March, says :—We are glad to learn that the Syndicate of the Panjáb University has thrown out the proposal for the fixing of a minimum age limit for candidates for the Entrance Examination. So the example of the Allahabad University has not proved catching, though there were signs that it might. The Vice-Chancellor of our University put forward an apologetic plea for this restriction in the course of his address at the last Convocation, but it was far from convincing. We can assure Mr. Justice Knox that he will find a majority of the intelligent and educated population of this province differing from him in his opinion on the subject. The restriction hardly serves any good purpose ; on the contrary it is distinctly harmful in regard to those juveniles who develop intellectual power early and who, but for the restriction, would shine better and come out of the University with its highest title, at a much earlier age than they could do now. We think the limitation of age in regard to Entrance candidates is doomed to be abolished some day or other.

V.—Post-office.

43. The *Jám-i-Jamshed* (Moradabad), of the 11th March, received on the 22nd idem, states that ever since the quarter-anna postage stamps were introduced for the use of light newspapers, the editors concerned have been required to register their papers in the Postal Department before they can be permitted to use the stamps in question. This condition of registration, which exposes the editors to much inconvenience and trouble at times, has perhaps been imposed to prevent literary and other kinds of light pamphlets from deriving benefit, from the quarter-anna postage stamps. These pamphlets are generally as useful as newspapers, and should therefore be allowed to use quarter-anna postage stamps equally with the latter. Should this suggestion, however, be not considered possible to adopt, newspapers should no longer be required to be registered, and thereby placed, in a way at the mercy of the Postal Department.

Light newspapers required to be registered in the Postal Department.

Jam-i-Jamshed, 11th March, 1901.

VI.—Local and Miscellaneous.

44. The *Káyasth Conference Gazette*, in its supplement of the 20th March, publishes a notice, from the Secretary, Káyasth Conference, stating that as the proposed session of this Conference in April next, cannot be held at Chapra, on account of the prevalence of plague there, it has been decided to hold it at Lucknow instead.

Next session of the Kayasth Conference to be held at Lucknow in April next.

Káyasth Conference Gazette, 20th March 1901.

Allahabad:

The 26th March 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 13 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 30th March, 1901.

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I.—Political and Foreign.

1. The Hindi *Hindustán* (Kálákankar), of the 24th March, in a communication from Radha Charan Goswami, urges the establishment of Victoria orphanages throughout India and of Victoria Girls' schools in the United Provinces in memory of Her late Majesty.

HINDUSTAN, 24th March, 1901.

Late Queen-Empress' Memorials.

2. Saiyid Muhammad Báqar Ali Khan, C.I.E., talukdar of Pindrawal (in the Bulandshahr district), writing to the *Oudh Akhbár* (Lucknow), of the 26th March, refers to the various schemes proposed for perpetuating the memory of the late Queen-Empress Victoria, and says that in a land of idolaters, like India, the object of raising statues to Her Majesty all over the country will be misconstrued. As regards the proposal to construct a National Victoria Hall at Calcutta, unless the proposed building be raised on a grander scale than the existing monuments of former sovereigns in India, it should on no account be adopted. Again, such a building should be erected at no other place but Delhi, the ancient metropolis of India, where the assumption of the title of Empress by Her Majesty was announced in this country. The best and most useful memorial, which Her Majesty herself would probably have preferred, will perhaps be the establishment of an institution where poor orphans, widows, the halt, the lame and the blind should be maintained in Her Majesty's name.

OUDH AKHBAR, 26th March, 1901.

The Victoria Memorial question.

3. The *Oudh Times* (Lucknow), of the 27th March, says:—The Victoria Memorial Hall Fund is swelling up. Subscriptions are being received daily by the Honorary Treasurer. There are small subscriptions even down to the amount of four annas. The total already reached is a few thousands less than twenty-three lakhs, after deducting the amounts contributed over one lakh by any single subscriber. If the subscriptions over and above one lakh, such as contributed by some of the great Native Princes, be received in entirety, the whole amount will come to forty lakhs. But Lord Curzon has decided that the maximum amount of a single subscription should not be more than one lakh of rupees. We hope this decision will be adhered to. As all the Princes have not yet sent in their subscriptions, it may be hoped that the total will reach to thirty lakhs at least, and we trust Lord Curzon will find that sum sufficient for the purpose of building the memorial hall he has proposed.

OUDH TIMES, 27th March, 1901.

Victoria Memorial Hall Fund.

4. The *Rahbár* (Moradabad), of the 21st March, regrets to say that though Lord Curzon is so far-sighted and shrewd a statesman, yet he has decided to raise a personal monument at Calcutta to perpetuate the memory of the late Queen-Empress Victoria, with the large sums of money provided by Native Chiefs and others, though the financial condition of most of the Native States is very unsatisfactory. All classes are, no doubt, at one that a suitable memorial should be established in memory of Her late Majesty; but they as well as both the Native and Anglo-Indian Press are quite opposed to the Viceroy's scheme, which will serve no practical purpose whatever. In a poor country like India, it would be a great pity indeed that an enormous amount of money taken from the people should be spent on the construction of a "profitless" building. The Viceroy himself, in his reply to the address of the Municipal Board at Muttra, in December 1899, deprecated the erection of architectural monuments like those of the Moghal Emperors; but strange to say that, on the present occasion, His Excellency himself advocates the very same form of monument for the late Queen-Empress which he condemned in the case of Akbar and Shahjahan. The editor hopes that His Excellency, considering the universal disapproval of the form of the Victoria monument he has proposed, will kindly reconsider the matter. [The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 21st March, argues that no memorial erected in stone and mortar would last more than one or two thousand years or so, and hence a Famine Fund had better be established as a memorial to Her Majesty, which will not only be permanent, and perpetuate her memory, but will prove a most useful charitable institution to the people of the country. It is certainly highly creditable to the wisdom and foresight of the Kings of Oudh, who, instead of erecting grand monuments, have left

RAHBAR, 21st March, 1901.

Question of the form of a National Victoria Memorial in India.

liberal charitable endowments in land, &c., to their mausoleums, the proceeds of which continue to benefit thousands of poor persons to this day. Personal architectural monuments were the work of personal monarchies, and would ill become a constitutional civilized Government].

OUDH SAMACHÁR, 28th March, 1901.

Victoria Memorials at Lucknow and Fyzabad.

5. The *Oudh Samáchár* (Lucknow), of the 28th March, approves of the suggestion made by the *Advocate*, dated 19th idem, regarding the laying out of a small park at Aminabad in Lucknow with a mausoleum and a statue of Her late Majesty and a clock-tower in the centre of the park; or on the Mall road between Chattar Manzil and the Deputy Commissioner's house, opposite the Makbara of Nawáb Saádat Ali Khan, in case there is difficulty in securing land at Aminabad. The *Oudh Samáchár* also concurs with the *Advocate* as to the construction of a good *pucca* ghát and the erection of the late Queen's statue thereon at Ayodhya, which is visited by hundreds of thousands of Hindu pilgrims every year.

KÁYASTH SAMÁCHÁR, March, 1901.

Lord Curzon's scheme regarding the National Victoria Memorial.

6. The *Káyasth Samáchár* (Allahabad) for March, says:—The only one definite scheme which is at present in the field and which, in fact, has already been placed on a workable basis, is that of His Excellency Lord Curzon's propounded by him at the Memorial meeting of the citizens of Calcutta held in the Town Hall, and the details of which were placed before the public by His Lordship at a meeting of the Asiatic Society, Bengal, held at the Dalhousie Institute, Calcutta. His Excellency's scheme is the erection in Calcutta of an all-India Victoria Memorial, which in addition to a Hall containing a statue of the Queen-Empress, will comprise other rooms and halls devoted to what might briefly be called a "national gallery." It were much to be wished that the scheme emanating from the Viceroy had been one which would have found acceptance all over the country. As a matter of fact, leaving aside the Calcutta public and the Calcutta Press, who have got too much interest at stake to be impartial judges of the scheme, His Excellency's proposal has not commanded the assent either of the Anglo-Indian or the Indian public. Anglo-Indian newspapers of the position of the *Pioneer* and the *Civil and Military Gazette* are bitterly hostile to the Viceregal scheme, while it has received from the Indian Press nothing but cold shoulder. The Viceroy's scheme has been attacked both as to the selection of Calcutta as the site for the memorial and to the nature of the memorial itself, and we are bound to confess that after having given the matter our very best consideration, we find both the points attacked in the Viceregal scheme very vulnerable indeed. It is a simple fact known to everybody, that whatever the Viceroy or the people of Bengal might think, the rest of India do not look upon Calcutta as a national metropolis of the country, which might be a fit and proper place for the erection of an all-India National memorial. As to the form which the Viceroy proposes the memorial should take, we cannot help agreeing with the *Pioneer*, that under the scheme unfolded by the Viceroy in his Dalhousie Institute speech "the hall would be calculated to recall the dead Queen-Empress no more than Akbar, Shivaji or Nanak."

NASIM-I-AGRA, 23rd March, 1901.

A meeting at Agra to raise subscriptions for the Victoria Memorial Fund.

7. The *Nasim-i-Agra* (Agra), of the 23rd March, adverting to a public meeting held in the Town Hall at Agra, on the 20th idem, under the presidency of the District Magistrate, observes that a committee was formed to raise subscriptions for the Victoria Memorial Fund in the district.

ZAMÍNDÁR-WA-KASHTKÁR, 29th April, 1901.

Subscriptions raised from the Native Chiefs, Zamindars and others for Victoria Memorials.

8. The *Zamíndár-wa-Káshtkár* (Bijnor), for March, received on the 29th idem, deprecates the initiation, of the high European standard of living by the natives of India, without first acquiring "their true civilization and refinement, *i.e.*, learning and opulence." It is certainly most absurd for the natives to vie with one another in subscribing for this or that object. Formerly the natives had to bear extraordinary expenses only when a wedding or death occurred in their own families. But now they have to rejoice or mourn not only with their own nation and country, but with the entire (British) Empire, which they consider as their own household. But their sympathy is not to be confined to mere indulgence in loud laughter or weeping, but must

invariably touch their pockets. The zamíndárs must especially be always forward in contributing towards every kind of fund according to their outward position, though they might be heavily encumbered with debts. When the periodical revision of the settlement comes round no consideration is, however, shown to them on account of their giving handsome contributions for such objects as are promoted by officials. Whenever any fund is raised at the instance of the authorities, the latter ought to warn indebted gentlemen and nobility against making contributions more than their financial condition would easily admit of. The large sums offered by the Mahárája of Cashmere and the Patiala Darbar, in aid of the National Victoria Hall, have been rightly condemned. It should also be carefully borne in mind that any subscriptions raised from the people of India, who have to earn money by the sweat of their brow for an object which will not benefit the subscribers themselves or their countrymen at all, or in proportion to the amount raised will make the financial condition of the country sti ' more unsatisfactory. Hence any kind of subscription invited from the people should be utilized in such a way as will benefit them and them alone, and never be applied to any ornamental purpose.

9. *Al Bashír* (Etawah), of the 25th March, referring to the Lieutenant-Governor's speech at the meeting lately held at Lucknow to raise a Provincial Victoria Memorial Fund, approves of His Honour's proposal to erect memorials to Her late Majesty in the United Provinces in all such places, as Benares, Ajudhia, Hardwar, &c., where large crowds of people frequently assemble. Why, the editor would go the length of erecting a Victoria Memorial in each and every village, if money be available for the purpose. It would be a splendid scheme indeed if a masonry well or tank were constructed in every village in memory of the Queen-Empress, from which fields could be irrigated. It is however reported that the Provincial Victoria Memorial Committee intends to erect a memorial only in a few towns, not including Aligarh in them. Aligarh is the centre of Muhammadan education for the whole of India, to which not only Muhammadan students from all parts of this country, but also those from Ceylon and Java resort. Muhammadan educational meetings too are frequently held at Aligarh, which are attended by all such Musalmans in the country who are anxious to promote education (in their community). European and American travellers also invariably visit Aligarh on account of the existence of the Muhammadan College there. Moreover, the Muhammadan College at Aligarh is certain to be raised to the status of a university, sooner or later, when it will attract students from Egypt, China, Persia and other parts of Central Asia. Such being the present and prospective condition of Aligarh, it would not be a wise policy to leave Aligarh without a Victoria Memorial, while constructing it in other important towns in the United Provinces.

Alleged expediency to erect a Victoria Memorial at Aligarh along with other important towns in the United Provinces.

AL BASHIR, 25th March, 1901.

10. The *Prayág Samáchár* (Allahabad), of the 21st March, publishes a Hindi poem in which the writer states that Queen Victoria has found a place in Paradise where every kind of comfort has been provided for her ; and refers to some of the blessings of her rule,such as the construction of the Ganges canal, the establishment of railways, the telegraph and schools, the non-recognition of distinction between Europeans and natives, &c., with a view to perpetuating the memory of Her late Majesty. The writer suggests to Lord Curzon the construction of an Indus canal which should pass through the arid sands of Bikaner. Such a canal would be a perfect god-send to the inhabitants of that country who have to endure great sufferings from the scarcity of water, and will prevent the recurrence of famines. In conclusion the writer prays for the permanence and success of King Edward VII's rule.

A suggestion regarding the construction of an Indus canal as a Memorial of Her late Majesty.

PRAYÁG SAMÁCHÁR, 21st March, 1901.

11. The Hindi *Hindustán* (Kálákankar), of the 27th March, says that the late Queen-Empress Victoria had great sympathy with her Indian subjects. Her Majesty made a point of advising every Viceroy-designate, at the time of bidding farewell to him, to do justice to the people of India and treat them with leniency. In her letters to the Indian Viceroys she invariably administered the same advice to them. In his Winchester speech the Earl of Northbrook declared

Queen-Empress Victoria's sympathy with her Indian subjects.

"HINDUSTÁN, 27th March, 1901.

that while he was Viceroy of India, Her Majesty had written in a letter to His Lordship, that she believed that the attitude of Englishmen towards natives was now more sympathetic, and observed that natives should not be illtreated against the dictates of the Christian religion.

OUDH AKHBÁR, 29th March, 1901.

A suggestion to contribute to the expenses of King Edward VII from the Indian Treasury.

12. The *Oudh Akhbár* (Lucknow), of the 29th March, says that as the requirements of King Edward VII will be greater than those of Her late Majesty, an increase in the royal allowances is to be made from the British Treasury. But as India and other British dependencies equally enjoy the benefits of the beneficial rule of His Majesty, it will be but equally fair that they should contribute to His Majesty's expenses along with England.

OUDH AKHBÁR, 27th March, 1901.

Suggestion to grant an allowance for the expenses of King Edward VII from the revenues of the Indian Government and the Native States.

13. The *Oudh Akhbár* (Lucknow), of the 27th March, quite agrees with the proposal of a correspondent of the *Pioneer*, who suggests that King Edward VII should not receive an allowance for his expenses from the British Treasury only, as his predecessors did, but that he should be granted it both from the Indian and Colonial treasuries also. There is no doubt that if His Majesty receives an allowance from the Indian Treasury, he will be in a position to take a suitable number of Indians also on his (Household) staff, and that this will tend to make the relations between India and England still closer, and increase the loyalty of Indians to the British Crown. The Government of India might not be able to fall in with the proposal on account of some legal hitch; but there can be no difficulty in mooting the question of the Native Chiefs contributing jointly a fixed sum towards the expenses of the King-Emperor.

URÚJ-I-MEHR-I-NIMROZ, 21st March, 1901.

The British Government and the Boers.

14. The *Urúj-i-Mehr-i-Nimroz* (Bijnor), of the 21st March, says that what led to the Transvaal War was the refusal of the Boers to let England derive the same benefit from the gold mines in their country as they had permitted Russia, France and other European Powers to do. But as the Boers were weak, they have ultimately been crushed by the British Government. The expenditure of both blood and money must have been very heavy on both sides. The British Government has spent about 150 crores of rupees and lost 46,000 trained soldiers in the Transvaal campaign. This strain on the British Army has, it would seem, been so severely felt that it is now proposed to import some native troops from India to do garrison duty in England. When the British losses in men and money have been so severe, it can well be conceived how severely must the Boers have suffered in their turn. Their entire country has been turned into a wilderness, peace and comfort being things of the past. Even the English nation and their King are now moved to pity the condition of the Transvaal, and the German Emperor has interceded on behalf of the Boers. But the Conservative party are obstinate, refusing yet to relent. When Germany overcame France in the Franco-Prussian War, and Turkey, Greece in the Turko-Grecian War, other European Powers mediated, and had peace effected between the contending parties. But in the case of the poor Transvaalers, though they are Christians, no European Power comes to their rescue! The Boers have now been quite humbled, and the editor would earnestly request the British Government to pardon them (and make peace with them).

OUDH TIMES, 28th March, 1901.

Rejection of the terms of peace by Botha.

15. The *Oudh Times* (Lucknow), of the 28th March, says:—We must say that the terms of peace offered by the British to Botha were such as should have, for the present, satisfied the Boers. That they were rejected by Botha only shows that the Boers are convinced that the British are in sufficiently sore straits to make their terms more liberal. Whether the British would take such a step remains to be seen. The rejection of the terms, however, means further bloodshed and expenditure of gold and silver. The King Emperor is desirous of peace, and we may be sure that peace will be established soon. But the Boer leaders must learn not to be over-extravagant to enable the British Government to conclude peace without delay.

16. The *Oudh Times* (Lucknow), of the 30th March, says:—The stinking greed and meanness which the Powers are betraying in their dealings with China in her present state of weakness and humiliation are enough to make all honest minds sick to think. The boast of civilization is the most specious boast in the world, and judging from the actions from beginning to end of the heroes of civilization in the Far East, it seems Eastern "barbarism" is ten thousand times more preferable. The terms of the agreement which China has signed and the huge indemnity demanded, in spite of the deplorable state of her finance are an outrage upon international liberty and humanity. The white lords of the modern earth would not tolerate the entry into or existence of a Chinese workman in their own land, but would demand the most unfettered liberty for the development of "white" commerce and manufactures in Chinese lands. And if John Chinaman, unable any longer to tolerate such open aggressive policy and, in a moment of frenzy, kills some "foreign devils," the white lords of earth collect their best available fighting men and with the aid of guns and devilish paraphernalia of war enter China and bombard her cities and men and try to "slice" her lands among themselves.

China and the European Powers.

OUDH TIMES, 30th March, 1901.

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17. The *Oudh Times* (Lucknow), of the 29th March, says:—It appears from a statement made by the Finance Minister in the Viceroy's Council that the Amir of Afghanistan has not drawn his subsidy from the Indian Government for sometime past, and that the amount still undrawn by His Highness has reached the sum of fifteen lakhs. We do not know what the practice that ruled the method of payment to the Amir was. Was the Amir in the habit of sending for the money or was it the practice of the Government of India to see that the subsidy be remitted to his Highness? In either case, the reluctance of the Amir to take the money is too apparent. Why is this so? Can it not be that the Amir wishes his close relationship with the British Government to cease? Has he sent to the Government any intimations as to his reasons for not having sought the money which is his due? The public must be furnished with more particulars in explanation of the mystery that overhangs this strange procedure on the part of the Amir. We suspect there is some political motive lurking behind the Amir's unwillingness to touch Indian money. His Highness is an austere ruler, and he does nothing, we must not forget, without a purpose.

Subsidy paid to the Amir of Kabul.

OUDH TIMES, 29th March, 1901.

18. The *Indian Appeal* (Benares), of the 29th March, says:—The writer of the lately published Punjab Administration Report indulged in a veiled inuendo against our ally the Amir of Cabul. It was in a sly way hinted in the Report, that His Highness tried to wean a certain frontier chief, who is in receipt of a pension from the British Government, from the allegiance which he has sworn to that Government. We do not known how far the Punjáb Government's information may be correct: but even if there was the slightest foundation for it, it could not be said to have consulted the interests of diplomacy and statesmanship by proclaiming the fact from the house-top. The Amir is our ally—he is a friend of Lord Curzon's—and he only lately sent the Viceroy a touching letter of condolence on the death of Queen Victoria. Such comments are likely to shake the Amir's faith in the sincerity of our friendship, and may create ill-feeling and unpleasantness. Lord Curzon's Government could never have been guilty of such indiscretion.

The Amir of Kabul accused in the Punjab Administration Report of trying to wean a frontier Chief from his allegiance to the Government of India.

INDIAN APPEAL, 29th March, 1901.

19. The *Hindustáni* (Lucknow), of the 27th March, observes that when so high placed a British officer, as the Hon'ble Mr. Balfour, who is the leader of the House of Commons, and a nephew of Lord Salisbury, explains away (in Parliament) a Government promise (made to the British people) by declaring that it is not binding on a Government officer to fulfil its promise unless its execution is insisted upon, little chance can there be of any verbal promise made (by a Minister) relating to an Indian question raised in the House of Commons being made good. The editor, then referring to the debate raised on the motion made by Mr. Caine, urging the

Mr. Caine's motion in Parliament for paymen: of the arrears of overcharge of expenditure made to India for the last 20 years.

HINDUSTANI. 27th March 1901.

payment of the arrears for the last 20 years, the annual amount of money which the British Government has, on the recommendation of the Welby Commission, agreed to pay to India as being overcharge made to the latter country, is glad to notice that for the first time Sir M. Bhownaggree during the whole course of his Parliamentry career supported with cogent arguments such a motion on behalf of India. Lord George Hamilton, in opposing Mr. Caine's motion, expressed great sympathy with the people of India who have suffered so much of late, from famine and plague, but totally denied the increasing poverty of India, and urged that nothing could be more impertinent than to claim from the British Exchequer payment of any arrears of money on the ground of over charge. His Lordship, however, promised to enquire if any proofs were adduced that the calamities from which the Indians have recently suffered were due to the growing poverty of the people, or that the revenue assessed on any particular village was excessive. Sir Henry Fowler followed Lord George Hamilton, whose speech was mere fustian. He is the only statesman in the Liberal Party who never rendered any help to India: why, he by virtue of his being a former Secretary of State for India even puts obstacles in the way of his party whenever they desire to help that country. When the division was taken on the motion, it was rejected by 214 votes against 112. When the miseries of the people of India suffering from famine and plague are mentioned in Parliament, the Members "shed tears" over their hard lot, but when the time comes for voting in favour of India, they vote invariably (and blindly) with their party. It is, however, a matter of some satisfaction that as many as 112 members voted on behalf of India.

KAYASTH SAMÁCHÁR, March, 1901,

Muhammadans and the National Congress.

20. The *Káyasth Samáchár* (Allahabad), for March, says:—In December last, Mr. Alfred Nundy, Barrister-at-law, published a communication in the *Pioneer*, in which he drew attention to the fact that in spite of their professions to the contrary, the Muhammadans of these Provinces had been slowly, but none the less surely, veering round in favour of the Congress, and he instanced the holding of their Anti-Nagri demonstration at Lucknow in August last, as an example of their efforts to break away from the lessons inculcated by Sir Syed Ahmad in his later years. It was not to be expected that Mr. Nundy's assertions would pass unchallenged, and the first to come into the field was none other than Mr. Theodore Morison of the Aligarh College and author of that very quixotic work "Imperial Rule in India." Mr. Morison is intellectually a lineal descendant of John Stuart Mill, and he has the happy knack of disposing of all propositions that he cannot refute, by citing ingenious extracts from Mill's writings. Unable to meet Mr. Nundy's arguments, he sheltered himself behind sundry extracts from Mill, and he showed to his own satisfaction that Mr. Nundy must be wrong as Mill must needs be right. An intellectual underling of Mr. Morison's also, glorying under the *non-de-plume* of 'Aftab', came to Mr. Morison's rescue and said something incoherent about the self-respect of the Muhammadans and so forth. Mr. Nundy returned to the charge in which, while ignoring Aftab's assertions as undeserving of notice, he had no difficulty in showing that Mr. Morison had reckoned without his host, and that his implicit reliance on Mill and his theories had led him into certain grievous errors which had vitiated all his conclusions. One would think the controversy ended with Mr. Nundy's rejoinder, but it was not so to be, for we find Maulvi Syed Husain Bilgrami, as noticed by us last month, making a covert attack on the Congress propaganda in his Presidential speech at the Muhammadan Educational Conference at Rámpur. Not content with what he said in his Presidential address, Maulvi Syed Husain availed himself of the columns of the *Pinoeer* for writing a letter which has entitled him to the appellation of "a master of Billingsgate." It would be difficult in the whole range of the polemical literature of politics to find out an epistle which, while so short as the Maulvi's letter, would yet contain such a mass of scurrility and vituperation. This letter was followed by another from Maulvi Mahdi Ali trying to meet some of Mr. Nundy's points. These two letters put Mr. Nundy on his mettle, and he published a second rejoinder in the *Pioneer*, going over the entire ground, discussing each point threadbare and exposing the hypocritical sayings and doings of the Aligarh politicians. He challenged the Aligarh leaders to come directly to the points at issue, but to pick up the gauntlet cast by Mr. Nundy and to answer distinctly and categorically

the questions put by him in his letter was evidently a hopeless task, and thus discretion with our Aligarh friends has proved the better part of valour. Unable, however, to break lance with Mr. Nundy in the columns of the *Pioneer*, Maulvi Syed Husain has been giving vent to his spleen against the Congress movement on the occasion of the prize distribution to the Aligarh School boys.

II.—General Administration.

A suggestion to His Majesty to read the Indian newspapers.

21. The *Oudh Times* (Lucknow), of the 30th March, says:—It was an excellent practice which Her Majesty the Queen-Empress introduced by inducing the Viceroy to send her an account of the situation in India by every mail. We do not know if the practice is now being continued. It cannot be that Edward VII takes an interest in India less keen than what his illustrious mother used to take. If that be the case, we have a right to expect that the King-Emperor should keep himself fully informed of the state of affairs in India. To do so, the course His Majesty must adopt is not solely to depend on the officials, but also to take recourse to an attentive perusal of the Indian newspapers, as pointed out by our contemporary of the *Indian Mirror*. We are persuaded to think that, should the King-Emperor regularly read the Indian newspapers, both native and Anglo-Indian, he will gradually come to be animated by a spirit of deeper sympathy for us His Majesty's poor Indian subjects than he is at present. It is rather an anomaly that the Emperor of India should not know what the press of India says. Lord Curzon, as the representative of the King-Emperor, is most attentive to the representations of the Indian press, and it would be only consistent that the King-Emperor should also be so. India stands in need of the heart-felt sympathy of its Emperor, and we are anxious that such sympathy should be rendered as deep in the Imperial heart as possible.

Oudh Times, 30th March, 1901.

A new frontier province.

22. The English *Hindustán* (Kálákankar), of the 29th March, in commenting upon the decision of the Government of India regarding the creation of the new frontier province, observes:—'The Viceroy's tour in the frontier is quite fresh in our memory, and the great pains which he has taken in personally travelling over the hilly country, fully entitles him to great credit for his sound decision to establish a new administration by a Local Government to be directly under the control of the Government of India. Then again, the fact of bringing a large number of frontier tribes into direct political relation with the Government of India also justifies the scheme of creating a new Local Government and subordinating it directly to the Viceroy of India. By keeping a Chief Commissioner on the spot much more attention must be expected from that officer; and the Political officers under his control would immediately receive directions, if they referred any matter to the Local Government. But their submission of such matters to the Government of the Panjáb was a circuitous,—a roundabout—way to transact business. The officials of the Political Department submitted their important reports to the Punjáb Government, requesting an immediate reply. The Secretariat of the Lieutenant-Governor submitted to His Honor these papers in their turn, and perhaps, after a week. By this time the threatened dacoity had been committed and the stolen property sent away for security, within the boundaries of Cabul, and the culprits had gone a hundred miles away from the spot. Now, if the Lieutenant-Governor of the Punjáb decided the case himself, the answer after three or four days would have reached the officials on the spot, and by the time that any punitive measures were taken a fortnight would have passed by; and if the Lieutenant-Governor submitted the case to the Viceroy, then it would have taken another week, say, three weeks, before any notice of the frontier lawlessness was taken. But, by having a Chief Commissioner on the spot, the Political officials will receive a reply from the Chief Commissioner within two or three days; and even if the nature of the matter required any representation to the Supreme Government, in that case too, the reply would be received within a week. The policy of subjecting frontier questions to the control of the Lieutenant-Governor of the Punjáb was tantamount to the following Indian rural saying:—"*Ghari men ghar jalai dhái ghari bhadrá.*" The house is on fire and likely to be burnt down in a *ghari*, but the *yotishi*—astrologer—says (the time being inauspicious) to wait two *gharis* and a half to extinguish the fire.

Hindustan, 29th March, 1901.

KAYASTH SAMÁCHÁR, March, 1901.

23. The *Káyasth Samáchár* (Allahabad), for March, says:—The announcement by the Government of India of the creation of a new frontier Province has been received with mixed feelings by the educated public. The question of the creation of a frontier Province is no doubt an old one, dating back to the time of Lord Lytton. In his Minute, dated 22nd April, 1877, Lord Lytton formulated his scheme of creating a Trans-Indus Province or Chief-Commissionership, but it takes a long time to move the ponderous machinery of the Government of India, and what was advocated so strongly by Lord Lytton in the early part of 1877 has at last been brought about by Lord Curzon in 1901. Lord Lytton based his recommendation on the fact that a Chief-Commissioner or a Governor-General's Agent acting directly under the Government of India, would be a better medium of communication between the Government and the frontier tribes than the Punjáb Government could possibly be, as also on the ground that "geographically, historically, by race, by institutions and by customs," the frontier districts did not form an integral part of the Punjáb, and that they were only annexed to that province late in the reign of Ranjit Singh. There is no doubt that it is these very considerations, and especially the first, which received such ample confirmation in the troubles of 1897, that have influenced Lord Curzon in carrying out this much-delayed reform. It is not surprising, however, that the educated classes of the districts constituting the new Province should not hail with delight their relegation to what they are afraid would be a backward administration: and we find from the Punjáb papers, that meetings have been held in various towns of these districts protesting against the formation of the new frontier Province. We are afraid, it is now late in the day to protest against the Government scheme. All that the people should pray for and which they are justly entitled to claim, is that they shall not be compelled to change their status for the worse, by being relegated to a backward administration. If the Government found it practicable to maintain the *status quo*, in Sylhet and Cachar on the transfer of these two districts in 1874, from the Dacca division of Bengal to the then newly-formed Chief-Commissionership of Assam, there is no reason why the Government should not find it as feasible to-day, to work out a scheme under which there will be no curtailment of the rights and privileges enjoyed so far by the people of the new Province. If things are so arranged, as we hope they will be, we do not think there will be much objection, on the part of the people of the Dera Ghazi Khan district, to their being transferred to the Beluchistan administration, which would relieve the Punjáb Government of all their charges on the other side of the Indus. In connection with naming the new frontier Province, we would bring to the Government's notice the extreme desirability of calling the new frontier Province "The North-Western Provinces," and for changing the cumbrous and clumsy, stupidly infelicitous and hopelessly ungeographical name of these provinces from "The North-Western Provinces and Oudh" to the most suitable and appropriate name, *viz.*, "Hindustan."

New Frontier Province.

INDIAN APPEAL, 22nd March, 1901.

24. The *Indian Appeal* (Benares), of the 22nd March, says:—The Government of India's Resolution of creating a new Frontier Province has already been noticed in these columns, and since then we have carefully studied the project, which we think does not commend itself to the people of the Province. Its alienation from the Punjab will be a source of troubles and difficulties, and we do not know on what plausible grounds the change has been contemplated. A contemporary writes; "In fact there is an immense amount of detail to be worked out with regard to the administration, judicial, political and revenue of the new province, and the task of completing the severance promises to be a very heavy one." If this be a real fact—a fact which none can gainsay—then why in the name of common sense it advocated its cause, and went the length of saying that the necessity for the new Frontier Province was keenly felt by the Government of India.

New Frontier Province.

HINDUSTAN, 26th March, 1901.

25. The Hindi *Hindustán* (Kálákankar), of the 26th March, says that an Anglo-Indian recommends, through the columns of the *Amrita Bazar Patrika*, that an army of Sikh soldiers 3,000 or 5,000 strong, should be permanently located in or about London to help the Brigade of Guards, on the ground that the

A suggestion regarding the location of a native army in London.

measure would strengthen the ties between England and India and convince the natives that Englishmen really consider them to be supporters of British rule. The editor observes that the suggestion is a very commendable one, but that the native army which might be quartered in London, should not entirely be composed of Sikhs, but also of Rajputs and Muhammadans. The measure would give the native troops an idea of the strength and resources of England and an insight into the English social customs and manners, improve the relations between Englishmen and natives, and remove the native prejudice against crossing the seas. Some volunteers from respectable and loyal Sikh, Rajput and Muhammadan families should also be admitted to the Brigade of Guards.

Oudh Akhbar, 29th March 1901.

Non-admission into the army of certain classes of natives.

26 The *Oudh Akhbár* (Lucknow), of the 29th March, protests against the present system of excluding certain classes of natives altogether from Military service, even though there may be no lack of such individuals in those classes who will satisfy the physical conditions laid down for admission into that service. Suitable individuals cannot but be found even among the Bengalis, and there is no reason why some of them should not be admitted into the army. So long as a person satisfies the physical standard fixed for a soldier, he should be taken in as such without any regard to his birth or race.

Oudh Times, 24th March, 1901.

Indian Budget.

27. The *Oudh Times* (Lucknow), of the 24th March, says:—THE BUDGET. —A DULL FARCE. Calmly dull and coldly disappointing is the Financial Statement just issued by Sir Edward Law. All the same, the miracles are there, the miracle of a surplus "show" helped by the miracle of India's recuperative power. And this in spite of the greatest famine of centuries—"an appalling calamity" in the language of the Finance Minister, "quite unprecedented, I think, in the recent history of any country on the globe's surface," and the crores spent to relieve it. "But thanks to the recuperative power of the country directly due," almost exclaims Sir Edward in his satisfaction "to the frugal habits and industry of the people, the task has been accomplished and the Government of India can say with no inconsiderable satisfaction that with the aid of the ruled, the rulers have done their duty and the results have been such as to leave a memorable record in the history of mankind." When will this complacent rot about the "recuperative power of the country" be last heard of or written about? It has furnished the most heartless excuse to the most unsympathetic Secretary of State to dodge about and deny a famine grant from the British Exchequer in the teeth of overwhelming arguments in its favour and British sympathy for the stricken people. That because the people are meek in suffering and frugal and industrious in habits, therefore Sir Edward has been able to make both ends meet and to show the miracle of a surplus for the coming year, nobody has the smallest doubt. But because they are so meek and frugal and industrious, it is therefore the Government should show the same virtues, curtail lavish and unnecessary expenditure in directions affecting the extravagant way in which its higher officials are paid and relax the severity of the land tax or at least allow him a remission of arrear of revenue. Otherwise, such talking sympathy is hollow in all conscience, and serves to unmistakably enhance the prospects of more frequent famines until the Indian ryot is "sympathetically" treated out of all existence.

Summed up, the revised revenue estimates, as shown in this Budget, show an increase of over £2,000,000 above those framed by Mr. Clinton Dawkins for the closing financial year, and if from the Account be removed the purely fortuitous receipt of approximately, £3,000,000 on account of Mint operations, they are slightly in excess of the realisations of 1900-1901. To Provincial Revenues grants-in-aid of 164½ lakhs have been made. To this is added a requirement of one crore of rupees for direct famine expenditure in the still afflicted districts to be charged to the Famine Grant, and to this again, as a consequence of the lessons of the South African War, is added a large sum for Army Services, increasing the estimated charge on this account by £876,500 above the sum sanctioned for 1900-1901. These large extraordinary charges amounting together to over £2,600,000 are, however, more than balanced by an estimated reduction,

as compared with last year, of £3,245,000 in general famine expenditure, and by the exercise of strict economy where permissible, "we are finally able to show a surplus of £690,900 to be carried forward to Capital Account and to reduce by so much the amount which we shall be obliged to borrow for railway construction and irrigation works, on the prosecution of which we are so largely dependent both for general economic progress and for protection from the direct and indirect effects of recurring famine." Sir Edward Law closes his Statement by saying that "unless our reasonable anticipations are falsified by an unprecedented recurrence of serious disasters, we are entitled to look forward with some confidence to the future, and to hope for the early dawn of a period of considerable prosperity." According to the programme now announced, it is the intention of the Government of India to raise a new loan in India of two crores of rupees, but full liberty is reserved, as usual, to vary the programme, as now announced, to any extent that may be considered desirable.

These are the main features of the Budget. As much as three crores are to be spent on all sorts of new requirements of the Military—the big M means more money, you know. There never is a prosperous year, truly as a writer has said, "but the octopus of the Military Department is ever successful in swallowing the largest morsel without the least compunction." Indeed, the fat year is always reserved for the benefit of the frontier and the military. The increase in the realization of some special revenue, fortuitous or other, have nothing to do with the condition of the starved ryot. He should never be given any relaxation or even a nominal remission of the land tax. It is enough that the Sircar cares to feed him, in whatever way, when he is famine-stricken. Directly the famine has ended for a time, the ryot can bless the rains, bless the Sircar, pay the taxes and the arrears to the last pie, whether by begging or borrowing or by stealing and then, why, suck his thumb, when the rains fail perhaps the next year or run to famine relief works. People have got sick of this "recuperative" optimism which seems a good cloak for the irresponsible towards India's dumb millions.

ADVOCATE, 26th March, 1901.

Financial Statement.

28. The *Advocate* (Lucknow), of the 26th March, in commenting upon the Financial Statement, observes:—A windfall to the tune of three millions sterling for coining 15 crores of rupees is splendid good fortune for the State. We are, however, glad that the Government of India have very judiciously made up their mind not to be tempted thereby, and mean to put that by to help in making the gold standard a *fiat accompli*. So far, so good. And yet, the Government of India mean to raise a loan of two crores of rupees in India and one million sterling in England to be added to the permanent Debt of the country. In addition to an expected surplus of £690,000, Government hope to be repaid at least part of the large amount given as loans and advances. Why then, this proposed loan? It is a pity that the banking concerns in this country, mostly European, are very particular in their prayer to Government to place the State balances at their disposal for a short term during the busy export season, while they do not for one moment think it their duty to go to the rescue of the State when its Treasuries are empty, but demands on them are none the less pressing. For this reason Sir Edward Law is to be thanked again for the flat refusal he gave sometime back to be netted in the meshes of European bankers who wanted to profit by trading on the capital of the people.

Coming to the main heads of receipts and expenditure, Sir Edward Law referred first to expenditure on the Army and Public Works. The Government of India, like every Government in the world, mean to profit by the lessons of the South African War. This means reorganization of the army, which is another name for extra expenses. Fortunately, the savings effected by the absence of a large number of troops, European and Indian, in Africa and China, have helped to provide for urgent needs, without adding to the general burdens. The new items include provision for the establishment of a gun carriage and a cordite factory in this country, which is not only satisfactory from the standpoint of military independence, but from the economic point of view also, by substituting expenditure in India for expenditure abroad, by increasing the productive power of the country, and by training a large body of mechanics and other skilled artizans. As to expenditure on public works, special attention has been given to

rendering existing railways more efficient, by the provision of additional rolling stock and other requirements for their satisfactory and profitable working. One crore of rupees has, during the coming year, been set aside for irrigation works, and credit has been sought to be taken for this paltry allotment compared to ten crores put down for railways during the same period. The paper read in London by Mr. Horace Bell, late Consulting Engineer to the Government of India, seems to have fallen flat on the ears of the Viceroy and his Council. While railways have generally been worked at a loss, their extension is the chief aim of the State; but irrigation outlay that helps the ryot and brings money to the Treasury are still at a discount. Even the lessons of the greatest famine of the 19th century is lost on our rulers. This naturally brings us to the great economic calamity that befell the country, and holds her in its grip still. No man can form an idea of the cost of the famine both direct and indirect. To the State the amount spent without any hope of return was about 8½ crores, and 5½ crores more were given as loans to Native States and as special agricultural advances. The loss in men, cattle, savings, &c., can hardly be estimated. The countervailing duties on imported bounty-fed sugar did not amount to any big figure.

As to exchange and coinage, the former remained pretty steady, varying between 15·979*d* and 16·307*d* per rupee. There was indeed fearful coinage carried on in the mints during this year, giving birth to not less than 17 crores of rupees to a net profit to the State of more than three millions sterling or 4½ crores of rupees, thus bringing in more than half the extra expenditure incurred on account of famine during this year. Whatever rejoicing there may be in the Finance Department for this windfall, this forebodes ill for any hope that may be cherished by Government about the introduction of a gold currency in India. The people here have not yet kindly taken to the sovereign, and it will be long before they do so. Even the depreciated rupee is preferred to the appreciated sovereign. The situation of the Government as regards the currency system stood thus on March 7th :—

Rupees in the Currency Reserve	Rs. 5,87,12,865
Value of silver bullion in the Currency Reserve	Rs. 1,78,48,764
Gold in the Currency Reserve	£ 6,956,946
Notes in circulation	Rs. 28,09,15,765
Gold in the Gold Reserve Fund	£ 800,000
Total silver	Rs. 7,65,61,629
Total gold	£ 7,756,946

Closely connected with it is the problem of the circulation of currency notes. We have more than once said that to cash such notes at a discount in any part of India affects the credit of Government in the market. Traders, big and petty, experience great difficulty in their work. The plea of the Government to refuse to cash notes of any circle in any Treasury is the fear that too large a sum may all of a sudden be demanded in exchange for note or notes. Sir Edward Law admits that an order to make notes cashable everywhere will restore confidence in holders thereof and lessen the necessity of encashment. The Government of India mean to move on these lines rather cautiously. Sir Edward Law's optimism about the enconomic progress made by India requires separate notice that cannot be done here.

29. The Hindi *Hindustán* (Kálákankar), of the 28th March, quoting figures from the Financial Statement for 1901-02, expresses satisfaction that the Government of India have exercised economy, as far as possible. The money spent by the Government on improving the efficiency of the army cannot be taken exception to. The Government is entitled to all praise for affording relief to the famine sufferers and for making advances to native chiefs for the same purpose.

HINDUSTAN, 28th March, 1901.

Financial Statement.

30. The *Oudh Times* (Lucknow), of the 28th March, says:—The Pennell affair is continuing to attract a considerable amount of public attention. In Bengal it is the one absorbing topic of talk, conversation, comment and criticism. Mr. Pennell is the hero of the hour. Meetings are being held in the towns, promoted chiefly by the lawyers, to express sympathy with him at his suspension and thank him for his courage and self-sacrifice. Every one who reads

OUDH TIMES, 28th March, 1901.

Pennell affair.

newspapers and, therefore, is acquainted with all the facts of the case, is filled with admiration at the zeal which Mr. Pennell has displayed in revealing to public gaze some of the festering sores of the administration. The native attorneys of the Calcutta High Court are said to have advised Mr. Pennell to practise as a barrister in that court, and they undertake to see that he makes two thousand five hundred rupees per month thereby. This is, however, a matter which Mr. Pennell will have time to consider subsequently. At present he is determined to fight out the case of his illegal suspension, first with the Secretary of State, and then with the British Parliament. In case of his failure in both the quarters he will consider the above proposal of the Calcutta attorneys. That Mr. Pennell would do very well as a barrister, goes without saying.

OUDH TIMES, 29th March, 1901.

Mr. Pennell's suspension.

31. The *Oudh Times* (Lucknow), of the 29th March, says:—It will be a whole Bedlam of insanity to try to defend Mr. Pennell on the score of his attacks, just or unjust, on all officials, from the Viceroy downwards, connected or unconnected with the Noakhali and Chupra cases. To insert such outrageously extraneous matter in course of a judicial decision is under ordinary circumstances, not only absurd, but highly mischievous. But when the circumstances of Mr. Pennell's position are considered, it cannot but strike all thoughtful individuals that a man of Mr. Pennell's sensitive conscience and keen sense of right and wrong had no other course open to vindicate his cause and position. And then to this course he could only take after having fully made up his mind to resign his post. Precisely this, it seems, he has done. He knows that he has not the remotest chance of being allowed to continue in the "heaven-born service," nor is it either possible or probable that if he is demanding the reasons for his suspension, it is only, we suspect, to further expose the Government he has been serving so long and faithfully, and from which he has hitherto received a treatment which, until his bold accusations have been successfully disposed of, can be unhesitatingly called positively unjust. In writing his famous judgment, Mr. Pennell has erred grievously, but he has erred intentionally and deliberately. He found no other possible way to defend himself as well as serve the cause of justice in India effectively. "Effectively" we say advisedly, because as a Government official he could not write to the newspapers ventilating his grievances without resigning his post. And if he had resigned his post and then published them in the papers, his endeavours to serve the sacred cause of justice would have been shorn of all importance, would have lost all weight. By inserting his exhaustive criticism, and reflections in the body of the judgment, he has most effectively carried out his intention, and barring his personal attacks and contemptuous tone towards the Viceroy and the Lieutenant-Governor, the judgment, which is destined to be preserved for years as a legal document, is destined to be of inestimable value now and hereafter. No human being, in modern India, has striven or sacrificed more for exposing the festering sores of stinking executive corruption which everybody knows to exist in this country and yet nobody has the courage to openly and fearlessly expose.

The *Pioneer* will, therefore, only make an ass of itself by trying to make out Mr. Pennell an ass with the help of such wretched played-out caricatures as the "No Gali Case" recently published in its columns. It only serves to show the low depths into which the moral sense of Anglo-Indian journalism has sunk. In spite of all the faults in his judgment, Mr. Pennell's noble attitude and rare keenness of moral and judicial perception are above all joke. Why does not the addle-pated scribe in the *Pioneer* who has troubled himself with the production of such a witless skit find out for himself that such a coarse unprincipled squib is not only calculated to fall absolutely flat upon the greatest majority of its readers, but to provoke frowns at the meanness of its conception? Mr. Pennell has shown an example of self-sacrifice in the noblest cause under the sun, which marks him out to be a personality whose shoe-latchets none of his low critics and gibers is fit to untie, nay, not even the blessed *Pioneer*. Nor is Mr. Pennell afraid of any of them. He is not a despised, down-trodden, slave of a native who shakes from head to foot at official frowns. He is a free Englishman and therefore a veritable lord of creation. A free Briton and a member of the "heaven-born" service to boot, he is entitled to "shake his fist" at all authorities in this slave-land directly the least injustice or even discourtesy is shown to him. If he is so highly

connected as has been hinted at, he will create "quite a hell" of a row in and out of Parliament, until some sort of reparation is made to him for the gross injustice done to him. His letter to the Secretary of State, already published in these columns, shows "spunk," and once he gets home, he will make most of the influential newspapers in his native country resound with indignant protests against the injustice of the treatment accorded to him by the Chief Justice and the Government of Bengal, not to speak of the illegality of his summary suspension.

But the Government has been put in a most awkward position, and Sir Francis Maclean in a worse one. The actions of both these parties have been highly indiscreet, and though many may laugh in their sleeves at their awkward situation, it is by no means so hopeless. We hope Lord Curzon will step in, even privately, to help them out of the muddle at least for the sake of upholding their dignity.

32. The *Advocate* (Lucknow), of the 29th March, says:—We are glad to learn that His Honor the Lieutenant-Governor has commuted the death sentence of 12 out of 16 Ahirs of Etah recently convicted of murdering a woman of their caste, and her paramour. Four ringleaders were hanged on the 9th instant. Since then one missing man, complicated in the murder, has been arrested and sentenced by Pandit Srilal, Additional Sessions Judge of Aligarh, to transportation for life.

ADVOCATE, 29th March, 1901.

Lieutenant-Governor and the Etah murder case.

33. The *Rohilkhand Gazette* (Bareilly) of the 24th March, says that the High Court has passed (confirmed) the death sentences on 18 Ahirs of Etah who were accused of murdering a married woman of their caste, together with her paramour. All these accused persons belonged to a poor class, otherwise even if one of them were a well-to-do person, the circumstances relating to the event would have caused a deep sensation among the public. The High Court Judges had, of course, power to spare the lives of the accused. Were these Judges quite sure that every one of them had a hand in the actual deeds of murdering the two deceased? But if instead of 18, the number of the accused were 80, all of them would have been sentenced to death all the same! The law, however, vests certain authorities with the prerogative to exercise mercy, man not being made for law, but law for man. It is to be hoped the Lieutenant-Governor will exercise his right of mercy on behalf of the poor convicts.

ROHILKHAND GAZETTE, 24th March, 1901.

Eighteen Ahirs of Etah condemned to death on the charge of committing two murders.

34. The *Shri Gopál Patriká* (Lucknow), of the 25th March, adverting to Mr. Burn's provisional scheme for the classification of Hindu castes and tribes, observes that the Census authorities have committed a mistake in excluding Kashmiri Pandits from Panch Gaurs. They seem to have been misled by the fact that Kashmiri Pandits speak the Urdu language. But let their present language be what it may, they are descendants of Sáraswat Brahmans who lived on the banks of the Sáraswati and worshipped the goddess Saraswati. Kashmir is supposed to have been the proper residence of that goddess, and the Kashmiri Pandits were formerly famous for their Sanskrit learning. The placing of Khatris in the Vaishya group is another serious mistake. The term Khatri is a corruption of the term Kshatri, the Hindi letter *ksha* being pronounced as *kha* by the Panjabis. The Khatris have the same rites of purification as the Kshatris. It is wrong to classify them with Vaishyas, simply because they carry on trade.

SHRI GOPAL PATRIKA, 25th March, 1901.

Mr. Burn's scheme for the classification of Hindu castes, and Kashmiri Pandits and Khatris.

35. The *Advocate* (Lucknow), of the 26th March, says:—For a foreign Government unaware of the social status, customs and manners of the people, itself no believer in the caste system, the work it has undertaken through Census Officers to group several castes according to their ethnological and social positions, becomes not only stupendous, but is likely to create a grave misunderstanding. Next to religion, if there is anything which is likely to rouse the suspicions of the people, it is the real or even fancied danger to their social position. Anything which is likely to give a shock to the delicate feelings of respectability in the people will cause great indignation, and will be construed into an

ADVOCATE, 26th March, 901.

Mr. Burns' scheme for the grouping of castes.

interference in matters which should be let alone. A believer or no a believer in the caste system, if a man feels content with the position he occupies, if he thinks his caste to be sufficiently important as it stands, the officers of the Government should not take upon themselves the duty of assigning him a position, and of sitting in judgment over questions which is not in their provinces to decide and which it has taken generations of learned Pandits to settle and which yet remain unsettled. We do not understand what administrative good is to be secured by making arbitrary groupings which, however cleverly decided, cannot but create some feeling of dissatisfaction in one community or another. We have given our best thoughts to Mr. Burn's circular. We have already shown that his information about the position of several castes is inaccurate, and the more we discuss its merits with the members of several castes, the more we become convinced that the proposed grouping is an unnecessary labour on behalf of the Census Department which, while causing grave disappointment, will not secure any administrative advantages. We think there should be no grouping of castes. Let every caste be kept separate, and let it be left to public opinion to give that position to a caste which it deserves, by the observance of several religious rites and customs. From the several communications which we have received from the mofussil and from discussions with many gentlemen we find the general trend of opinion to be that the classification proposed by Mr. Burn's circular however carefully done will be a source of considerable dissatisfaction. To those who believe in the evolution theory, even in the organisation of caste systems, who think that in the past while non-twice born communities could become twice-born, classes of people who had no right to be called Brahmins by mere birth could become Brahmins; to men who know that the ancestors of the present day priests were more liberal than their descendants; to men who believe that every attempt of the people to raise themselves in the social scale is followed by moral and social elevation; to men who realise that the putting up of the sacred thread induces them to lead the life of little more purity, Mr. Burn's circular will appear to be obstructive to the cause of social progress. District Committees are being appointed to consider the matter. The task before them will be very delicate and the members will surely deserve congratulation, if they would without rousing a strong feeling of caste bitterness come to some satisfactory decision. To our mind the very attempt at grouping castes will create bitterness, jealousy, and to some extent ill-feeling which ought to be avoided.

BHARAT JIWAN, 25th March, 1901.

Public meeting held by the Khatris of Benares to protest against their classification with Vaishyas.

36. The *Bhárat Jiwan* (Benares), of the 25th March, publishes the proceedings of a public meeting held by the Khatris of Benares on the 24th idem to protest against their classification with Vaishyas by Mr. Risley and Mr. Burn. Babu Shyam Sundar Das, B A., Honorary Secretary to the Nagri Pracharini Sabha, and editor of the *Saraswati*, first explained the objects of the meeting, and then Rai Ganga Singh Bahadur, retired Assistant Surgeon, was elected president. The meeting entered a strong protest against the proposed classification, contending that the measure was opposed to the division of castes as given in the Institutes of Manu and others, and to the old-established Hindu social customs. The Saraswat Brahmans freely eat *kachchi* cooked food prepared by Khatris, but not that prepared by Kshatris or other castes. This special distinction entitles Khatris to a position immediately under Brahmans. The mere resemblance between the names of some sub-castes of Khatris and those of Vaishyas is a matter of no importance.

DEVANÁGRI GAZETTE, 25th March, 1901.

A complaint against a census enumerator at Etawah.

37. The *Devanágri Gazette* (Meerut), of the 25th March, publishes a communication from one Babu Ram Sharma at Etáwah, who complains that Munshi Nizam-ud-din, enumerator, of his own sweetwill, entered Urdu in the language column and 26 years in the age column against his name in the Census Schedule. The Bab told him that he spoke Hindi, and that his age was 29, but the enumertor did not mind him. The Babu has brought the matter to the notice of the Joint Magistrate.

OUDH AKHBAR, 29th March, 1901.

Decrease in population.

38. The *Oudh Times* (Lucknow), of the 29th March, says:—The decrease of population in many parts of the Indian Empire during the last decade is supposed to be due to the famine and the plague. But this is a mere supposition,

a conjecture. The diminution of population is a sign of the decay of a country, and therefore it is a serious matter. So it would be rash to be satisfied with mere conjectures about its real cause. It is needless to point out that a sifting inquiry into the whole question would be highly advisable. Mr. Risley, the Census Commissioner, will, we doubt not, have something to say on this important matter, but he cannot make such a thorough investigation into the matter as can be considered satisfactory. The Government must remember that if decrease of population be chronic in India, England will be the greater loser.

Hindi Resolution.

39. The *Nizám-ul-Mulk* (Moradabad), of the 24th March, referring to the Hindi Resolution, (facetiously) observes that if the Nagri character is really so excellent that it could not but be introduced into the courts of the United Provinces, English (the Roman character) had also be better abolished from England in favour of the Hindi alphabet. What to speak of a year, the Musalmans would not be able to acquire a thorough mastery of the Nagri character even in a century. Not only the Musalmans, but even intelligent Hindus, regret the issue of the Hindi Resolution which is calculated to destroy Urdu. The writer would therefore urge upon Government to reconsider the matter.

NIZAM-UL-MULK, 24th March, 1901.

Hindi-Urdu question.

40. One Muhammad Zaman Khan, writing to *Al Bashír* (Etáwah) of the 25th March, quotes an instance of a civil suit of his filed in the court of the Munsif of Kaimganj, in the Farukhabad district, in which summonses issued to his two witnesses were filled up both in Urdu and Hindi. It so happened that while the date mentioned in Urdu for their attendance in the court was 19th March, that given in Hindi was 18th March, so that when the witnesses made a reference to the writer, he had no other alternative but to ascertain from the court as to which was the correct date. Now this is one of the most common mistakes that is likely to be made when a paper is issued in two characters. Again, while formerly one leaf of paper sufficed for a summons, two are required now. To avoid the use of this extra quantity of paper and the liability of writing one thing in one character and another in the other, Government had better order the entire substitution of the Nagri for the Urdu (Persian) character in courts (once for all), and thereby save the public from unnecessary confusion.

AL BASHIR, 25th March, 1901.

New coins and Hindi.

41. The *Devanágri Gazette* (Meerut), of the 25th March, urges that the inscription on the new silver coins bearing the name and effigy of King Edward VII should be engraved in the Hindi character also.

DEVANÁGRI GAZETTE, 25th March, 1901.

Urdu Defence Association and the Nawab Mohsin-ul-Mulk.

42. A Muhammadan correspondent of the *Nizám-ul-Mulk* (Moradabad), of the 24th March, referring to the strictures that are being passed, at present, on the Nawab Mohsin-ul-Mulk, for severing his connection from the Urdu Defence Association, and apologizing to Government (for joining it in the first instance), says that one ought not to hastily condemn the Nawab's conduct in the matter, which on closer consideration will be found to be based on great foresight and wisdom on his part. The Nawab has wholly devoted himself to the cause of his co-religionists in India, so that, without any regard to his self-respect, honour, &c., he would do anything that was calculated to promote their well-being, however degrading or unbecoming it might be to himself. Such being the case, he could not, in the first instance, but join the agitation against the introduction of Hindi into the courts, which is greatly detrimental to the interests of the Musalmans. But when Government, by reason of its powers as such, threatened to ruin the Aligarh College--which is the fruit of the great labours of the "devoted benefactor of the nation" (Sir Saiyid Ahmad Khan), has already done much good to Muhammadans, and promises to do much more in future—(if the Nawab continued his connection with the Urdu Defence Association, while he was Secretary to the Aligarh College) the Nawab, chosing the lesser of the two evils, broke with the Urdu Defence Association. Every reasonable person will easily see that the introduction of Nagri into the courts could not be so injurious to the interests of the Musalmans as the withdrawal of Government patronage from the Aligarh College. The writer therefore thinks that the Nawab should rather be praised and congratulated on the great moral courage he has

NIZAM-UL-MULK, 24th March, 1901.

displayed in subordinating, nay sacrificing, his personal prestige, honour, &c., to the cause of the Aligarh College, in which centres the well-being of the Muhammadans. But it is to be hoped that Sir Antony MacDonnell, who is a just and wise ruler, will duly appreciate the loyalty and submission of the Nawab (and other Musalmans) in the matter, and cancelling the Hindi Resolution of his own accord, lay them under a deep debt of gratitude, otherwise his successor will most assuredly tear up by the roots the "thorny tree" he has thought fit to plant.

ADVOCATE, 29th March, 1901.

Intermediate system of famine relief.

43. The *Advocate* (Lucknow), of the 29th March, says:—The Famine Commission is now in its report stage. The members are busy severally in the preparation of the chapters alloted to them respectively. The present Commission has the system of relief operations as its main term of reference. The belief of the Government of India is that the Famine Code requires amendment not in the direction of leniency, but in the opposite direction. In December of 1899 the Supreme Government gave an indication to the people how the Famine Code was to be changed. But the way was shown by Sir Antony MacDonnell during the famine of 1896-97. In his otherwise very successful famine administration in these Provinces, the Intermediate Sytem is the one blot. But while Sir Antony MacDonnell introduced it at the fag-end of the famine in March, the Government of India enforced the system in Western India in January. Our Lieutenant-Governor ordered its execution with a view to inducing labourers to go to the fields on the eve of the rains; Lord Curzon insisted upon the adoption of the system in order to economise expenditure on famine relief operations. But what is the system itself? As introduced in these Provinces, the circular ran as follows:—Here the editor quotes some extracts from the circular and then observes:—Naturally the circluar created alarm in the mind of the people. And the Government of India had to read the doom of that step not only in the severe criticism of the Indian press, but in the appalling death-rates in the districts where the new system was adopted. The strictures passed by Sir Antony MacDonnell on the famine administration of those places in Bombay are an indirect denunciation of the system by its originator itself, though unwittingly.

Before the full force of the circular could be realized in the enormous death rate in Bombay, Lord Curzon attempted a feeble defence of the new system at a meeting of the Supreme Legislative Council, held in January 1900. "Any Government which imperilled the financial position of India in the interest of a prodigal philanthropy would be open to serious criticism, but any Government which by its indiscriminate alms-giving weakened the fibre and demoralized the self-reliance of the population, would be guilty of a public crime." This was the basis of the notorious circular. Lord Curzon held that actual starvation did not drive to relief works all persons who went there. Information had, it was said, been received to show that some people had made savings from the wages they got, some had gone to relief works only to kill time, and families had earned there more than they could in the same period in the labour market: even landlords were reported to have received doles. Such has been the demoralisation of the people. Hence the circular. The increased rate of mortality of subsequent months rudely shook the Government theory to its very foundation. The Government of India and the famine administrators forgot the fact that the father of the Intermediate System of famine relief had to amend it in its application. The original scheme was amended not less than three times to lessen the rigour of the system, namely, to adapt it to adults and boys of varying degrees of physical capability to perform task. Its intention throughout was to get rid of those who could earn a living elsewhere, to lessen the number of dependants and useless workers, and to secure better outturn of work for the money expended. Such a course can hardly be adopted in the beginning of a famine. In spite of these safeguards and precautions, "in some localities where this system was enforced, it was found necessary to distribute free rations of cooked food to the very young children of the workpeople." This appears in the Government's Resolution on the Administration of Famine Relief in these Provinces during 1896 and 1897. We hope and trust Sir Antony MacDonnell will not after this be much fond of his own creation, the Intermediate System of Relief Works.

44. The Hindi *Hindustán* (Kálákankar), of the 23rd March, referring to the Resolution issued by the Government of India on the subject of inquiries to be made next spring regarding famine relief works and the provision of irrigation works to protect crops from drought, highly approves of the Resolution, but observes that it is no easy task to find out what sorts of irrigation works are needed in the different parts of this vast country according to local circumstances, and to provide such works. However, Lord Curzon is a very sympathetic and shrewd ruler, and His Lordship holds the opinion that if Government realises a large revenue from landholders and cultivators, it is its duty to help them in raising more abundant and valuable crops. It is to be hoped that such a Viceroy will succeed in carrying out the Herculean task of providing a sufficient water supply all over the country for irrigation purposes.

HINDUSTÁN, 23rd March, 1901.

Resolution of the Government of India regarding inquiries to be made for providing irrigation works.

45. The *Hindustáni* (Lucknow), of the 27th March, states that the labours of the Famine Commission, who are at present preparing their report, will soon come to an end, so that any representation which the people may yet desire to make regarding famine relief measures should be made now at once. It cannot be said as to what kind of recommendations the Commission are likely to make. Their views regarding the disposal of orphans and unclaimed children, after famine relief measures are closed, have, however, been disclosed. They have highly disapproved of the practice of (readily) making over famine children to Christian missionary orphanages. They would first try to find out the parents of the children and make as many of them over to them as possible. They would next make over as many of the children to such persons of their own denominations as were willing and able to maintain them. Their third step would be to make over as many children to orphanages, managed by men of their own denominations, as the latter would consent to take; and then, lastly, hand over the rest to Christian orphanages. This scheme is good so far as it goes, but it is still very imperfect; inasmuch as Government, which is morally responsible to bring up famine orphans till they arrive at the age of discretion, will hand over the greater portion of the children to such bodies who will convert them to Christianity for the sake of a livelihood. Government, which administers this country on the principle of perfect religious neutrality, must itself maintain, famine children, and bring them up till they come of age to earn their livelihood, and are able to judge for themselves as to what religion they will follow.

HINDUSTÁNI, 27th March, 1901.

Famine orphans, Government, and Christian missionary orphanages.

46. The *Cawnpore Gazette* (Cawnpore), of the 23rd March, states that during the time of the Moghal rulers in India none but the sons of respectable classes were given education, other classes being taught their (hereditary) industries and callings. It was rightly thought that if Government responsible posts were filled by educated men of respectable classes, they could be depended on for their loyalty, honesty and proper discharge of their duties; because such men were assuredly expected to fear social disgrace in case they were found tripping in any way. On the other hand, if education were extended to the lower classes as well, these would also claim to be admitted into the public service; but as they had no social status worth the name to protect, they would hardly stick at anything however mean. The principle on which the British Government permits natives to be enrolled as pleaders, &c., is very much akin to that observed by the Moghal Emperors for Government posts in general. A person desirous of going up for the vakils' examination is required to produce a certificate testifying to the respectability of his family. But this condition is not insisted on in respect to all kinds of Government service, which ought to be done.

CAWNPORE GAZETTE, 23rd March, 1901.

Need for making respectability of parentage *sine quâ non* for public service.

47. The *Oudh Times* (Lucknow), of the 30th March, says:—In the course of the discussion on the Assam Labour Bill, Lord Curzon took the fancy to advise the tea-planters of Assam to induce the millions of India to acquire a taste for tea, so that the planters may make fortunes for themselves and for the unfortunate garden labourers. We must say the Viceroy betrayed an ignorance of the resources of the millions of India, and also

OUDH TIMES, 30th March, 1901.

Lord Curzon's advice to tea-planters to encourage the use of tea among natives.

an indifference to their welfare when he came forward to give the above advice to the planters for their exclusive interests. The millions of India are poor. Does not the Viceroy know that millions in this country, owing simply to their indigence, cannot get the necessary pinch of salt for their meals? Does not the Viceroy know that millions in this country have to subsist on a single meal a day? To induce such a poor people to acquire a taste for tea is to inflict a hardship on them. The Government has by its liquor laws led many poor Indians to acquire a taste for intoxicating drinks. That is a serious charge to be laid at the door of British rulers. And let it not court an additional charge of inducing the poverty-stricken people of this country to take to, and be addicted to, tea-drinking.

HINDI HINDUSTÁN, 24th March, 1901.

48. The Hindi *Hindustán* (Kálákankar), of the 24th March, views the spread of plague in Benares and Ballia with great concern, and asks the authorities to adopt measures with a view to preventing the extension of that fell disease to other places, urging that plague measures should be enforced in a sympathetic manner and with due regard to the feelings and prejudices of the people. The public ought to co-operate with the officials and conceal no plague cases under any circumstances. Educated persons should make a point of disabusing the minds of the ignorant masses of the mischievous notions that patients are poisoned, and houses disinfected by officials with ulterior motives.

Plague in Benares and Ballia.

OUDH AKHBAR, 29th March, 1901.

49. The *Oudh Akhbár* (Lucknow), of the 29th March, publishes a Persian proclamation lately issued by the Governor of Resht, stating that the use of opium in any form was declared unlawful by Muhammadan divines, and ordering all the Persians (within his jurisdiction) to give up the use of that drug within five days, under the pain of severe penalty; and expresses a wish that similar orders, similarly supported by Muhammadan divines, might most advantageously be issued by Government at Lucknow.

Suggestion to Government to prohibit the use of opium at Lucknow.

PRAYÁG SAMÁCHÁR, 21st March, 1901.

50. The *Prayág Samáchár* (Allahabad), of the 21st March, regrets to say that the division of the Municipal Board at Allahabad into two rival parties is very injurious to public interests. If one party supports a proposal before the Board, the other will assuredly oppose it in utter disregard of its merits. The chief difference of opinion between the two parties appears to be that Lala Jagat Narayan's party wish that one of the two Vice-Presidents should be a European and the other a Native, while Lala Ram Charan Dass' party desire to have both Native Vice-Presidents. If there is no improvement in the mutual attitude of the parties towards each other, the Municipal elections will assuredly be attended with serious consequences. Had not Lala Shiva Charan Lal, vakíl, and other candidates retired from the polling station in ward No. 4 at the late elections, and refrained from further remonstance against the irregular proceedings at that station, a breach of the peace would have occurred. Lala Someshwar Das and Pandit Madan Mohan Malviya obtained votes by force on the occasion. Government would do well to change the present system of election. Low caste and ignorant persons should not be made voters inasmuch as they are incapable of distinguishing between competent and incompetent candidates, and easily yield to pressure. The franchise should be confined to those persons who pay Rs. 20 as (income-tax), or live in houses the rental value of which is not less than Rs. 20 a month. Returning and Assistant Returning officers should not be selected from among the Municipal members, who being attached to one or the other party, cannot be expected to be just and fair in their proceedings. They should be selected from the Deputy Collectors and Tahsíldárs in other districts, their travelling allowances being paid by the Municipal Board, or equally by the Board and the candidates. In every ward every candidate has to spend fifty rupees or upwards; the expenses in wards Nos. 3 and 4 where the services of the city rowdies and bad characters are freely availed of by the candidates being higher. These bad characters take voters to the polling-station by threats of personal violence, and are paid by the candidates according to the number of votes they secure. The best and simplest method would be for the President to send for a few educated and leading residents in each ward to his house, and make elections according to their votes.

Municipal elections at Allahabad.

51. The *Nasím-i-Agra* (Agra), of the 23rd March, says that, at the Municipal elections held on the 19th idem for the Kotwali ward at Agra, certain candidates interfered with the liberty of the voters at the polling station, which, if true, should be brought to the notice of the District Magistrate.

NASIM-I-AGRA, 3rd March, 1901.

Municipal elections at Agra.

52. The *Indian Appeal* (Benares), of the 15th March, after quoting an extract from the *Pilot*, taking exception to Dr. Welldon's utterances recommending a departure from the policy of religious neutrality, observes:—

INDIAN APPEAL, 5th March, 1901.

Dr. Welldon on the evangelization of India.

It may be in the recollection of our readers that a deputation of clergymen waited upon Lord Salisbury some months prior to their departure from England to foreign countries. His Lordship in addressing them gave some sound advice as to the way they should behave with foreigners, professing faith other than Christianity. The continued exhortations of Dr. Welldon have called forth timely protest from his own country, which he should take to heart. Dr. Welldon's intentions may be all good in their own way: but they cannot serve any purpose when direct interference with our religion is openly and eloquently meant. Of one thing we must assure His Lordship, that, of late, in spite of his predictions that Western knowledge and training are driving away the clouds of superstition that surround us, Hinduism is getting more and more popular, and it is again being revived by those very persons who have received advanced Western education and training, and who favour Western modes of ideas. They cannot divest themselves of the surroundings and associations which our religion places around them, and they have joined hands again with the orthodox community. The over-earnestness of Dr. Welldon will, in no way, impair the solidarity of our invulnerable religion, and he may rest assured that his exhortations will not rouse that feeling of sublime security and peace of mind which Hinduism alone can impart us, and which has many a Christian gentleman as its stanch advocate. But apart from this, we are quite sure the Government of India will not lend its ears to the pleadings and preachings of the Metropolitan when he intrudes upon its religious neutrality. However, we hope the Metropolitan will sober down in time when he gauges native public opinion.

53. The *Oudh Times* (Lucknow), of the 26th March, says:—There is such an abnormal increase in the number of patent medicines and so many are their simple-minded dupes that it has become a question of importance how far it is advisable for the authorities to permit the unrestricted sale of these drugs, for the innocuousness of which nobody is responsible. We are glad to note that in Bengal, Drs. Mahendra Lal Sircar and Bhuban Mohan Sircar have raised their powerful voice against patent medicines for malarious fever, which widely prevails in that province. They declare that they have learnt from their experience extending over a period close upon half a century, that much of the sufferings of the victims of malaria in villages is largely due to the continued and indiscriminate use of patent medicines. The use of patent medicines in general is known to lead to much harmful consequences in almost every part of India. Some remedy ought to be found for the evil: but we are afraid nothing can be done to check it, till England sets the example. But in England, any restrictions on the sale of patent medicines will be resented as an encroachment on the private rights of individuals, for numerous are the people in that country who not only earn their living, but make fortunes by the production and sale of medicines, and the Government derive a revenue from the fees derived for granting patents. Cannot India set an example to England in restricting or regulating the grant of patents to medicine manufacturers? And if it can, it can only do so, while such a bold and independent nobleman as Lord Curzon presides over its destinies.

OUDH TIMES, 26th March, 1901.

Unrestricted sale of patent medicines.

54. The *Sahifa* (Bijnor), of the 26th March, says that it is a considerable time since no reports regarding the good-will and amity which were said to be rapidly growing between the Hindus and Musalmáns in the various towns sometime ago, have been heard, or seen in the newspapers. What is this due to? Has a reaction taken place in the feelings of the two communities, or the *rapprochement* referred to above was sought simply because drastic plague

SAHIFA, 26th March, 1901.

Need for union between the Hindus and Musalmáns.

measures, which have subsequently been made much milder, were being enforced for the first time (up-country), and they, finding it necessary to join and rely on another for help, wished to cultivate harmony between them? If such was really the origin of their temporary accord, would that dire calamities visited them one after another, so that they might of necessity become united, and, remaining so for a considerable time, appeciate its value? They cannot possibly ever ameliorate the condition of their country unless they learn to combine and co-operate.

OUDH TIMES, 28th March, 1901.

Technical education in India.

55. The *Oudh Times* (Lucknow) of the 28th March, says:—We wish all writers to the Indian press paid exclusive attention to the subject of technical education in India. Professor Ramsay's Report on the Tata scheme has brought out many facts which are extremely valuable in this connection, and which we shall have occasion soon to exhaustively discuss. Meanwhile the whole country looks up to Lord Curzon for inaugurating his much-promised scheme of technical education, which is considered on all hands to be the most urgent thing needed at the present moment. Sir Edward Buck who has been appointed to study this subject through an exhaustive enquiry all over India and to suggest a scheme, is, we learn, about to submit his report, and we hope the report will soon be published. Nothing definite of the main features of this coming report has yet been known, but it is understood that Sir Edward will dwell at some length on the desirability or otherwise of combining literary education with technical, in the curriculum of Art and Industrial schools in the country.

OUDH TIMES, 17th March, 1901.

Technical training for Indians.

56. The *Oudh Times* (Lucknow), of the 27th March, says:—It strikes us as almost certain that our present rulers have no real intention of introducing into this country any system of technical education whereby our unfortunate wind-fed educated youths may turn their heads and hands to some practical modern industry for earning a decent or even a tolerable living. We have been led into forming this opinion by no imaginary reason. The reason which has created this impression is based upon a solid foundation. It is no other than the fear entertained by all British people that Indians trained in technical arts in European methods would decidedly mean the beginning of the end of British industrial prosperity. Mr. Wagle's bitter experience during his apprenticeship in glass factories in England is the strongest case in point. Extremely sad reading as Mr. Wagle's account of his experiences are, it fills one with an idea of loathsome meanness and ingratitude. Should our Government feel compelled to initiate any scheme in this direction, one can almost be sure that it would be nothing practical or comprehensive, but something in the way of quieting the present clamour of the educated people.

The best course for us, under the circumstances, will be to help ourselves, and the Lord is sure to help us. And if we have to expect any real help from any quarter in any part of the globe, let us not turn to the West but to the Far East. Japan, which has suddenly developed into such power and prosperity has extended her friendly hand in our distress. Indeed, it is very hopeful to know that there are already more than five students from India studying at various Technical Schools in Japan. From accounts furnished by these students it appears that the climate of Japan is healthy and bracing and adapted for hard work, both physical and mental.

III.—LEGISLATION.

INDIAN APPEAL, 28th March, 1901.

Assam Labour Bill.

57. The *Indian Appeal* (Benares), of the 15th March, in commenting upon the Assam Labour Bill, observes:—As a principle we deprecate legislation in regulating labour which is virtually legislating for slavery. Let the coolies and planters settle their differences among themselves, and any interference by State legislation is sure to bring troubles and difficulties among those for whose sake the legislation is made. This is amply proved by frequent scandalous exposure of the acts of oppression and cruelty, of mission and commission and of various mishaps and accidents that generally crop up in the tea plantations. Let the Government only see that the coolies are not forced to work or maltreated, and that the planters are not defrauded of their dues. If that is done the State has no further need to interfere in the matter.

On the other hand it must be freely admitted that the tea planters have done, and are still doing incalculable good to the country. They have brought out the hidden resources of the country and already created a new industry. They have turned marshy swamps and impregnable jungles into beautiful gardens and cultured lands. They have, in a manner, contributed much to the prosperity of the country for which they deserve to be encouraged and cherished, and we owe them a debt of gratitude.

But poor coolies are human beings. They ought to be protected and cared for. They are also the subjects of the King. Their interests are identical with the interests of other subject classes of people in India. The Planters are omnipotent in their own spheres and wield supreme power over their subordinates Why can they not bring coolies from their adjacent districts, and why are recruiters let loose to bring coolies from distant parts of the country? The reply is that the adjacent districts being in immediate touch with the plantations, know too well of the vagaries and high-handedness of these planters in general. They remain in constant awe and alarm and hence their sheer grudge to supply the demand of the planters. Be that as it may, the poor coolies, who have been induced to leave their hearths and home, should receive due consideration from those whom they serve and who should consider their just claims to the increment of wages proposed by the Legislature.

58. The *Oudh Times* (Lucknow), of the 30th March, says:—The Assam Labour Act, we regret to find, is fated to prove harmful to the interest of the class of labourers that work in the tea gardens in that province. According to the new Act, the recruiters will have the right to send coolies to Assam without having them examined by any Magisterial officers. Now, this will lead to many innocent and poor persons being decoyed to Assam under false pretences. At present there is some safeguard against deception being practised, since coolies have to be placed before a Magistrate before being sent off. The agitation of the planters has become highly successful, while the voice raised in defence of the poor coolies by the Chief Commissioner of Assam himself and the Bengalee press has been absolutely ignored. We are sorry to have to observe that Lord Curzon has disappointed us by his action in the matter of the Assam Labour Amendment Act. Lord Curzon is a man who seeks to follow the middle path, and that may be very statesmanly; but in India His Lordship will find many questions where he will find no middle path. The cooly question is one of such questions, and we wish His Excellency had taken in its determination the side of justice and humanity which is the side justified by the highest statesmanship.

OUDH TIMES, 30th March, 1901.

Assam Labour Bill.

59. The *Indian Appeal* (Benares), of the 22nd March, says:—In our last issue our "Indian Journalist" noticed the shelving of the Hindu Religious Endowments Bill at the meeting of the Imperial Legislative Council. Our contemporary of the *Bengalee* is rather dissatisfied that the measure so well conceived and so much thought of should be dropped on the score of the mere sentimental susceptibilities of the Government of India for wounding the religious feelings of the Hindus. It is admitted on all hands that our religious endowments, the result of spontaneous manifestations of duty and intrinsic regard for our religion, are nowadays managed in a haphazard way, and abuses and misappropriations reign supreme. This must be attributed to the chaotic state of our society. There are men who will devote their life-long energy and resources in bettering the condition and status of these endowments; but their energy and resources can be of no avail when they clash with the individual aims and defects of these individual endowments. Then again our society is soformed, so hopelessly organized, and so out of touch with the real wants and wishes of those who form the central figures of movement and action that any plan of reform—reform in the sense of our educated countrymen—is out of the question. But then the vexed question arises, what should be done to remove the existing evils? The only reply that can be given in this matter is that our society should frame their methods and actions in such a manner as to keep intact the original intentions and wishes of the donors of such endowments, at the same time forming a governing body from among themselves to regulate their incomes and expenditure. Such should be the guiding principle of those governing bodies who will have

INDIAN APPEAL, 22nd March, 1901.

Hindu Religious Endowments Bill.

power to enforce their orders. The conception of Hindu charity in the shape of religious endowments is an ideal which the modern generation of educated Indians have shown neither the power nor the inclination to appreciate, and any reform in them that could correct their abuses without violating their spirit, must come from the *religious leaders* accepted by the community. Supervising Committees which our reformers propose, will be of no avail, as they cannot and will not carry much weight and importance with the majority of our countrymen who look upon this measure as an arbitrary encroachment upon their cherished religious act of charity : and it would indeed be a sacrilege to bring any radical change in the general and recognized methods of the work of the endowment funds, though special care should be taken to weed out the abuses which no doubt exist in many places. The Hon'ble Ananda Charlu, we all know belongs to Madras, and the Hon'ble Babu Surrendra Nath Banarjee belongs to Bengal. Both these provinces have of late shown remarkable aptitude for reforms: but it must be borne in mind that the people of these provinces have tenaciously protested against the measure which, as their representatives, they sought to fasten upon them. We have no hesitation in saying that the leaders of the reform class have shown their utter inability to grapple with the difficulties that presented themselves before them in the shape of a thousand and one technicalities of the donors of the endowment funds: and though Madras showed a semblance of willingness to accept the general terms of Ananda Charlu's Bill, the people who are orthodox and who are more in touch with the masses, remained and remain in dignified exclusiveness, and stand aloof from those who have shown alacrity in carrying out the measure through and through. However the time has come when it behoves the leaders of society to come forward in concerting measures for the suppression of some of the glaring abuses and misappropriations of the religious endowment funds. They should bear in mind that any interference on the part of the State is sure to bring untold troubles and difficulties in its train, and unless they bestir themselves the whole fabric will come down with a crash. They should show themselves worthy of the trust which society imposes upon them: and though reform and check of abuses are being inaugurated in these days, they do not fulfill public expectations. We earnestly hope and trust that our religious leaders should at once take the initiative.

IV.—Education.

Gauhar-i-Hind, 26th March, 1901.

Certain drawbacks in the Education Department.

60. The *Gauhar-i-Hind* (Najibabad), of the 26th March, referring to the great importance of the Education Department, which supplies men for all kinds of work, points out certain defects in that department. Firstly, as the abilities, &c., of teachers are gauged by the number of students they pass during a year, they are obliged to become crammers, caring little to ground their students well in the subjects they teach. Secondly, teachers are generally given as many as 50 students in a class to teach ; and it is impossible for them to properly attend to every one of them. Thirdly, in the schools in the *mufassil*, teachers are paid very low salaries, Rs. 10 or even less in some cases, so that when they cannot properly support themselves with this salary, they cannot be expected to be either competent men or to take due interest in their work. The posts of most of the school masters are not pensionable, so that really able and respectable persons will not seek their appointment to them.

Advocate, 29th March, 1901.

School Text-Book Committee.

61. The *Advocate* (Lucknow), of the 29th March, says :—The Honorary Secretary of the Kurmi Pathshala, Lucknow, has approached the Local Government with a memorial against the rules governing the formation and duties of the Text-Book Committee of these provinces. The Pathshala explains that while State and Mission schools (aided and unaided) are fully represented on the Committee, other aided schools though recognised, have not been given the privilege of direct representation. The number of these schools is 70 against 15 Mission and 61 State schools: surely the numerous private institutions should have a voice in the selection of the books which are to be taught to their students. The complaint is just, and deserves the attention of the Government.

62. The *Indian Appeal* (Benares), of the 22nd March, says:—The Allahabad University, we are sorry to announce, has raised the standard of the Entrance Examination. At the instance of the Director of Public Instruction, the Senate has sanctioned the scheme of raising the standard of the Entrance Examination, which will practically shut the door of higher education against the young generation of boys of these Provinces, while Bengal, the most advanced province in India, is allowing most easy methods for the boys to appear at the similar examination. It is rather regrettable that the native members of the Senate did not muster strong to protest against the scheme. We, however, hope that His Honor the Lieutenant-Governor will yet see the way to mend the mischief done. The apologists of this harsh measure will come forward with a plausible plea of raising the tone of high education.

INDIAN APPEAL, 22nd March, 1901.

Standard of the Entrance Examination of the Allahabad University.

63. The *Oudh Akhbár* (Lucknow), of the 25th March, regrets to say that only students of a particular race (denomination) should be admitted to the Boarding-House of the Central Hindu College at Benares, which simply bespeaks the narrow-mindedness of the ancient times in India when the knowledge of the sacred books, &c., were withheld from men of other races (than the Aryans). Suppose a non-Hindu desirous of imparting Sanskrit education to his son in the Hindu College, wishes to put him into the Boarding-House attached thereto: there is hardly any good reason as to why the boy should be refused admission, especially when the Boarding-House admits of arrangements being made for the Boarders preparing their food separately. The authorities of the College should surely act (somewhat) in the liberal spirit of the present times.

OUDH AKHBAR, 25th March, 1901.

The Central Hindu College at Benares, and the restriction to the admission of students of particular denominations to its Boarding-House.

64. *Al Bashír* (Etáwah), of the 25th March, is glad to learn that Sir Antony MacDonnell intends to make a Government grant of Rs. 20,000 in aid of the Boarding-House for the Muhammadan College at Aligarh, just as His Honor has made a similar grant towards the construction of a Central Hindu Boarding-House at Allahabad. This news will assuredly make all the Muhammadans of India thankful to the Government of Sir Antony MacDonnell. No formal communication has yet been made by Government to the Aligarh College authorities on the subject.

AL BASHIR, 25th March, 1901.

Alleged intention of Government to grant Rs. 20,000 in aid of the Muhammadan College Boarding-House at Aligarh.

V.—LOCAL AND MISCELLANEOUS.

65. A Muhammadan correspondent of *Al Bashír* (Etáwah), of the 25th March, regrets to say that the Muhammadans at Ahmedabad, in the Bombay Presidency, have been reduced to a most lamentable condition. They are especially backward in education, there being only four native Muhammadan boys reading in the local college. There is a Muhammadan association at Ahmedabad, but owing to the lack of a qualified Muhammadan, the association has been obliged to have a Hindu Secretary. There is not a single Muhammadan lawyer, and the number of Muhammadan traders is very limited. Muhammadans hold not a single important post under Government. They are generally occupied with their religious sectarian quarrels between Sunnis and Shias.

AL BASHIR, 25th March 1901.

Condition of the Musalmáns at Ahmedabad in Bombay.

ALLAHABAD:
The 2nd April 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 14 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 6th April, 1901.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Manager, C. H. C. Magazine...	...
2	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	250 copies.
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharma ...	200 copies.
4	Cochrane	Allahabad	Mr. S.B. Sarbadhicary, Barrister-at-Law.	Limited.
5	Káyasth Messenger ...	Lucknow	Babu Fateh Bahádur Nigam ...	500 copies.
	Weekly.			
6	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
7	Indian Appeal ...	Benares	Rúp Náráyan Dar ...	400 „
	Twice a week.			
8	Advocate	Lucknow	Gangá Prasád Varma ...	1,100 copies.
	Thrice a week.			
9	Hindustán	Kálákankar (Partábgarh) ...	Babu Parish Náth... ...	125 „
	Daily.			
10	Oudh Times	Lucknow	B. B. Mukarji	700 „
	ANGLO-URDU.			
	Monthly.			
11	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	400 „
	Weekly.			
12	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	...
	URDU.			
	Monthly.			
13	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
14	Árya Bandhu ...	Meerut	Dr. Rám Chandra... ...	500 „
15	Árya Patra	Bareilly	Sheobarat Lál	1,000 „
16	Árya Samáchár ...	Allahabad	Anglo-Vedic College Committee	500 „
17	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	575 „
18	Lucknow	Lucknow	Mahádeo Prasád	100 „
19	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayúm ...	100 „
20	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
21	Oudh Review... ...	Lucknow	Rámji Dás Bhárgava ...	500 „
22	Roshni	Ditto	Mirza Abdul Taqi	200 „
23	Safír-i-Qaisar ...	Meerut	Muhammad Nazír ...	150 „
24	Vaishya Hitkárí ...	Ditto	Mohan Lál	850 „
25	Zamindár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman...	300 „
	Twice a month.			
26	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
27	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
28	Muraqqa-i-Tasawwur ...	Fatehpur	Babu Jai Dayál	...
29	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Hasan ...	600 copies.
30	Shams-ul-Hind ...	Fatehpur	Lálá Bhagwán Prasád ...	Nominal.
31	Sharárah	Moradabad	M. Fazl Muhammad ...	200 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
32	Hámid-ul-Akhbár ...	Moradabad	Ilahi Bakhsh	80 copies.
33	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 „
34	Kárnámah	Lucknow	Maulvi Muhammad Yáqúb ...	150 „
35	Káyasth Conference Gazette	Ditto	Govardhan Dayál ...	600 „
36	Mufid-i-Ám	Agra	Qádir Ali Khán	45 „
	Weekly.			
37	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	240 copies.
38	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	150 „
39	Akhbár-i-Álam ...	Meerut	Abdul Hakím	150 „
40	Al Bashir	Etáwah	Muhammad Bashir-ud-din ...	475 „
41	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
42	Ázád	Ditto	Sajjád Husain	100 „
43	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
44	Colonel	Moradabad	Pandit Banwári Lál ...	200 „
45	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	245 „
46	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Sheo Náráyan	200 „
47	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
48	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 „
49	Jámi-ul-Ulúm ...	Ditto	Ganeshi Lál	700 „
50	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
51	Liberal	Azamgarh	Qudrat Ali Khán	275 „
52	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
53	Naiyar-i-Ázam ...	Moradabad	Khudá Bakhsh	275 „
54	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
55	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
56	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
57	Oudh Punch	Lucknow	Sajjád Husain	200 „
58	Police News	Meerut	Muqarrab Husain Khán ...	600 „
59	Rahbar	Moradabad	Pandit Pratáp Krishna ...	500 „
60	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	350 „
61	Safír-i-Qaisar ...	Rae Bareli	Pandit Bihari Lál ...	40 „
62	Sahifa	Bijnor	Munshi Faiz-ul-Husain ...	250 „
63	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	360 „
64	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál ...	200 „
65	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
66	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 „
67	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
68	Urúj-i-Mihr-i-Nímroz ...	Do.	Naím-ul-lah	300 „
	Twice a week.			
69	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyad Riyáz Ahmad ...	400 copies.
	Daily.			
70	Oudh Akhbár... ...	Lucknow	Munshi Sheo Prasád ...	650 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	URDU-HINDI.			
	Monthly.			
71	Mazhar-uz-Zirá‡t ...	Meerut	Abdul Hamid	100 copies.
	ARABIC-URDU.			
	Monthly.			
72	Ar Riyáz	Lucknow	Maulvi Abdul Ali ...	600 copies.
	HINDI.			
	Once in two months.			
73	Nigamágam Chandriká ...	Muttra	Pandit Dwárká Prasád ...	1,000 copies.
	Monthly.			
74	Bháratodhárak ...	Meerut	Swámi Parmánand ...	500 copies.
75	Bhárat Sudashá Pravartak	Farrukhabad	Lálá Náráyan Dás	300 „
76	Brajbásí	Brindaban (Muttra) ...	Múl Chand Sharma ...	800 „
77	Chaturvedi Patriká ...	Agra	A Committee of Muttra Chaube Bráhmans.	250 „
78	Devanágri Gazette ...	Meerut	Pandit Gauri Datt ...	150 „
79	Hindi Pradíp	Allahabad	Bálkrishna Bhatt	150 „
80	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
81	Kánya Kubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
82	Maheshwari	Hapur (Meerut)	Harsaran Dás	600 „
83	Nátya Patra	Allahabad	Rádhá Mohan	200 „
84	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
85	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	400 „
86	Sanátan Dharm Patáká ..	Moradabad	Pandit Rám Swarúp ...	160 „
87	Saraswati	Allahabad	Babú Chintáman	600 „
88	Sudarshan	Benares	Babu Deoki Nandan ...	200 „
89	Tantra Prabhákar ...	Moradabad	Pandit Kanhaiyá Lál ...	100 „
90	Ved Prakásh	Meerut	Pandit Tulsi Rám	400 „
	Twice a month.			
91	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	200 copies.
92	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	70 „
93	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,300 „
	Weekly.			
94	Árya Mitra	Moradabad	Suraj Prasád	400 copies.
95	Bhárat Jiwan ...	Benares	Rám Krishna	1,500 „
96	Dwijráj Patriká ...	Ditto	Narsingh Prasád Singh ...	...
97	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
98	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	...
99	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
100	Shri Gopál Patriká ...	Lucknow	Bishambhar Náth	...
101	Thekadár	Benares	Har Náráyan Tiwári ...	500 copies.
	Daily.			
102	Hindustán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	214 copies.
	HINDI-URDU.			
	Monthly.			
103	Ját Hitkárí	Agra	Hoti Lál	600 copies.
	BENGALI.			
	Monthly.			
104	Shri Gaureshwar Vaishnava	Brindaban (Muttra) ...	Rádhiká Náth ...	250 copies.

I.—Political and Foreign.

Ját Hitkári, January and February, 1901.

Expression of grief by the *Ját Hitkári* at Queen Victoria's death and a suggestion made to King Edward VII on behalf of natives

1. The *Ját Hitkári* (Agra), in its combined number for January and February, received on the 5th April, expresses deep regret at Her late Majesty's death, and prays for the peace of her soul. The editor hopes that King Edward VII will follow in the footsteps of his illustrious mother in pursuing a sympathetic policy, and make a point of redressing the complaints of the people, especially in connection with the proceedings of unjust officers, the income-tax assessments, and the operation of the Arms Act. The Native Chiefs should be protected from the high-handedness of Political officers.

Oudh Akhbár, 1st April, 1901.

Victoria Memorial question.

2. A correspondent of the *Oudh Akhbár* (Lucknow), of the 1st April, referring to the letter of Saiyid Bakar Ali Khan, C.I.E., recently published in this newspaper, protesting against the proposed erection of personal monuments to the late Queen-Empress in India, says that the Saiyid was quite justified in condemning the application of subscriptions raised from Musalmans for the Victoria Memorial Fund to the establishment of statues, but that he had no need to call India the ancient abode of idolatrous Hindus. It seems to have become, lately, a general fashion in India to perpetuate the memory of great personages by raising statues, or rather "idols." By far the greater portion of money for such purposes invariably comes from the pockets of the Hindus and the Musalmans. But the Musalmans are opposed to putting up the statues of anybody, it being quite against their religion. Educated Hindus too generally oppose the erection of statues, and prefer their subscriptions being applied to the relief of native orphans, widows, &c., in the name of the person whose memory they desire to perpetuate. Even the masses of Hindus can hardly approve of statues of any other person but their own religious leaders (or national heroes) being put up in their midst. Orthodox (Protestant) Christians should also disapprove of statues according to the strict principles of their religion. Then who are the advocates of statues, that whenever the question of perpetuating the memory of a personage arises, a statue of him is invariably suggested to be erected? It is none but Europeans who always put forward this scheme; because (perhaps) the cost of the statues raised goes invariably into the pockets of one European firm or another, only a very small portion of the money raised for the purpose perhaps remaining as his commission fee in the pocket of the European gentleman who sends an order for the same to the firm selected: the Indians themselves not receiving any portion whatever of the money in any way.

Surma-i-Rozgár, 24th March, 1901.

Victoria Memorial question.

3. The *Surma-i-Rozgár* (Agra), of the 24th March, received on the 4th April, referring to the Viceroy's speech, which he lately delivered before the Asiatic Society at Calcutta, defending his scheme of the National Victoria Hall in that town, observes that even an ordinary person can adduce specious arguments in support of a proposal made by himself, however wretched or absurd it might be, so that it was no wonder if Lord Curzon used great eloquence and rhetoric in endeavouring to show the merits of his scheme. One is at a loss to understand how the sight of pictures of great personages and rulers can animate the spectators with patriotism. The fact is that with the exception of a handful of residents of Calcutta and such Native Chiefs, who consider it their duty to support whatever proposal emanates from the representative of their sovereign, all India with one voice, declares that the National Victoria Hall will not be of the least use to her. Such memorial halls might find favour with the people of rich countries, but not with India whom famine always stares in the face. The Indians might have accorded their approval to the erection of another Taj in their midst, were they not suffering from scarcity of employment. Admitted that the Victoria Memorial Fund is not expected to reach such an amount as might be applied to the establishment of practical technical schools in such numbers as would impart education to millions, and making them artizans, place them beyond the fear of starvation; but the amount will certainly suffice to provide technical education for some thousands of persons. Failing technical schools, the fund may usefully be employed in constructing canals and tanks, or reservoirs for irrigation purposes, or even in improving the sanitation of towns

and thereby protecting them from the ravages of epidemics. But Lord Curzon will not, it is now evident, change his opinion, and the Victoria Hall must be erected at Calcutta, though 99 per cent. of the population will not even hear of, much less benefit by it.

Victoria Memorial Funds and natives.

4. The *Oudh Times* (Lucknow), of the 4th April, says:—It speaks much in favour of the loyalty of our countrymen and women that the Victoria Memorial Funds started in many parts of the country have commanded handsome subscriptions. And this in spite of the notorious fact that the Royal Proclamation—our Magna Charta—is disregarded by the officials, from the highest to the lowest. What a docile, gentle and amiable people the Indians are! With what little are they often contented! But our rulers must not take advantage of our docility and gentleness. They must grant us what is our due. They must show their fealty to the sovereign by carrying out the wishes of the sovereign towards us. Our cry is "glory to the British sovereign," and "glory to the Royal Proclamation of 1858 to the people of India." OUDH TIMES, 4th April, 1901.

Disregard of the late Queen's Proclamation of 1858 by Anglo-Indian officials.

5. The *Oudh Times* (Lucknow), of the 4th April, publishes the following communication from a correspondent:—The late Queen's best monument is being demolished. That is the assertion made by a leading Calcutta contemporary. The Queen's Proclamation to the Princes and people of India is the Queen's best monument in India, and the responsible rulers of India not being in the habit of paying full regard to it, are actually demolishing it. The charge, we must say, is not unfounded. In fact it is true to the letter. That this should be so is a matter of deep regret to every loyal mind in this country. It is well that our contemporary has spoken the disagreeable truth. Lord Curzon would do well to take serious notice of this unpleasant reality. His Lordship has himself declared that the Proclamation is his golden rule of conduct, but is it really so? He should not delude himself into thinking it to be so, when it is not so. There are Anglo-Indian officials who openly violate the spirit of the Proclamation, and they are, for aught we know, never taken to task for such a reprehensible proceeding. The Viceroy ought to take steps to make all officials respect the spirit of the Proclamation with all loyalty. OUDH TIMES, 4th April, 1901.

King Edward's Civil List, and India.

6. The *Rohilkhand Gazette* (Bareilly), of the 1st April, referring to the proposal of sanctioning £75,000 a year, from the Indian Treasury for the Civil List of King Edward VII, in addition to the amount which may be voted from the British Treasury by the British Parliament for that purpose, urges that India has already been impoverished owing to administrative heavy expenses, &c., and is not at all in a position to make a contribution to the household expenses of His Majesty. Perhaps His Majesty himself will not like that the poor Indians, who are ill-clad and ill-fed, should be burdened with any portion of his sumptuous expenses Some of the Moghal Emperors allotted, no doubt, enormous amounts from the public treasury, for the private expenses of themselves and their children, but in those good old days neither the food-grains were dear, nor did the people groan under the load of taxes as they do at present, everybody being happy and contented. "Let King Edward make our country wealthy, remove our poverty, make famine a thing of the past, and then the people will most cheerfully be ready to contribute handsomely to his Civil List." In short, the writer hopes that His Majesty will not tax India to lavishly expend money on balls, theatres, &c. ROHILKHAND GAZETTE, 1st April, 1901.

Praise of De Wet.

7. The *Oudh Times* (Lucknow), of the 31st March, says:—So Louis Botha has declined to accept the British terms of peace, and the war in South Africa is still going on and will go on for some indefinite time. Heaven knows when it will end. It is real patriotism which animates the Boer leaders still, patriotism which the modern world has never felt nor found many people to feel. It reminds us in distant Hindustan of Rajput patriotism during the Moghal rule, patrotism and valour which are unparallelled in the history of patriotism and valour,—which have made Colonel Tod immortal as a writer. Aye, the Boer leaders are fighting like the Rajputs of old, and once more the world, after OUDH TIMES, 31st March, 1901.

Napoleon Bonaparte's heyday of glory, is being thrilled with the accounts of the deeds of a heroism which civilisation has rendered rare. Louis Botha or Delarey or De Wet, nobody knows whom to admire most. After General Joubert had died and Cronje was made a captive in St. Helena people thought there were no such heroes left in the Boer ranks. But soon enough the world looked amazed at the deeds of De Wet and Delarey—of De Wet in especial. De Wet has cast even the memories of Cronje into the shade,—De Wet the mysterious, De Wet the bravest, pluckiest, the unconquerable—the noblest Boer patriot. Even British writers say so, and it is impossible for an Indian who has read Tod's depiction of Rana Pratap of Chitore not to be lost in admiration for De Wet, who so closely compares with the Rajput type of warrior and patriot. As they did about Cronje, some British writers have sought to make out De Wet a brutal and dishonorable character. No meaner and more despicable attempt to blacken one of the noblest characters of the world can be conceived. At least Mr. Erskine Childers in protesting against such contemptible slanders, says so in effect. This noble protest will be found reproduced in another column. De Wet is a personality which will shed a beam of gold upon the history of the world's heroic deeds. We intend recounting to-day some of his mysterious movements which have piqued the world's wonder and admiration for him—of the British troops and Generals included. * * * * *

HINDUSTÁNI, 3rd April, 1901.

The National Congress and Nawáb Saiyid Husain Bilgrami.

8. The *Hindustáni* (Lucknow), of the 3rd April, publishes a very long article communicated by one "Saiyid Murtza of Gházipur," in which he thanks the editor for publishing an Urdu translation of the inaugural address of the President of the last Indian National Congress, and expresses a great pity that Muhammadan papers should be so narrow-minded and prejudiced as not to publish the "valuable" speeches made at the annual sessions of the Congress, while they fill their columns throughout the year with such unauthenticated news as that of the wars in the Transvaal and China. Some sycophantic Muhammadans do not join the Congress, considering that body to be rebellious. But were the Congress really a rebellious movement, Government would and could easily put an end to it, so that those persons who regard the Congress as a rebellious body virtually suppose the English Government to be wanting in judgment, and neglectful, which is absurd. The British Government, which is a wise one, is fully alive to the benefits of the Congress, and never considers it to be rebellious. Some Musalmáns are opposed to the Congress, simply because most of the influential and titled Musalmáns do not take part in its deliberations. In the first place, the mere aloofness of such classes of Musalmáns cannot detract from the value of the Congress if it is a really useful body. The prophet Muhammad himself was laughed at by high class well-to-do Arabs at the beginning of his mission, when only the poor classes accepted his religion. Why, even in modern times such great personages as the late Mr. Gladstone and others wrote bitterly against the Muhammadan religion: but mere unfounded ridicule and diatribes have not proved Islam to be false. Secondly the masses of Musalmáns are incapable of understanding politics, while religious scholars are indifferent to them; and talukdárs and zamíndars, though quite at one with the advocacy of congressists, do not join them, either because they are afraid of the authorities, or are deterred by the false notions which the opponents of the congress have, under the pretence of their patriotism for Muhammadans, but really from their selfish motives, circulated about it. The Congress is a political movement, and has nothing to do with religion, and hence the Musalmáns are not justified in thinking Hindus to be their enemies simply because they differ from one another in their religions. The Hindus know the evil consequences of discord with Muhammadans, and they would never take up a question on their Congress platform which was injurious to the latter community. The fact seems to be that the Musalmáns, having lost their sovereignty in India, and submitted to the rule of a foreign nation, cannot now bear to hear speeches expressing thoughts freely. The writer then referring to the speech made by the Nawáb Saiyid Husain Bilgrami at the last session of the Muhammadan Educational Conference at Rámpur, says that this meeting was held to deliberate upon the question of promoting education among the Musalmans, and not for discussing politics, and hence the Nawáb had no business to attack Hindus and their Congress movement.

It is a pity indeed that the Nawáb, who was so bold in attacking the Congressists should have been one of those weak-minded persons who put down their names on a paper, declaring the severence of their connection with the Urdu Defence Association, and thereby brought disgrace on a large number of Musalmáns. Such men who thus showed the white feather on the alleged ground of there being "a slight secret opposition" (disapproval of their movement on the part of Government), should certainly not have the hardihood or face to taunt, ridicule or despise Hindus, who in spite of the great open opposition against their movement, and a thousand and one obstacles thrown in their way, have most splendidly persevered in the movement and regularly held their Congress sessions. Have not the Hindus given sufficient proof of their desire to promote education among the Muhammadans and cultivate goodwill thereby, rendering pecuniary aid to their College at Aligarh, which Mr. Mahmud has lately acknowledged to have been very considerable? Was it not ungrateful on the part of the Nawáb to make an unwarranted onslaught on Hindus at the conference? If the Nawáb sought to set the Musalmans against the Hindus he was guilty of a serious political blunder, creating bad blood between the two communities. All Musalmáns are certainly not opposed to the Congress: nay, the writer can mention certain Musalmans, who received their education at the Aligarh College, and are hearty advocates of the Congress, though they cannot join it for certain reasons. Have the Musalmáns received any special benefits from Government by keeping aloof from the Congress? None at all, whereas Hindus have. The Congress does not seek to subvert, but to consolidate the British Government in India. Hindus have deposited millions of rupees in English Banks, and will lose the money if the British rule is gone. The Nawáb indulged in a series of random utterances. No (Hindu) newspapers have accused Government of having brought plague into India, as the Nawáb implied to say when he asserted that Hindus attributed providential calamities to Government. The Nawáb also made an attack on the Native States, though he draws a very handsome salary in one of them. The writer then pointing out the unjustness and hollowness of the objections which the Nawáb took to several of the resolutions of the Congress, urges that it is against civilization and humanity to hold Hindus to be the enemies of the Musalmáns, when they have been endeavouring in every way to be their friends and helpers.

9. The *Ját Hitkári* (Agra), in its combined number for January and February, received on the 5th April, in an article headed "Is there a Rája in Bhurtpur or mere idol-worship at the present day?" complains that the cunning officials in Bhurtpur have become the *de facto* rulers of the State without firing a shot or spending a farthing. On the death of Mahárája Jaswant Singh, they spoilt Mahárája Ram Singh by inducing him to lead a reckless and extravagant life. They feathered their own nests as he squandered the State revenues. He was soon declared incapable to manage the affairs of the State and deprived of power. The officials were then all in all in Bhurtpur. But they were haunted by the fear that he might be restored to power in course of time, and put their heads together how to make their position secure. They were relieved of all concern on this score by the Mahárája accidently shooting one of his servants. Far from endeavouring to explain how the unfortunate accident occurred, and to clear the Mahárája's character, they brought about his deposition which they heartily wished for. Now a child occupies the *gaddi*, who is a mere idol or puppet to all intents and purposes. Thus there is no Rája in Bhurtpur at present, but only idol-worship exists.

Bhurtpur affairs.

JÁT HITKÁRI, January and February, 1901.

II.—General Administration.

10. The Hindi *Hindustán* (Kálakánkar), of the 3rd April, highly approves of the twelve important administrative reforms which have engaged Lord Curzon's attention, and to which His Lordship referred in his late Budget speech, and expresses satisfaction that the Viceroy has also other useful reforms under consideration: such as the reduction of taxation, the establishment of agricultural banks, the encouragement of technical and industrial arts, &c. It is the editor's earnest prayer that His Excellency may be able to carry out all these reforms which will be so very useful to this country.

Viceroy's administrative reforms.

HINDUSTÁN, 3rd April, 1901.

ADVOCATE, 2nd April, 1901.

Budget debate.

11. The *Advocate* (Lucknow), of the 2nd April, after giving the substance of the Budget debate in the Viceroy's Legislative Council, observes:—Upon questions as regards the real well-being of Indians as a nation we are sorry Lord Curzon has as yet found little time to bestow. Where is the echo in India of the great educational upheaval that is in progress in England for the better education of the nation? The office of a Director-General of Agriculture has been created duly; we are yet to see the officer in this country, busy in organising his Department in the light of what has been perfected in Germany and the United States. The problem of manual, industrial and technical education is yet to be mooted for discussion only. The drain upon India to pay pensions and annuities and interest and profit for the use of foregin capital cries for some check. This has been left at its old place. The immediate necessity of a separation between judicial and executive functions has not been touched upon by Lord Curzon. And the need and justice of the larger employment of Indians of approved merit in the administration of the land has to be admitted before action is taken for the purpose. All these vitally important subjects are nowhere in the Viceroy's programme, though they affect the economic situation of the country more than a voluminous report, a few affrays between soldiers and villagers, and a high cable rate.

OUDH TIMES, 3rd April, 1901.

Debate on the Budget.

12. The *Oudh Times* (Lucknow) of the 3rd April, says:—The farce of the annual Budget debate in the Imperial Legislative Council was brought to a close by His Excellency the Viceroy in a very interesting speech. That this annual Budget debate is a notorious farce it needs not even a word to explain. In this discussion the strong official majority extol the Budget, whatever its merits, to the skies, show erblessings upon the Finance Minister, and then by sheer force of their number carry the motion of its adoption *nem con*, as if nobody had thought of finding any sort of fault with it. But we have since long become so much accustomed to this arrangement that its farcial character has ceased to strike us at all. Lord Curzon's long speech, therefore, at the end was a very welcome statement for which we thank His Excellency in all sincerity. There is a bewitching openness about Lord Curzon's serious statements which none in the world can resist, a frank spirit of taking the public into his confidence, not to speak of his earnestness, which one cannot too highly admire. It is, indeed, a very long speech, but extremely interesting withal. We would leave out His Excellency's observations on most of the important heads of the Budget, for to us they do not seem so very important or convincing. It is where Lord Curzon proceeds to sketch the general position of affairs in India that the interesting portion of his speech begins. The twelve problems, which His Lordship assured the public at the very outset of his rule, were under his careful consideration, he then enumerated at length. These show that Lord Curzon, whatever success his honest efforts in solving them, is determined to exert his best to do some real good to the country. As very few of his predecessors had at all cared to act in the noble spirit which animates him, Indians cannot but be grateful to Lord Curzon. The editor then refers to the twelve problems which have already engaged the attention of the Viceroy, and to other matters which His Excellency has in view, but has not yet had time to consider.

EXPRESS, 4th April, 1901.

Creation of a new Frontier Province.

13. The *Express* (Lucknow), of the 4th April, says:—A *Gazette of India Extraordinary* issued on Monday, last week, at Calcutta, completes perhaps the official publications on the subject. First in order came the Parliamentary Blue Book published in the *Times*, then a Press communique issued at Calcutta covering very nearly the same ground, and lastly the one just mentioned. The question involved is of the highest importance to the country. The heavy loss in valuable lives and treasure caused by frequent frontier disturbances, could they have been prevented, would have found us much better off to-day than we are. The fact that we have had 40 military expeditions within the last 50 years or one expedition every 15 months is enough to prove the enormity of our losses. The consequent heavy outlay on the army and military operations has been the cause of diverting the major portion of our revenues from their natural and most

appropriate objects; the advancement of the material prosperity of the empire, to the most fruitless and unproductive of undertakings. It has been draining our resources for the last half a century without giving us any tangible return. The evil is a great one and the remedy therefore cannot be too soon applied, provided it is as effective.

Lord Elgin in his Minute came to a conclusion quite the opposite of Lord Curzon, on the creation of a new frontier province. The issue in the simplest form as put by Lord Elgin is whether the Supreme Government should exercise its control indirectly through the Lieutenant-Governor or exercise it through an Agent-General. His chief objection to the appointment of the latter in place of the Lieutenant-Governor is that it would endanger the continuance of the policy of non-interference and non-annexation "declared by Her Majesty's Government in the despatch of January 28th and expounded on their behalf by the Prime Minister, the Secretary of State and the future Viceroy." Lord Elgin heartily approved of this policy, and his hopes of securing permanent peace on the borders rested chiefly in the continuance of this peace policy in our treatment with border tribes. The Agent-General no doubt will be able to devote more attention to frontier affairs than the Lieutenant-Governor: but at the same time Lord Elgin considered that by placing the frontier in charge of an Agent-General we would necessarily place a man of energy and ambition at the head of local affairs who may find an undesirable outlet for his activity in following a policy of aggression rather than of peace.

Lord Curzon holds just the opposite view, and contends that the Agent-General does not necessarily mean aggressiveness any more than the Lieutenant-Governor means a policy of peace. He cites the case of frequent frontier wars under the Lieutenant-Governor in opposition to the peaceful administration by the Baluchistan Agency. Both facts are true: but it will be really seen that the Punjab Government is as little to be blamed for the wars that have taken place during its administration as the Baluchistan Agency to be praised for the peace which has reigned there. Neither the one nor the other has been instrumental in bringing on war or securing peace. The truth seems to lie midway, as expressed in the words of Sir Dennis Fitz Patrick to Lord Elgin: "You have only to lift your finger, and the brake will be taken off in any place you think this desirable." This contains an exposition of the only correct principle on which all arrangements must in the end be based, *i. e.* "that it is the business of the Government of India and the Government of India alone, to formulate and prescribe a policy outside the borders of British India." Peace or war will rest entirely on the policy which the circumstances may allow or its own wisdom dictate to the Supreme Government to follow.

The proposed arrangement contemplates constituting four trans-Indus districts of the Punjab; Peshawar, Kohat, Bannu, and Dehra Ismail Khan, together with five political agencies at Malakhand, Khyber, Kurrum Tochi and Wannu into a separate province under an officer to be called the Chief Commissioner and Agent to the Governor-General appointed by, and directly subordinate to, the Government of India.

There is nothing in this proposed arrangement to make it specially suitable for securing peaceful and permanent settlement of border difficulties, nor anything so warlike in its constitution as to make us apprehend immediate danger, but it has one great recommendation. It would prevent much unnecessary delay and put the Government of India in direct touch with border affairs. This in itself is a distinct advantage, and we may hope that in time it will be able to relieve us from the great nightmare of frontier wars.

14. The English *Hindustán* (Kálakánkar), of the 3rd April, in commenting upon the official communique regarding the formation of a new frontier province, observes:—Nevertheless, we must here impress on the Government the necessity of sending English and Indian troops to the Frontier Province, and not to entrust the management to the people of those districts. The treachery of the Pathans and these bordering nations is proverbial, therefore it would be a pity—a very great pity—to take them into the confidence of the Government when we are making aggressions on their own country. Those people are as superstitious as the Muhammadans of India were at the time of the Mutiny, and it is for this reason

HINDUSTAN, 3rd April, 1901.

Formation of a new Frontier province.

that they become *Ghazis*. Perhaps our readers know what the expression means; but if they do not, then we take the liberty of explaining it: these superstitious Muhammadans believe that it is a virtue to kill a non-Muhammadan, and if the murderer even is killed after doing so, he is forgiven all his sins and goes to paradise and remains there for ever. It is with this belief that they often run amok and destroy so many innocent lives before they are punished. Under these circumstances it is a pity to have such people in close contact with those forces which are ordered to be stationed on the Frontier. However, these frontier people are very brave, and make good soldiers; so they may be stationed in India, Africa, and in other parts of His Majesty's territories; but in our humble opinion, it is a suicidal policy to keep them in their own country, either as volunteers or as militia, or members of the standing Army.

Ázád, 12th March, 1901.

Mr. Pennell.

15. The *Ázád* (Lucknow), of the 12th March, received on the 4th April, says that Mr. Pennell's judgment in the Noakhali murder case has created a deep sensation. The judgment is characterized by justice and freedom to a fault. Mr. Pennell sent even the District Superintendent of Police to the lock-up on the charge of perjury. In his judgment he has thoroughly exposed the present system of executive administration, finding fault with the proceedings of the Lieutenant-Governor, the Chief Justice and the Viceroy, and pointing out how the executive officers bring undue pressure to bear on the judicial officers. He has thus only himself to thank for the troubles with which he is threatened. It remains to be seen whether a Commission will be appointed to inquire into his conduct or he will be forced to retire from the service. The present state of things is no doubt to be regretted. However, such violent attacks on the administration of the country can never lead to any good results. Mr. Pennell's conduct is due either to indiscretion or a private grudge.

Oudh Times, 2nd April, 1901.

Pennell case.

16. The *Oudh Times* (Lucknow), of the 2nd April, in commenting upon the Pennell case, observes:—This strange and unique case has many lessons to teach to the responsible head of the Indian administration. It is not for Lord Curzon to lose his temper over the side thrusts which Mr. Pennell has levelled against him. For our part, we think this case ought to give a stimulus to the desire which Lord Curzon has originally formed to take steps to bring about a separation of the judicial and executive functions. The union of these two functions in the same official is an evil of ominous import, and for the sake of the good reputation of British rule in India, it should be put an end to. The Pennell case ought to hasten this great reform, if our responsible administrators are wise in their generation.

Oudh Times, 3rd April, 1901.

Sir Francis Maclean and the Pennell case.

17. The *Oudh Times* (Lucknow), of the 3rd April, says:—We are gratified to learn from our contemporary of the *Bengalee* that Sir Francis Maclean has expressed his regret at his action in having sent his now famous telegram to Mr. Pennell about bail being granted to Mr. Reily, the District Superintendent of Police in Noakhali. If it be true that Sir Francis is now penitent and has declared himself to be so, we hope the public will forgive him. But the fact will remain that Sir Francis will never again regain the position he held in the hearts of the people before the revelation about his unwarranted interference with the independence of a judicial officer like Mr. Pennell. We think it is desirable that Sir Francis Maclean should retire from the office of Chief Justice as soon as he honourably can.

Oudh Akhbár, 3rd April, 1901.

Alleged cause of the decadence of the higher classes of natives at the present time.

18. The *Oudh Akhbár* (Lucknow), of the 3rd April, contends that the decadence of the higher classes of natives is not due to the present education system, as a Bengal newspaper has lately declared, but to the great diminution that has taken place in the sources of the income of those classes. The rent of land has so greatly been raised that the higher classes,

who carried on agriculture through hired labour, in former times, cannot now earn anything thereby after paying the labourers. High caste townsmen too have ceased to be enlisted in the army from the United Provinces, and the result is that most of them have been obliged to take to petty trading, which is hardly sufficient to enable them to maintain themselves and their families.

19. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, observing that though both the autumn and spring harvests have been normal, if not abundant, this year, food-grains still continue to sell at famine rates. The only remedies which the editor thinks will effectively prevent the occurrence of famine in India are the reduction of land tax in general, the collection of rent on cultivated areas only during a year of drought; and the levy of duty on exports, and the abolition of import duties. Government should also grant some allowance to its servants during a famine. We feel greatly ashamed when we find that Germany, Russia and other foreign countries send aid to our famine-stricken country, while our own Sovereign (Government) does not adopt such preventive measures as will save us from starvation." The people cannot be expected to pray to God for the well-being of Government if it does not take steps to prevent the visitations of famine. When famine occurred during the rule of Lord Lawrence and Lord Elgin they made their officers responsible for the deaths of the people within their respective jurisdictions. The editor hopes Lord Curzon will follow their noble example in this matter.

Famine and certain suggested preventive measures.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

20. The *Roznámcha-i-Qaisari* (Allahabad), in its supplement of the 1st April, states that as the spring crops are being gathered in they are found very scanty, so that the people are growing restless again in the villages, being apprehensive of the scarcity of food-grains. The editor is afraid that Government will have to start relief works for the poorer classes in May or June next in the United Provinces.

Scarcity of food-grains apprehended in the United Provinces again.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

21. The *Urúj-i-Mihr-Nímroz* (Bijnor), of the 28th March, complains that although the spring crops have been abundant this year, the scarcity of food-grains still continues. This cannot be due to any increase in the population, enormous quantities of fresh land having been constantly brought under cultivation. Famine and plague, too, have been committing havoc among the people of late. The real cause of the continued prevalence of high prices in the country is the enormous exportation of food grains, and even potatoes, by Ralli Brothers. The writer then quotes the enormously low rates of food grains prevailing during the reign of Alla-Uddin Khilji, and compares them with the extremely high rates obtaining at the present time. The result of the continued scarcity of food-grains is that while formerly Indians were stout, strong and long-lived, they are now short-statured, weak and thin.

High prices of food-grains.

URUJ-I-MIHR-NIMROZ, 28th March, 1901.

22. The *Ázád* (Lucknow), of the 26th March, received on the 4th April, says that free trade is, no doubt, very good. But circumstances alter cases. He would be a bold man who would contend that free trade is as suitable to India as to a free and ruling country like England. Can the wholesale exports of grain be justifiable from India which is frequently exposed to the ravages of famine and where Government has to adopt special measures to save the people from the pangs of hunger? The extension of railways, which is supposed to be a blessing, has proved a curse. The railways are useful in the way of equalising the supply of grain in the various provinces of the country in the event of the failure of crops in any provinces: but at the same time they are responsible for the wholesale grain exports to foreign countries and in a way for the frequent occurrence of famine itself. Railways should be constructed by all means for the conveyance of troops and other traffic, wherever necessary, but not with the simple object of facilitating the export of grain. In order to protect

Railways and the wholesale grain exports.

ÁZÁD, 26th March, 1901.

the country from famine, irrigation works should be constructed, agricultural banks established, the use of improved implements of husbandry introduced, and so forth.

HINDUSTÁN, 30th March, 1901.

Protection of crops from rust, &c.

23. The Hindi *Hindustán* (Kalákánkar), of the 30th March, adverting to the damage done to crops in these Provinces and Bombay by rust this year, urges the appointment of an entomologist in every province to help the cultivators in protecting their crops from the various diseases to which they are liable. The countries in Europe and America have already engaged the services of entomologists. It would seem that experiments are being made on the Government farm in Poona with a view to discovering the best means of protecting wheat crops from rust, and finding out which sorts of wheat are proof against it.

ALIGARH INSTITUTE GAZETTE, 2nd April, 1901.

Proposed establishment of Village Banks in the United Provinces.

24. The *Aligarh Institute Gazette*, of the 2nd April, publishes an Urdu paper which Babu Radha Raman, M.A., Deputy Collector, read at the darbár at the (agricultural(?) Exhibition lately held at Aligarh. In this paper the Babu briefly gave the purport of Mr. Dupernex's book, entitled "Peoples' Banks for Northern India," and, explaining the benefits of Village Banks, which have been found to work most beneficially in Italy, Germany, France and Ireland, strongly recommended their establishment in the United Provinces.

HINDUSTÁN, 31st March, 1901.

A suggestion for encouraging the spread of education among native soldiers.

25. The Hindi *Hindustán* (Kálakánkar), of the 31st March, says that revised rules have lately been issued with a view to encouraging the spread of education among British soldiers. They are advised to attend the army schools on the grounds that education will greatly improve their prospects in the army and also enable them, on retirement, to obtain better appointments in the Civil Department. Similar inducements should be held out to native soldiers. On their retirement from the Military service, they can only be employed as chaprasis, jamadars, carriers of letters and so forth, but they consider such appointments derogatory. However, if they received education, they might be employed as clerks in public offices.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

Complaint regarding the forced supply of certain provisions to the camps of touring officers gratis, and others at very low rates.

26. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, says that while Government requires its officers to tour in the villages in order that they may examine village papers, see with their eyes the condition of the people and hear and dispose of their complaints on the spot, these tours prove a source of very great trouble, harassment and loss to villagers. Not only forage, wood and earthen vessels have to be supplied to the camps of touring officers gratis in quantities more than they are actually required, but even articles of food are taken by the followers of these officers at very low rates. Villagers and carts, too, are impressed into service. It is owing to these advantages, and the travelling allowance received from Government that some officers are unwilling to finish their inspection work expeditiously and try to remain on tour as long as they can. This is the reason why very old men are found complaining that, while in former times the people in whose midst a King, Governor or any other officer passed used to earn as much money (in their transactions with their camps) as would suffice to support them for a year; in these days a touring officer causes the cattle of a locality he passes through to starve for a year. The touring period of officers should therefore be reduced, and any officer who does not complete his inspection work within the fixed time should be considered incompetent.

ROZNÁMCHA I-QAISARI, 1st April 1901.

Bribery in courts.

27. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, says that complaints are heard that bribes are taken on the very bench (by readers) in courts. It is said that no complainant can have his statement recorded in a court without paying a bribe (to the reader). The officer presiding over a court ought certainly to see that bribery is not practised under his very nose.

28. The *Liberal* (Azamgarh), of the 1st April, regrets to say that official corruption is so prevalent in this country that 80 per cent. of the people must have either given or received a bribe. The corruption of ministerial officials in courts can do no great harm. They receive small bribes, and in return supply litigants with information they are in want of. But if the officers presiding in Courts happen to be amenable to bribery, the result is that property belonging to one person is unjustly transferred to another; an innocent man is relegated to jail; and so forth. It is a pity that corruption is increasing among these officials in spite of the spread of Western education. All honour is due to Sir Antony MacDonnell who has brought a number of black sheep to justice, and is still on the lookout for others. But Government cannot check the evil without the hearty co-operation of the public. The editor asks other editors and public-spirited persons to expose corrupt officials.

Corruption among officials.

LIBERAL, 1st April 1901.

29. The *Roznámcha-i-Qaisari* (Allahabad), in its supplement of the 1st April, states that a certain Inspector of Police in the Muzaffarnagar district, who was a great favourite of the District Magistrate, freely fleeced the public, nobody daring to breathe a word against his misbehaviour. When his extortions and oppressions, however, exceeded all bounds, some good-hearted human creature brought his conduct to the notice of "our" talented, able, learned, experienced, angel-natured Lieutenant-Governor Sir Antony MacDonnell, who draws out, as it were, the soul of corrupt officials, and the man is now undergoing trial before a criminal court. He has engaged barristers from Allahabad to defend him. It is very dangerous indeed to permit a native official to hold office long in any one district. Corrupt officials play a trick upon European officers. A corrupt official will carefully study the disposition of a European officer, and try to convince him of his honesty and straightforwardness (by practising them for a time), so that the latter is induced to praise him in his Annual Report. Having thus gained the golden opinions of the European officer, the corrupt official begins to loot the people "with both hands," nobody daring to complain against him, and even if complaints are made after all, the European officer would not either believe them, or be willing to report against him, having once spoken very highly of him in his Annual Report. Even if an European officer, who is anxious to preserve the reputation of British justice unimpaired, takes upon himself to inquire into the malpractices of an official, the higher district authorities, and even the Commissioner or Government would brow-beat him into suppressing or dropping the matter, a process lately adopted in the case of the (late) Judge of Rokhali (Noakhali) The people are therefore in a most helpless condition, there being hardly any means by which they can save themselves from the persecution, &c. of corrupt officials. If a person will read the explanations of sections 161—163 of the Indian Penal Code between the lines, he will hardly find an official who will not come under one of these sections. One officer occupies a house or bungalow without paying rent; another drives in a carriage or rides a horse (belonging to a native gentleman) for nothing; another receives a milch cow worth Rs. 50 for Rs. 20 only; another *bhusa* (dry straw), or wood gratis; and so on. The editor would therefore insist that if European officers cannot be frequently transferred, the transfer of such officials as Police Inspectors and Sub-Inspectors, old-fashioned Tahsildárs and Náib Tahsildárs), Judicial clerks, Kurk Amins, Kanungos, Superintendents of Collectorates, Chief Readers to District Magistrates, old-fashioned Deputy Collectors and Treasury officers, should invariably be made from one district to another whether in the same Division or another, after an interval of two or three years.

Corruption among the police and other officials.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

30. *Al Bashír* (Etawah), of the 1st April, publishes a communication in which the writer states that the candidates for Tahsildárships appeared before the Committee at Lucknow on the 22nd March. The Committee consisted of the two Members of the Board of Revenue, the Secretary being absent owing to illness. The total number of candidates nominated was 65, of whom 35 were Muhammadans and 30 Hindus. First those Muhammadan candidates who had been nominated in preceding years and entered in list B, were called in. They were followed by the Hindu candidates who were in the

Muhammadans nominated as candidates for Tahsíldárships this year.

AL BASHIR, 1st April, 1901.

same category. Now it was the turn of the new Muhammadan candidates to appear before the Committee; but they were passed over, the new Hindu candidates being called in instead. Then a Muhammadan and a Hindu candidate, nominated by the Lieutenant-Governor were sent for by the Committee. Soon after this a Bengali clerk came out of the room and requested the new Muhammadan candidates numbering 18 or 19, to go away, as the required number of candidates had already been selected, adding that their case would be considered next year. In commenting upon the above communication, the editor expresses surprise and regret that the new Muhammadan candidates were dismissed without inspection. Had they been inspected, the names of those among them who might have been considered fit for Tahsíldárships would have been entered in list B. It is just possible that they may not be able to secure their nominations next year, if they themselves or the local officers who nominated them this year happen to be transferred to other districts in the meantime. In order to prevent such a contingency, the Board should instruct the local officers concerned that the candidates referred to above should be nominated again next year. When the names of the candidates who were selected transpire, the editor will comment on the proportion of the Hindus to the Muhammadans selected. But at present he is only concerned with those Muhammadan candidates who were not inspected, simply because they were Muhammadans. Is not the matter of sufficient importance to be taken notice of by Sir Antony MacDonnell? It is incidents like these which have convinced some Musalmáns of the necessity for the establishment of a Muhammadan political association. Had any Hindu candidates been treated in such a manner, India would be resounding with a loud clamour at this day. A series of interpellations would be put in the Lieutenant-Governor's and the Viceroy's Legislative Councils, and even in Parliament if necessary; and the columns of English newspapers conducted by Hindus would be filled with strong articles on the subject. But the Musalmáns have no representatives in the Legislative Councils, and no political associations, and the number of English newspapers in their hands is very small. Properly speaking they entirely depend on the tender mercies of the powers-that-be. Under these circumstances, a Muhammadan political association had better be established, even though it cannot be so influential as the National Congress, owing to the paucity of educated Musalmáns.

AL BASHIR, 1st April, 1901.

31. *Al Bashír* (Etáwah), of the 1st April, referring to the nomination of the Munsarim of the Munsif's Court at Muttra and a Sub-Registrar as candidates for Tahsíldárships this year, takes exception to the measure on the ground that it involves an injustice to Naib Tahsíldárs and Kánungos, and asks what special qualifications the Munsarim and the Sub-Registrar possess which are not to be found in old and experienced Naib Tahsíldárs. The officials employed in other Departments should look for promotion in their own Departments. Last year the Sub-Registrar above referred to was nominated as a candidate for Naib-Tahsíldárship, and also selected by the Committee, and this year he was nominated as a candidate for Tahsíldárship, though he has not yet been appointed a Naib Tahsíldár. If the two candidates in question or their forefathers rendered any specially loyal services to Government, such services should be made public, in order that other persons might be encouraged to make themselves qualified for the subordinate executive service in the same way.

Nomination of a Munsif's Court Munsarim and a Sub-Registrar as candidates for Tahsíldárships.

ROHILKHAND GAZETTE, 1st April, 1901.

32. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, says that the condition of the people of India has become extremely critical, so that they can neither be called dead nor alive, their souls suffering great anguish and pain. Poverty is spreading on one hand, while industries, arts and trades are decaying and languishing on the other. The rates of interest are growing, and the people are made to part with their ancestral property when deeply burdened with debts and their accumulating interest. The officers, who preside over courts, hold shares in banks, so that they would not, from selfish motives, interfere with the high rates of interest charged by the latter. Another great hardship to which the poorerclasses are exposed is that without paying eight annas for a court-fee stamp they cannot possibly obtain redress from a criminal

Certain complaints regarding the administration of law by courts.

court, however much one might have been oppressed or injured by another. If a person wronged first goes to a police station for redress, there too he must pay a rupee before he can have his report recorded. How can a person, who has not even two annas to provide himself with a meal, meet such demands? Suppose there is a cognizable and uncompoundable case. If the complainant takes this case to the police, and it is sent up for trial by the latter, no court-fee is charged; while if he goes direct to a court he is charged the court-fee! Is not this practice quite absurd? The law provides that in the case of a person who is unable to pay the court-fee, it should be remitted; but narrow-minded and hard-hearted persons who have happened to obtain Magistracies, consider it a sin to remit the court-fee in any case. Again, Magistrates are required to hear oral complaints (without any charge); then why should they not entertain written complaints also in the same way? The cost of litigation in Civil and Revenue Courts have become so heavy, that the people, as frequently as not, prefer to forego their rights rather than go to a court. When the Board of Revenue or the High Court frame any rules, they ought, according to law, to publish first their draft in the Government Gazette to give the public an opportunity to submit their objections to them.

33. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, states that European Judges and Magistrates have been frequently known to call natives liars even in their judgments. The British Government has been trying to improve the civilization and morality of the people by imparting them Western education. This education cannot be supposed to make natives prone to mendacity. The cause is to be sought in the fact that natives are administered oaths by *chaprasis*, in name only, without the mention of any of their religious books, or the object they worship therein, so that this kind of oath hardly has any binding effect on the person sworn, or any great value in the eyes of the public, so that the deponent is generally free to make what kind of statement he pleases, without much regard for its truth. The editor would, therefore, strongly recommend that just as oaths are administered to Europeans by placing the Bible in their hands, so they should be administered to natives as well either by means of their sacred books or the object they worship. The Judges and Magistrates also should be sworn in India before they are appointed to dispense justice: even the British Sovereigns, the Lords and the Commoners and others being required to take an oath in England before they are invested with power or authority.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

Need for changing the form in which oaths are administered to natives in courts.

34. *Al Bashír* (Etáwah), of the 1st April, gives some instances to show that the late Sir Saiyid Ahmad Khan was a man of moral courage, and that nothing could deter him from calling a spade a spade, and expressing his views freely. One of the instances quoted is that when the first darbár was held at Agra, after the mutiny with a view to restore good feeling between Europeans and natives, seats for all classes of Europeans were provided on the daïs, and those for natives of all ranks below it. This was naturally very offensive to the natives present on the occasion, but none of them had the courage to give vent to it. But Sir Saiyid at once drew the attention of the authorities to the invidious distinction made, and the result was that the higher European officials sat among the native darbáris and not upon the daïs. When the Aligarh Muhammadan College Committee was hard-pressed for money, and decided to present an address to the Nizam on his way to the Delhi Imperial Assemblage, appealing for aid, Sir Saiyid did not accompany the deputation which was to wait upon His Highness, as the Nizam was opposed to receiving any native in European dress. Sir Saiyid did not care to change his usual dress, even though the College should suffer. A rumour was lately circulated to the effect that the Nawáb Mohsin-ul-Mulk and some other College Trustees had severed their connection with the Urdu Defence Association, under the impression that otherwise the cause of the college might be injured. If the rumour is true, the gentlemen above referred to have acted against Sir Saiyid's policy, and their conduct in the matter is not commendable. The interview betweenthe College Trustees and Sir Antony MacDonnell was a secret one, even Mr. Morrison being excluded from it. The rumour must affect the political prestige of the College, and thereby injure the Muhammadan community. So far the College

AL BASHIR, 1st April, 1901.

Nawab Mohsin-ul-Mulk and the Urdu Defence Association.

Trustees and Secretary were considered by Musalmans as their leaders and trusted as such. But now Musalmans will see that the College Trustees and Secretary are quasi-Government officials and cannot express their views freely. To the editor's knowledge there is no standing Government order prohibiting the managers of an aided college or school from taking part in any political agitation, or criticising any Government measure; and therefore he does not see how Nawáb Mohsin-ul-Mulk's connection with the Urdu Defence Association could injure the college. At any rate the Nawáb should have explained matters to the Muhammadan community, and asked them whether they wished him to retain his connection with the college or the Urdu Defence Association.

KÁYASTH MESSENGER, 1st April, 1901.

Mr. Burn's scheme regarding the classification of Hindu castes.

35. The *Káyasth Messenger* (Lucknow), of the 1st April, says:—Mr. Burn's Circular continues to agitate the public mind in these provinces. Meetings are being held in different places, protesting strongly against the proposed unwarranted and injudicious classification of Hindu castes by the Census Superintendent. The Káyastha Sadar Sabha Hind has also addressed letters to the chief members of the community throughout the United Provinces, asking them to take necessary steps for the rectification of the grouping which is now in contemplation. We hope the Superintendent of the Census operations will think twice before rushing into any conclusion regarding the ethnological and social position of the different Hindu castes and tribes of India. No good administrative purpose can be served by wounding the delicate feelings of respectability entertained by any class of the people. It is, therefore, extremely undesirable that the Government Officers of the Census Department should take upon themselves the self-imposed task of sitting in judgment upon questions entirely beyond their legitimate province, and creating a feeling of alarm or indignation among any class of His Majesty's subjects. We would rather have no classification than one calculated to cause considerable dissatisfaction.

OUDH TIMES, 4th April, 1901.

Alleged hostile attitude of the authorities towards the Native Press.

36. The *Oudh Times* (Lucknow) of the 4th April, says:—It appears that the Government is coming to look upon the native newspapers with suspicion. It has been discovered that in some towns the Police are in the habit of making enquiries about the correspondents of newspapers. With what purpose such inquiries are made it is difficult to make out. Perhaps the authorities want to produce the impression that the Government looks with disfavour upon newspaper correspondents, and the probable object of this is to discourage the practice of communicating news to newspapers. The Government evidently is anxious to shield all officials from newspaper criticisms by hook or by crook. Exposure of official misdeeds, according to the Anglo-Indian official version, cannot but lead to lowering the prestige of the officials, and, therefore, of the Government. Such a policy is a retrograde one, and does not at all agree with the declared enlightened principles of the British Government in India. Will the Government of Lord Curzon stop this objectionable practice which the Police, here and there, are frequently found to indulge in, with all the authority with which they are invested?

JÁMI-UL-ULÚM, 21st March, 1901.

Joint Magistrate's attack on the Moradabad newspapers.

37. The *Jámi-ul-Ulúm* (Moradabad), of the 21st March, received on the 5th April, referring to the strictures of the Joint Magistrate passed in his judgment in the *Jámi-ul-Ulúm* case, on the Vernacular newspapers in general, published at Moradabad, observes that it would undoubtedly be well if the native editors in that town called upon the Joint Magistrate to name the low and corrupt newspapers whose existence depends on ill gotten gains. The Joint Magistrate could express his opinion only about the persons who appeared as witnesses before him in the case. But he had no business to abuse all the Moradabad editors who had no connection in the case. If the editors do not enter a strong protest against his conduct, the charge brought against them may be considered to be true, and they cannot expect justice on any occasion, the officers holding such a bad opinion of them.

38. The *Ázád* (Lucknow), of the 1st March, received on the 4th April, adverting to Mr. Faunthorpe's indictment against the Moradabad newspapers, observes that the indictment, which is a very damaging one, is offensive to native editors in general, and to those at Moradabad in particular. But the charge, as applied to the Moradabad newspapers, is not a new one; nor, considering their writings, very unreasonable. The present unsatisfactory condition of the native press is due to the absence of a press association which might protect its interests, and prevent the editors from erring.

Mr. Faunthorpe's indictment against the Moradabad press.

ÁZÁD, 1st March, 1901.

39. The *Nátya Patra* (Allahabad), of the 1st April, refers to the Municipal elections held in the various wards of the Allahabad Municipality, and complains that in ward No. 3 where Lala Badri Prasad, pleader, was returned, the voters were roughly handled. The writer also complains that the ward roll contained many mistakes. Babu Sumer Chand, though not a minor, was marked as represented by his Mukhtar-i-Am, while this remark was not made even against the name of *parda nashín* ladies. Some persons, who do not possess the qualifications of a voter, were entered in the ward roll, apparently because they were expected to vote for the member who prepared it. The authorities should make better arrangements for the revision of the ward roll.

Municipal elections at Allahabad.

NÁTYA PATRA, 1st April, 1901.

40. The *Prayág Samáchár* (Allahabad), of the 23th March, publishes a communication, in which the writer, referring to the Municipal election at ward No. 2 in Allahabad, where Pandit Raj Nath and Munshi Zahur-ul Husain were candidates, complains that the latter was assisted by the local police and a number of rowdies. The police and the rowdies, taking their stand at the door of the polling-station, allowed the Munshi's voters to freely enter the room, obstructing the Pandit's voters. The Pandit and his friends remonstrated with them in vain. Banias or shopkeepers were forcibly taken to the polling-station and compelled by the rowdies to vote for the Munshi. Persons who objected to vote for him were ill-treated and threatened. It is believed that the Sub-Inspector too forced some persons by threats to give him their votes. Again, as soon as an illiterate voter took the ballot paper, Lala Visheshwar Das, who acted as an assistant returning officer on the occasion, without ascertaining the wishes of the former, made a cross against the Munshi's name and signed the ballot paper. Some persons were guilty of false personations, two of them being detected. In short the election was marked by illegal proceedings and should be quashed.

A complaint against the Municipal election at ward No. 2 in Allahabad.

PRAYÁG SAMÁCHÁR, 28th March, 1901.

41. The *Nátya Patra* (Allahabad), of the 1st April, says that the charges brought against respectable men like Lala Ram Charan Das, Rai Bahadur, and Pandit Madan Mohan Malviya, in the columns of the *Prayág Samáchár* dated the 14th March, in connection with the municipal elections, are false. The conduct of the *Prayág Samáchár* in the matter is a good instance of the native proverb that the thief threatens the Kotwal. Considering the confusion that attended the election in ward No. 3 on the preceding day, care was taken by some candidates to secure the services of some respectable and influential agents inside the polling-station. Pandit Jagan Nath Vaidya had reckoned without his host. Many persons who had promised him their votes at home against their will, voted for Lala Someshwar Dás and Pandit Madan Mohan Malviya. His agents greatly interfered with them on their way to the polling-station. He is really the proprietor of the *Prayág Samáchar*, and praises himself in the columns of that paper. He made a false complaint to the Joint Magistrate by telephone. On his arrival at the polling-station, the Joint Magistrate found that the polling was quietly going on. The fact is that the Pandit has competed for a seat on the Board for several years past, and moved heaven and hell to secure his return in vain. The charges of pressure brought by him against other candidates recoil on himself. The writers in the *Práyag Samáchár* speak well of Lala Jagat Narayan's party, and condemn the other. If the Lala and his partisans are really anxious to promote

Prayág Samáchár and the municipal elections at Allahabad.

NÁTYA PATRA, 1st April, 1901.

the public good, let him prove this by an appeal to the voters. He has been a nominated member; but he could not possibly secure even ten votes. Pandit Jagan Nath had better advise him to retire from the Board, and on his retirement all party feeling would die out. The Pandit urges that a voter should be an educated person living in a house of the rental value of Rs. 20 a month! But he says nothing regarding the educational qualifications of candidates for reasons best known to himself.

NASIM-I-AGRA, 31st March, 1901.

Certain complaints against the Municipal Board at Agra.

42. The *Nasím-i-Agra* (Agra), of the 31st March, complains that the Annual Report of the Municipal Board at Agra for 1899-1900, though noticed by Government in its Review, along with those of other Municipal Boards in the United Provinces for that year, has not been published for general information, it not being even circulated among the Municipal members. Various rumours are current as to the cause of the report of the Agra Municipal Board being kept secret. It is said that the true facts of the working of the Municipal Board have not been recorded, only a roseate view being given of every matter, so as to secure the praise (of the Government). A handsome saving has been shown, while crying reforms have been neglected. The sanitary and lighting arrangements are quite unsatisfactory. The net increase in octroi receipts was not due to any good administration on the part of the Municipal Board, as Government thinks, in its Review, to have been the case, but to the prevalence of famine in other provinces to which food-grains were largely exported from Agra, which is a railway junction station. Certain new works which had been considered necessary to construct for several years past, and had been provided for in the budget for 1899-1900, were not taken up at all, though the Board held more than Rs. 60,000 in its custody. But some persons defend the Board by urging that it is a mere nominal or ornamental body, its employés being its real masters, doing everything in their own way as they please. The bills of charges incurred do not appear to be checked by any committee appointed for the purpose. The Secretary is free to grant contracts for Municipal works on what terms (and to whom) he pleases. The grant of refunds of octroi lies in the hands of the officials, and is not checked by any superior body. The octroi barriers are not inspected for months, there being now only one Superintendent (Inspector) in place of three. Under these circumstances the Board is a mere farce, when no kind of work is entrusted to the members, and it had better be abolished, and the Distsict Magistrate put in sole charge thereof.

BHÁRAT JIWAN, 1st April, 1901.

Plague at Benares.

43. The *Bhárat Jiwan* (Benares), of the 1st April, contradicts the disquieting rumours, spread by some evil-minded persons, as to plague inoculation and the disinfection of houses at Benares being made compulsory, assures the public that these things are perfectly optional, and praises the District Magistrate for his firmness and sympathy with the people. The editor asks the Municipal Board to give increased attention to the cleanliness of the town. The suburbs where people live in mud houses and where the sweepings of the city are deposited should be properly cleaned. Thank God plague has not yet found its way to the densely populated lanes of Benares in which the sun is never visible. The pavement in the streets should be maintained in proper order by a free use of cement to prevent the escape of bad odours from the subterranean drains. Of late the water in the water-pipes has not risen to the third and fourth stories of houses, and consequently the householders have been unable to flush the drains in the upper stories.

BHÁRAT JIWAN, 1st April, 1901.

Prohibition of the throwing of dead human bodies into the river at Benares.

44. The *Bhárat Jiwan* (Benares), of the 1st April, refers to a notice issued by the District Superintendent of Police, advising the residents of Benares to keep their houses clean owing to the prevalence of plague, and warning the poorer classes from throwing the bodies of their deceased relatives into the river for want of wood. Persons who cannot afford to burn their dead relatives will receive wood free for the purpose on applying to the head-constables located at certain burning-ghâts. Persons convicted of throwing human corpses into the river in future will be liable to punishment. The prohibition does not apply to *Sanyásís* and children, the burning of whose bodies is forbidden by religion.

45. The *Roznamcha-i-Qaisari* (Allahabad), of the 1st April, observes that though Government has made very many rules, and the Board of Revenue constantly keeps issuing some instructions or other, for preventing frauds, &c., being practised on Government Treasuries, still misappropriations of public money take place and frauds are practised on public treasuries as frequently as not, on account of the remissness of negligent and "sleeping" officers who fail to duly check papers, and the result is that poor ministerial officials are made to suffer for their fault. Certain misappropriations of public money lately found to have been made in the Allahabad, Bijnor and Bareilly districts are under investigation. Another case of a peculiar nature has cropped up at Allahabad. A Government pensioner, who did not know English, and had his pension form for a certain month filled up by another person, presented it to the Treasury Officer lately, and was duly paid the pension money, without any examination of the entries having been made. When the pension form was checked "at headquarters" (in the Accountant-General's office?) it was found that the name of a wrong month was entered therein. The form was returned with an objection, the money paid was recovered from the pensioner concerned; but he was at the same time accused (of fraud), and the person who had filled his pension form, of abetting him in the offence, and both of them were punished. The names of these unfortunate persons were Khushhal and Chowa Ram, respectively. Now evidently it was the duty of the Treasury officer to have the pension form checked before he ordered payment to be made for it. Government would do well to take notice of this case in which two persons have been punished for the neglect of the Treasury Officer.

ROZNÁMCHA-I-QAISARI, 1st April, 1901.

A Government pensioner punished at Allahabad for having the name of a wrong month entered in his pension form for a certain month.

46. The *Prayág Samáchár* (Allahabad), of the 28th March, complains that on the 27th idem at 10 P. M. the notorious bad character whose nickname is "Gentleman" went up to the gate of the City police-station, abused the Sub-Inspector, threw stones, and then took to his heels. He was pursued by some constables, but made good his escape. What a terror a man must be to the people who has the audacity to beard a lion in his den! The District Magistrate and the Superintendent of Police should see that he does not oppress the people. Hira, Panna, Yadunandan and others who live in Badshahi Mandi form a gang of thieves. They are in collusion with Pasi thieves, and commit thefts in Allahabad and other places. Hearing of a gathering of thieves at Hira's house on the 26th March, the City Inspector of Police went to capture them, but was able to arrest only one man, others escaping. The constables at the Badshahi Mandi police-station do not fear the present head-constable in charge, and harass the people.

PRAYÁG SAMÁCHÁR, 28th March, 1901.

Bad characters and thieves at Allahabad.

47. The *Rohilkhand Gazette* (Bareilly), of the 1st April, states that on the night of the 29th ultimo, 15 or 16 armed dakaits plundered 6 or 7 houses of oil-sellers, blacksmiths and others in the village of Mánpur, Bareilly district. These dakaits fired guns, and used bludgeons on the people, but nobody received any serious hurt. The residents are, however, greatly terror-stricken, and most of them have fled from the village. Wolves have, of late, become very dangerous on the Baheri road.

ROHILKHAND, GAZETTE, 29th March, 1901.

A dakaiti in the Bareilly district.

48. The *Nasím-i-Agra* (Agra), of the 31st March, states that thefts have again become frequent at Agra, bands of armed thieves moving up and down the town at night.

NASÍM AGRA, 31st March 1901.

Thefts at Agra.

III.—LEGISLATION.

49. The *Advocate* (Lucknow), of the 2nd April, says:—When Lord Curzon visited Travancore, the large community of Native Christians of Southern India presented an address to His Excellency in which they prayed to be excused payment of succession duties. The Viceroy could not naturally promise to request the Maharaja of Travancore to do the favour asked for to the Indian Christians as that would be taken for undue interference in the internal

ADVOCATE, 2nd April 1911.

Relief to Native Christians.

affairs of Native States. This was a laudable course; and we applauded it. Equally praiseworthy is the achievement of Lord Curzon's Government in excusing Native Christians from paying death duties in British India. By this enactment His Excellency has placed all natives of India, irrespective of creed and colour, on the same political footing. The accidents of birth and the religious faith of a man should not determine his qualification or otherwise for any privilege. We are therefore glad the Government in this measure has moved in the right direction.

IV.—Education.

Roznámcha-i-Qaisari, 1st April, 1901.

School text-books in the United Provinces.

50. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st April, complains that most of the text-books prescribed for the courses of studies in the schools in the United Provinces are such as have been registered by their authors, so that the latter, having secured their copyright in them, sell them at what exorbitant prices they please. This system casts a slur on the Education Department of the Province, and the Director of Public Instruction will do well to see that either such books are not appointed school text-books, or their authors are allowed copyright in them for a limited and short time only.

Roznámcha-i-Qaisari, 1st April, 1901.

Fixity of minimum age for candidates for the Entrance examination.

51. The *Roznámcha-i-Qaisari* (Allahabad) in its supplement, of the 1st April, says that, following the example of the Allahabad University, a proposal was made to the Panjab University also to fix a minimum age for candidates of the Entrance examination, but that the Syndicate of the latter University have refused to be duped by the folly of the former. The action of the Allahabad University in the matter is causing a very great dissatisfaction in the United Provinces. Such dissatisfaction indeed was never created in this country ever since the commencement of British rule. The people say that Government having first raised them high, is now dashing them to the ground. It places a big block in the way of "our' coach of learning, industry and arts. Whenever any noble person desires to start a technical or industrial school or college, as Mr. Tata does, Government stands aloof from the project. It is supposed that Government throws obstacles in "our" way, so that the natives may not be able to compete with Englishmen in any examination, or industry or art. In short nothing seems to be done for the well-being of the people. It is a pity that in the history of the former times, the faults of Muhammadan rulers are seized upon and held up to ridicule: but a person, who sees with his eyes open, will realize that "we" never suffered before so much as "we" do now under the hard and tight clutches of the law. Only one or two Muhammadan sovereigns, during the whole space of 700 years of Muhammadan rule in India, indulged in religious prejudices, otherwise great impetus was given to learning, industries and arts during that period, and the people were helped in every way. Whereas during the short space of only 200 years of British rule the people have become so much distracted and worried as they never were under dominion of the Muhammadans.

Urúj-i-Mihr-Nimroz, 28th March, 1901.

Hard lot of school teachers as compared with other classes of public employés in the United Provinces.

52. The *Urúj-i-Mihr-Nimroz*, (Bijnor), of the 28th March, observing that school masters in Asia have always been less paid and less honoured than other classes of public employés, regrets to say that even during the present times of high civilization teachers in the village, normal and other schools are extremely ill-paid, and granted no pension on their retirement. A person, who passes the Pátwaris' examination, which is much easier than the Normal School examination, and is appointed a pátwari, is not only held in respect by the zamindárs, lambardars and others, but receives a good pay at once, and can rise as high as a Deputy Collector in course of time, if he is found competent.

Safír-i-Qaisar, 28th March 1901.

Controversy in the English *Hindustán* regarding the Colvin School at Lucknow.

53. The *Safir-i-Qaisar* (Rae Bareli), of the 27th March, regrets to say that a controversy is going on in the columns of the English *Hindustán* regarding the present Muhammadan and the late Hindu Headmaster of the Colvin School at Lucknow. The controversy, which at present affects only two individuals, may become a racial one. It is opposed tothe

cordial relations existing among the taluqdars of Oudh. It would appear from the *Hindustán* dated the 18th March, that, according to a standing rule, the Headmaster of the school should be a Brahman or a Kshatri. Considering the fact that the number of the Hindu students greatly exceeds that of Muhammadan ones the rule appears to be a reasonable one. Be that as it may, the school committee should explain matters and put a stop to the unfortunate controversy.

V.—Post- Office.

54. The *Jámi-ul-Ulúm* (Moradabad), of the 21st March, received on the 5th April, reproduces an article from the *Jám-i-Jamshed* which does not understand why only newspapers are allowed the use of quarter-anna postage stamps, and not literary and scientific magazines which are really more useful than newspapers, so far as the spread of knowledge is concerned. The recognition of this distinction between newspapers and magazines has rendered the registration of the former at the Postmasters General's office necessary. The Postmaster-General has framed certain rules regarding the registration, which have made the press, as it were, a slave to the Post Office. Government should abolish the system of registration, and reduce the postage also for magazines, not exceeding three tolas in weight, to quarter of an anna. But, if for any reasons, Government be not prepared to extend the privilege to magazines, at all events the registration system in the case of newspapers should be knocked on the head, the publishers of magazines being warned against using quarter anna postage stamps under a penalty. The *Jami-ul-Ulum* observes that the suggestion made by the *Jám-i-Jamshed* is a very reasonable one, but that the authorities cannot be expected to take it into consideration. The members of the "fourth estate" should take their cue from the late Sir Saiyid, and consider it a sin to find fault with the measures of Government. The Postmaster-General, not content with requiring editors to have their newspapers registered, even asked them to submit complete lists of their subscribers, with their applications for the registration of their newspapers! But thanks to Amba Parshad, the martyr, who at once raised his voice against this strange practice, which led to its abolition.

Registration of newspapers.

Jámi-ul-Ulúm, 21st March, 1901.

VI.—Local and Miscellaneous.

55. The *Almora Akhbar*, of the 1st April, regrets to say that the scarcity of water at Almora during the summer is a source of great inconvenience to the people. The local authorities have always given their attention to the matter, but their efforts in this direction have not been very successful. About two and a half years ago the octroi duty on cloth was raised with a view to providing a sufficient water supply, but nothing of the sort has been done. The officers who gave the pledge have left for "fresh woods and pastures new" like birds of passage; while the fathers of the town who live in clover do not realise the difficulties of the poorer classes. Again, the editor complains that some persons sing obscene songs at the standposts on the road in the west of the town, especially near a dâk-bungalow, to the great annoyance of respectable women who take their water from those posts.

Scarcity of water at Almora.

Almora Akhbar, 1st April, 1901.

56. The *Arya Mitra* (Moradabad), of the 1st April, warns the public against giving green and yellow wooden toys, sold in the bazar, to children to play with, on the ground that such colours are poisoned. The attention of Government has been drawn to the matter.

A complaint as to green and yellow wooden toys sold in the bazar being poisoned.

Arya Mitra, 1st April, 1901.

Allahabad:
The 9th April, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 15 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 13th April, 1901.

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I.—Political and Foreign.

Bhárat Prakash, 15th March, 1901.

Queen Victoria's Memorial.

1. The *Bhárat Prakásh* (Moradabad), of the 15th March, received on the 9th April, in discussing the question of the establishment of a Memorial to Her late Majesty, observes that the mere construction of a grand Hall will not do in a country which is frequently exposed to the ravages of terrible famines, and urges the establishment of orphanages, *dharamshálas*, &c. The writer suggests the preparation and sale of cheap images and pictures of Queen Victoria and her photo being engraved on watches, rings and other such things of every day use.

Anjuman-i-Hind, 6th April, 1901.

The Boer War.

2. The *Anjuman-i-Hind* (Lucknow), of the 6th April, reproduces, from another newspaper, an article in which the writer referring to the Boer War, which does not yet show any signs of ending, says that the "civilization" (bravery), of the Boers cannot be held to be of an inferior order to that of any nation in the world (both past and present). The Spartans themselves could not have fought (and held out so long and well under similar circumstances. The fact seems to be that the Boers value their national independence and honour more than their lives. They have no doubt been sometimes accused of making dishonest use of the white flag: but the Britons too are said to have burnt the houses, property and articles of food of the Boers, and to have even gone the length of turning helpless women and children out of their houses. This war has taught several lessons to Englishmen, and they will have not only to increase the strength of their army, but to make several changes in their tactics of war.

Rohilkhand Gazette, 8th April, 1901.

The Boer War.

3. The *Rohilkhand Gazette* (Bareilly), of the 8th April, observes that the terms of peace lately offered by the British Government to the Boers were extremely mild and generous indeed; but that they were rejected by the (misguided and) mischievous De Wet. This leads the English Press to think that as long as a single cartridge is left with the enemy he will not "leave the field." To rule over so barbarous a people as the Boers will be very "injurious" (difficult?) for the British Government. The South African war under the circumstances, bids fair to last long, there being little prospect of the Boers accepting any terms of peace until they are rendered entirely helpless.

Rohilkhand Gazette, 8th April, 1901.

Chinese complications and the European Powers.

4. The *Rohilkhand Gazette* (Bareilly), of the 8th April, refers to the present complications in the Far East and to the clamour of the English Press calling upon England to make friends with Russia, it not being safe to rely on the friendship of the Emperor of Germany, whose people are so dead against the British. But if England cultivates cordiality with Russia and helps her in establishing her power and influence firmly in Manchuria, she will have to bid adieu to the friendship of Germany, once and for all, and cause much pain to the feelings of those few Germans also who have been friendly towards her, but will now look upon her conduct as an open act of treachery and bad faith on her part. Again, Japan, who has already been protesting against the action of Russia, in Manchuria, might adopt active measures to prevent Russians from taking possession of the Chinese northern province.

Naiyar-i-Azam, 5th April, 1901.

Alleged Russian activities on the Afghan borders towards Khushk.

5. The *Naiyar-i-Azam* (Moradabad), of the 5th April, reproduces an article from the *Curzon Gazette* of the Panjáb, in which the writer states that, according to "an ex-officer," who has lately returned from Tashkend, thirty thousand Russian troops have arrived at Khushk, where the Afghan border begins. There are also another twenty thousand troops present at Tashkend. Both these bodies of troops belong to the Caucasian Russian force. It is stated in official circles at Tashkend that it is the recent movements of Afghan troops that have necessitated the despatch of Russian troops to Khushk. The official organ at St. Petersburg says that Amir Abdur Rahman has, during the last few months, largely increased the strength of his army, and despatched large bodies of troops to the Russian borders, and that the object of all these activities on the part of the Amir would seem to imply that His Highness contemplates an expedition "against the Indian Government." Whether the above

news be correct or not, there is no doubt that restlessness prevails in Central Asia at the present time, and that British Agents have been appointed there, who keep Government informed of the state of affairs there.

Forcible expulsion of certain Irish members from Parliament.

6. The *Rohilkhand Gazette* (Bareilly), of the 8th April, describing the scene that lately occurred in the British Parliament when 15 Irish members were forcibly expelled from it, says that the present Ministry enjoying an overwhelming majority (in the House of Commons) have become quite assured of the stability of their position, and hence reckless of what they do: and the result is that all the newspapers in the civilised world "are making fool of" Mr. Balfour over the incident referred to above; and a deep sensation has been created in Ireland.

ROHILKHAND GAZETTE, 8th April, 1901.

Liberal meeting at Rawi in England.

7. The *Shri Gopál Patrika* (Lucknow) of the 1st April, referring to a Liberal meeting lately held at Rawi to arrange for a large meeting of the representatives of the Liberal party from England and Wales to be held next month, observes that Mr. Romesh Chander Datt was present on the occasion. The meeting passed resolutions against the continuance of the Boer war, expressing regret at the frequent occurrence of famines in this country, and requesting Government to adopt measures for the prevention of that calamity. The promoters of the meeting are entitled to all praise. If the Liberals were not up and doing, God knows what wars the present Ministry might involve England in.

SHRI GOPÁL PATRIKA, 1st April, 1901.

Australians, and the Indian Civil Service.

8. The *Shri Gopál Patrika* (Lucknow) of the 1st April, says that the establishment of a separate Parliament in Australia has increased the ambition of Australians. A suggestion has been made in some quarters on their behalf that the Civil Service Examination held in England may be thrown open to them, in order that India may become a hunting-ground for them! The Indian Government should enter a strong protest against the suggestion. The Australians should bear in mind the golden rule "Do unto others as you would have others do unto you." If they are not prepared to allow Indians to trade freely in their country, they are not justified in seeking admission to the Indian Civil Service. They have no right to share the loaves and fishes of India; but if their claim is based on the might-is-right principle, it is another thing.

SHRI GOPÁL PATRIKA, 1st April, 1901.

Indore affairs.

9. The *Advocate* (Lucknow), of the 5th April, says:—The new Secretary to the Foreign Department has gone to Indore on a flying visit. Why so? is the natural question on everybody's lips. It is an open secret that the Mahárája of Indore is not in the good books of the Government of India for reasons best known to the latter, very imperfectly known to the Mahárája himself, and quite unknown to the public. The innovation that was introduced year before last in that State was the appointment of a Resident on the plea that the work had become too heavy for the Agent to the Governor-General to discharge. The reason is only to be stated to be given its proper value. Be that as it may, matters have not improved thereby. A system of dual administration has thus been established at Indore to the indignity of the Resident himself. Colonel Jennings, the new presiding deity of the Residency, is personally amiable; his experience and discretion stand him in good stead at all times. But every wise suggestion that he submits is rejected by the Agent, and the Government of India, prestige-ridden as they are, invariably support the latter. The officer on the spot decides a case with equity and justice, and according to time-honoured custom, but the Agent invariably sets aside his decision. Why such an *impasse* has resulted in Indore? Perhaps Colonel Jennings was sent there to curse, but he stayed to bless. And this gave great offence to the Agent who had not been very friendly towards Mahárája Holkar. We hope and trust the new Secretary may smooth matters again and establish a good feeling between the great Maharatta Prince and the Paramount Power.

ADVOCATE, 5th April, 1901.

II.—General Administration.

Steady increase in the Military expenditure of India.

10. The *Oudh Times* (Lucknow), of the 5th April, says:—The National Congress and the Native Indian Press have cried themselves hoarse over the tendency which the Government persistently betrayed to increase the military

OUDH TIMES, 5th April, 1901.

expenditure of the country. We observe that such increase has been steady and continuous. The last Financial Statement shows that whereas in 1899-1900 it amounted to £14,165,743, in 1900-1901 it rose up to £14,239,100, while the estimate for 1901-1902 comes to the enormous sum of £16,345,500. For a country so poor as India the sum of sixteen millions sterling is too high an amount to be spent on its army. In fact India is bled to maintain a military establishment which is superfluous for the purposes of its defence. It is almost self-evident that at all times when there is no possibility of foreign invasion we can do with an army far less strong than we have at present. The Indians have been disarmed, and they have been tamed so completely that there cannot be a rebellion raised by them. The absence of ten thousand British soldiers from India on duty in South Africa for months has led to no complications, nor to any inconvenience as regards the defence of the Empire. And is not that a positive proof of the reasonableness of the contention that at least a reduction of ten thousand soldiers in the Indian Army is possible? We regret to find that Lord Curzon has refused to accept this view, and that he has declared against the proposal.

EXPRESS, 11th April, 1901.

Provincial Budget.

11. The *Express* (Lucknow), of the 11th April, in commenting upon the Provincial Budget Debate, observes :—His Honour welcomed the remarks of Babu Sri Ram on the establishment of Agricultural banks and extended Agricultural education as a piece of constructive scheme of improvement. The question of agricultural banks is one which requires prompt settlement and cannot be solved by mere " paper discussions, but only by practical experiments."

At the first stage it is not improbable that we shall have to encounter some failures, but there is every reason to hope for the ultimate success of the measure. The development of agriculture, the chief industry of the country, requires it, and their establishment will do incalculable good to it. Such banks have been worked with success in many parts of Europe. There is a great field and a good promise for similar banks in India if they are managed on sound principles and adjusted to local circumstances. The Lieutenant-Governor assured the Council of giving these banks a fair trial in the estates under the Court of Wards, and hoped a fair chance will be given to them in estates not under the Courts.

The reform of the police is a large topic and can only be properly dealt with by itself. It is a question of vital importance to every Local Government, and it has been engaging the attention of our own from a long time. On the proper organization and efficiency of this department depend in a great measure the peace, and the safety of life and liberty of millions. The question of reform with respect to this department resolves itself under two heads : reform in the *personnel* of its officers ; a reform in the system of its work. In point of education this department is but poorly manned, and considering the large powers they are entrusted with, puts them under temptations which some may find too much for their honesty. There can be little doubt that much might be done to check dishonesty if the light of public opinion might be brought to bear upon police investigations. The secrecy of the thána under which the police officer works gives him an idea of security from detection, if he does anything wrong, more often enables him to do things which he could never dare in full view of the public.

No one is better acquainted with the many shortcomings of this department, than the Lieutenant-Governor, that although much has been done much yet remains to be done to make the police a satisfactory agency for the maintenance of order and the repression of crime. Proposals, he said, have been placed before the Government of India for increasing the number of the inspecting and controlling staff, and for the creation of a new service which shall correspond to that most useful class of officers, the Deputy Collectors, in the general administration. Arrangements are also in progress whereby the headmen and men of local influence and respectability in the villages shall be associated with police officers in the investigation and detection of crimes occurring within their village boundaries. The object is to exercise a stronger control than heretofore from above, and at the same time to bring from below the action of the police under the influence of local public opinion, the expression of which it is intended to make effective by assigning to it an important place in the police report of every investigation. He expressed disappointment at the efforts made by him in securing the co-operation of the native gentry. The reason is not far to seek. Native gentlemen feel a peculiar dread

for the police, and would rarely come into their close proximity if they can avoid. For the existence of this feeling the traditions of that department are much more responsible than any attempt to shirk work on the part of the native community. We may hope to see this feeling wear away, and give us a police who will be in touch with the people.

Provincial Financial Statement.

12. *The Oudh Times* (Lucknow), of the 7th April, in giving the substance of the Hon'ble Mr. Meston's Financial Statement, makes the following remarks by way of preface :—Mr. Meston's Financial Statement like Sir Edward Law's, is a good and happy one, and we are very glad to be assured of it. It is futile either to extol or to condemn it, for neither praise nor blame can reach the serene height of official optimism, much less disturb its atmosphere. Not even the Hon'ble Members of Council, if they are unofficial, have any chance whatever of getting any of their suggestions or proposed modifications adopted in regard to any measures or statements placed before the Council. Of course they have a right to propose such an amendment as also to get it seconded. That ought to satisfy them—that is enough privilege, more than enough liberty. For the rest, the Government majority are there, you know—the swamping majority—to consign it to the limbo of lost motions. Members can go on "singing" the people's grievances if only to prove the "representative" character and constitution of the Council. So that it would be better for us to say " ditto " to Burke and give our readers the benefit of Mr. Meston's statement of the financial figures.

OUDH TIMES, 7th April, 1901.

Sir Antony MacDonnell's five years' rule.

13. The *Advocate* (Lucknow), of the 9th April, in noticing Sir Antony MacDonnell's review of his five years' rule in the course of his speech at the late meeting of the Provincial Legislative Council, observes :—Expansion of State revenue may be a good index to the prosperity of the people, provided there has been little or no rigorous enhancement. We, who live, move and have our being among the people, landholding or otherwise, know full well how they groan under the heavy assessments of taxation. We shall be more plain. Sir Antony MacDonnell admits that the population of these provinces has been practically stationary, the increase in ten years being but 1·86 per cent. Lord Curzon, at the last sitting of the Calcutta Session of the Supreme Legislative Council, admitted another fact, namely, that the annual average income of an Indian is Rs. 20, a great drop from Rs. 27, as estimated by Major Baring in 1882. The decrease must have been gradual in the beginning in these provinces, and went down in a jump after the famine of 1896-1897. The inference is that the people have to pay more taxes with a decreasing rate of income. This means heavy and rigorous assessment. Like receipts, expenditure has also gone up during these years from 4 crores 49 lakhs in 1896-97, to 5 crores and 11 lakhs in the current year's budget, excluding expenditure on purely Imperial services. The increase of 62 lakhs gives 49 lakhs to the Provincial and Local Account. While income was added to by 41 lakhs, disbursements rose by 49 lakhs. How to account for this anomaly. The enormous balance of last year has been utilised to meet this increase due to allotments to the Public Works, Education, and Police Departments. Much of this will be non-recurring, and any stress on account of unforeseen expenditure may be met by curtailing grants to the Public Works Department. Sir Antony MacDonnell's defence of land assessment is an old story, and need not be detailed *de novo*. During this period, two financial reforms of great and far-reaching importance have been carried out. District and Local Boards were formerly in a chronically embarrassed state. Their incomes could not cover the charges on them, and the Local Government had to adopt two courses to give them relief. Some boards had more money in their hands than what they were empowered to spend. This was taken from them and made over to the less fortunate, with a grant from the Provincial revenues. This arrangement gave no real relief to the boards. Government have now allowed every District or Local Board to control its own income and expenditure and utilise their surpluses. To those showing deficit, a grant from the Provincial Fund has been made for certain stated periods to allow them to meet ordinary charges and increase their revenues. Many important services hitherto administered by Government themselves, have been made over to the boards, thus increasing their importance and usefulness. As a necessary means

ADVOCATE, 9th April, 1901.

of efficient administration of their finances, a system of local audit has been instituted to prevent bungling. This decentralization of the Local Fund necessarily brings to our mind the application of the same principle in the matter of provincial revenues. To this anon. The other matter of great importance is the reform of the Police, the *de facto* interpreter of the rulers to the people. Three-fourths of the preventible miseries of the people are due to an inefficient police service. During the past five years no expenditure was grudged to improve the status and *personnel* of the Police of these Provinces. His Honor has, as a final measure of his *regimé*, placed before the Government of India proposals for increasing the number of the inspecting and controlling staff, and for the creation of a new native service corresponding to that most useful class of officers, the Deputy Collectors, in general administration. Arrangements are also in progress whereby the headmen and men of local influence and respectability in the village shall be associated with Police officers in the investigation and detection of crimes occurring within their village boundaries, the object being to exercise a stronger control from above, and at the same time to bring from below the action of the Police under the influence of public opinion. Sir Antony MacDonnell expressed disappointment at the lukewarm support he got from the landlords and the leaders of society in this matter in spite of his appeal for such help made at his first Durbar held in Lucknow. Knowing as they do the manner in which Police investigations take place, zamindars and others naturally fear loss of self-respect and infliction of unnecessary trouble if they agree to such a proposal. A better set of Inspectors, Sub-Inspectors and Head Constables is sure to get every help from honest and law-abiding men.

NAIYAR-I-ÁZAM, 5th April, 1901.

Mr. Pennell's suspension, and Government.

14. The *Naiyar-i-Azam* (Moradabad), of the 5th April, publishing an Urdu translation of the correspondence that has passed between the Government of India and Mr. Pennell regarding his suspension by the Government of Bengal, and of his memorial to the Secretary of State, says that Mr. Pennell's case bids fair to be a sensational and protracted one. His exposure of the doings of Executive officers has perhaps been considered impertinent by Government, while he himself seems to think that he was perfectly justified in doing what he has done. It is difficult for the editor to express any opinion on the subject at present; but, so far as the facts have hitherto transpired, it would seem that Government attaches far more importance to the duties of Executive officers than to those of Judicial officers, and also holds the former in greater esteem than the latter. Whatever difficulties or troubles Executive officers may create for the Judiciary and the people, no notice is to be taken of their conduct. This policy of Government is certainly calculated to fix a stain on the fair reputation of impartial administration of justice by the British Government.

ADVOCATE, 5th April, 1901.

Mr. Pennell's case in the Bengal Legislative Council.

15. The *Advocate* (Lucknow), of the 5th April, says:—The Hon'ble Surendra Nath Banerji put a string of questions in the Saturday meeting of the Bengal Council about Mr. Pennell and his judgment in the Noakhali murder case. The Bengal Government have declined to answer any inquiry relating to Mr. Pennell and his judgment at this stage. In other words, Government do not mean to commit themselves on the subject. From an administrative point of view that attitude cannot be blamed, more so as the Bar Associations of districts where Mr. Pennell served in any capacity have begun formally to express their sympathy with him at his misfortune. There is every reason to think there has been a sad co-operation between the executive and judicial heads in Bengal in this unfortunate case. Sir Francis Maclean and Sir John Woodburn have shown more temper than control over it as was expected from their position. The High Court—the temple of justice—should have kept as impassionate an attitude as is the nature of the old statue of justice, to keep clear of all the mud and dirt of passion and prejudice. Under the circumtances, popular indignation at the ill-treatment of Mr. Pennell is at white heat. This has been intensified by the Bengal Government not framing charges against Mr. Pennell or calling upon him for an explanation, and the Supreme Government refusing to interfere in the matter. What is wanted is to allow some leisure and cool moments, if necessary on the heights of the Himalayas, to the executive authorities, none the less to Sir Francis Maclean, to go over the old ground again and judge of their own action in

a passionless mood of mind. Any questioning now is likely to embarrass the Government and make them more obstinate in sticking to the course adopted. As Mr. Pennell has unravelled the secrets of administration, judicial and executive, we should and must be thankful to him. But to give expression to this feeling at this stage may do an amount of harm to Mr. Pennell himself. Governments are but human institutions and are subject to the infirmities of passion, prejudice, partisanship and what not.

Question put in the Bengal Legislative Council in connection with the Pennell case.

16. The *Oudh Times* (Lucknow), of the 10th April, in commenting upon the Hon'ble Mr. Buckland's reply to the Hon'ble Babu Surendra Nath Banerji's question in connection with the Pennell case, remarks:—But painfully droll as the situation must have seemed to Mr. Pennell's friends in council, the attitude taken up by the Bengal Government in regard to Mr. Pennell is more painful still. For the sake of its own reputation as well as for doing some sort of justice to Mr. Pennell and for relieving the public anxiety for his sake, that Government ought to step out of the extremely awkward "funk" in which it now stands. In all candour, no loyal subject of the King-Emperor in India can like the Government to continue remaining in this position. All idea of "prestige" ought to be cast to the winds, and Sir John Woodburn's vigorous mind ought to rise equal to the occasion, and either acknowledge the mistake made in hastily suspending Mr. Pennell, or some sort of justification shown for the step taken. It is clear, we say, that after Mr. Pennell's very regrettable attacks upon the heads of the Provincial and the Imperial Government, it is impossible to retain him in the service. Whatever their justification, these attacks almost amount to contemptuous petulance, and nobody will say the Government concerned can put up with them with any degree of equanimity. Human nature is human nature after all, and what is true of the individual is true by all means of a Government which is composed of individuals. We, therefore, ask the Government of Bengal to say so boldly and publicly to Mr. Pennell, and it is certain it will draw some sympathy from some of even those who are Mr. Pennell's keenest sympathisers. Of course, rising above the petty failings of ordinary men, and showing Mr. Pennell an impartial consideration will be worthy of such an august body as the Government of Bengal. It will silence Mr. Pennell, and silence the public as well as deepen people's respect and confidence. If not, Mr. Pennell must be given a trial to exonerate himself from any accusation with which he may be charged and to which his suspension may be due.

OUDH TIMES, 10th April, 1901.

Something, therefore, must be done and that at once. It cannot but be regarded as pique, pure and simple, to refuse to account for Mr. Pennell's summary punishment which must look to all people as highly unwarrantable. This affair of Mr. Pennell's cannot in the least be likened to the mysterious case of the Brothers Natu in which, under an old-world Regulation, which is still kept in force, the Government declined to answer for their arrest and captivity. Mr. Pennell is a Civil Servant, a highly connected Englishman, filling one of the most honoured and important positions under the Indian Government. His chief fault seems to be that he possesses an extraordinarily clean conscience, and is therefore eminently fit for the position of the highest judicial officer in any country. In England he would be worshipped as he is being worshipped now. Whether in the Chupra case or in this Noakhali case, for which he has been put to such undeserved trouble, he has shown an intelligence, and judicial acumen and a calm balance of mind which, even read with his violent attacks upon the Government, none but a witless "snob" would deny. The fact is, he is very much out of the common herd, and head, and shoulders above the average of orthodox Competitionwallas. Herein seems to lie the regret of the authorities, some of the highest of whom are no better than the common run of the "Heavenborns." Government probably waits for the decision of Lord George Hamilton on Mr. Pennell's appeal. So does Mr. Pennell, and the chances are that Lord George will reply in the strain of Lord Curzon, and then Mr. Pennell will go Home with the big H and the bigwigs there will fight for him in and out of Parliament only to be silenced in time by monosyllablic answers and "decline to answer" under the serene confidence inspired by the swamping votes. If this be the result, the world will rightly point to the suspension of Mr. Pennell, unless satisfactorily explained, as one of the most flagrantly unjust acts that ever

greeted civilised people's notice, an injustice unparalleled in the annals of British justice the world over.

OUDH TIMES, 9th April, 1901.

Separation of the Judicial and the Executive functions in Bengal.

17. The *Oudh Times* (Lucknow), of the 9th April, says:—We are not sure but it appears possible that the question of the separation of the executive and judicial functions in one and the same man has been under the consideration of the Government of Bengal, and that the Government of India is desirous that effect should be given to such separation experimentally in the Lower Provinces. It is with this object that, we are told, a sum of one lakh and forty thousand rupees has been provided for this year in the Bengal Provincial Budget, with the full concurrence of the Government of India. The object mentioned by the Government is "improvement of the position and prospects of the members of the provincial, judicial and executive services." One great objection against the reform of the separation of executive and judicial functions was that it would involve an increase of expenditure as salaries to the additional number of men that have to be appointed. The Government has evidently obviated the objection by the grant of the additional expenditure. We admit Bengal is the fit province where the reform can be introduced experimentally, but we trust it will be extended to all the other provinces. The time required for a successful experiment need not be very long; five years, we think, are sufficient for the purpose.

OUDH TIMES, 7th April, 1901.

Lord Curzon's twelve problems and the separation of the judicial and executive functions.

18. The *Oudh Times*, (Lucknow), of the 7th April, says:—We must say that we are disappointed that in the list of the twelve questions mentioned by the Viceroy, the most important question that has been engaging public attention for sometime past is not to be found. We refer to the question of the separation of judicial and executive functions. This is the burning question of the day, and we ought to add that it has been rendered more burning than it ever was by the judgments delivered on the two now famous cases of Chupra and Noakhali by the most fair-minded of Anglo-Indian Judges, Mr. A. P. Pennell. If we are not mistaken, not long ago Lord Curzon took the opportunity to mention on a public occasion that this question was being given the attention it deserved. This led us to think that this question was one of the twelve which Lord Curzon had previously declared to have been under his consideration. But we now find that we were misled to an optimistic conclusion. But public opinion will, we trust, have its due influence on the Viceroy's mind, and we hope His Excellency will not find it inconvenient to add the question of the separation of judicial and executive functions to the several he had already taken up for investigation, consideration and solution. Surely His Lordship cannot think that there lies any special virtue in the number of twelve, and it cannot be that he believes thirteen to be an unlucky number even as regards administrative problems to be taken up for solution.

OUDH TIMES, 7th April, 1901.

Lord Curzon and Educational and Police Reform.

19. The *Oudh Times* (Lucknow), of the 7th April, says:—We have now known Lord Curzon for two years. We have had opportunities to judge him by his words, his actions and by the tenor of his mind which he has betrayed in many ways. As he said himself Educational Reform and Police Reform are the two vital questions which His Excellency is said to be seriously considering: but there are hardly any grounds for hoping that they will be decided according to advanced public opinion in this country. It is stated that those who have had an inkling of Lord Curzon's intentions share such apprehensions. We hope they have misunderstood the Viceroy, and that His Excellency will do nothing that will show him to be a transgressor of his golden rule of conduct, which, according to his own admission, is the late Queen's Proclamation. We hope Lord Curzon will proceed cautiously, wisely and humanely in the determination of his twelve or thirteen problems.

OUDH SAMÁCHÁR, 7th April, 1901.

Causes of famine.

20. The *Oudh Samáchár* (Lucknow), of the 7th April, referring to the Famine Commission, observes that the president and the members are proceeding to Naini Tal to draft their respective chapters of the Report. It remains to be seen what conclusions they will arrive at. In the editor's opinion, the principal

causes of famine are the enhancement of the revenue assessments every thirty years, the payment of high rates of interest by cultivators to blood-thirsty mahájans, and the wholesale export of grain to foreign countries. There is no hope of any improvement in the present state of things until and unless these causes have been removed : as it is, high prices prevail even in good years.

Litigation and recurrence of famines.

21. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 7th April, says that in spite of all the blessings of the British Government, the people of India continue poor and indigent. This is due to two causes, *viz.*, (1) the heavy expenses of litigation, and (2) the recurrence of famines. If Government select a body of men in every place, who would be willing to undertake to effect conciliation or bring about agreement between two contending parties, on payment of a certain remuneration, a good deal of litigation in courts will be avoided. As regards repeated famines, Government should construct (masonry) wells and ponds broadcast all over the country, and thereby minimize the chances and horrors of that calamity.

Urúj-i-Mihr-i-Nimroz, 7th April, 1901.

Famine orphans, Government, and Christian missionaries.

22. The *Naiyar-i-Ázam* (Moradabad) of the 5th April, referring to the approaching termination of the labours of the Famine Commission, urges that it is most discreditable to Government that, on the close of relief works at the end of every famine, it should hand over a large number of helpless famine orphans to Christian missionaries to be brought up and converted to Christianity by them. This practice has been causing a very great dissatisfaction and hatred among the people (against Government). It is the bounden duty of Government to maintain unclaimed famine orphans at the public expense, without the loss of their caste or religion, until they come of age, when they may be left free to follow what religion they please, and earn their livelihood in the manner that may best suit them.

Naiyar-i-Ázam, 5th April, 1901.

Plague.

23. The *Advocate* (Lucknow), of the 5th April, says :—For over four years the scourge of the plague has settled in India. While it was raging in some parts of Western, Northern and Southern India, and even in Bengal, and the local Governments in those parts of the country were battling with it, we in Aryavarta proper were enjoying almost an immunity. Now the plague has invaded the North-Westen Provinces, and begun its ravages in the stronghold of *Vishwanath*. Holy Kashi is a most thickly populated town and is certainly not over-clean. It is filled with natural culture beds for the seeds of the disease. Doctors say that plague microbes can pass from body to body directly and can also remain alive and probably multiply outside the body. What are microbes? They are living organisms, and like all living organisms, except green plants, are capable of living and multiplying only while they have access to supplies of organic nourishment. Fortunately for man most microbes are incapable of living within his body, and obtain their food from vegetable or animal organic matter in the soil or in water. Probably all microbes were originally of this harmless disposition, but certain of them acquired the habit of living and multiplying in man when they accidently reached his body. Many such are now normal inhabitants of the human body, and are either quite harmless or may even play a useful part in the chemical changes associated with digestion of food. Others again attack various organs of the body and diffuse through it harmful substances, and it is these which are seeds of disease. In the extreme case such microbes, whether or no they cause disease, may have lost their primeval power of living in water or in soil and require as the condition of maintaining existence continual propagation from body to body. The *Saturday Review*, writing on the subject less than two years ago, remarked that medical science had not discovered a specific against plague, and that the modern physicians were not much better equipped for the treatment of the disease than were their mediæval predecessors, but that the greatest prophylactic against it was a still stricter inspection and regulation of the drainage and sanitary arrangements, particularly in crowded quarters. The Government of India believe in "inspections," though not of drainage but of men. The inspection of railway passengers, as it is conducted, is a sham. To expect one doctor to examine all the

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passengers in a train within a very short space of time, is an impossibility. But that the fear of inspection does keep off sick persons from travelling about is the one good that is derived from this sham. What is being done by the Government for the regulation of the drainage and the sanitary arrangements is the question. What are Municipalities doing for the cleanliness of our large and crowded towns? What is the Sanitation Department of the Government doing? Filthy cesspools, dirty drains, reservoirs and dust-bins require cleaning. Water for drinking, cooking and bathing purposes has to be arranged for. Wells need cleaning. A large agency for carrying on all this work is necessary, and a strictly honest supervision over it. Our District Officers and City Magistrates, who seldom stir out, require being reminded of their duty of going round the city every day, and not leave the duty of inspection to the "Safai Darogha" or at best to the Municipal Secretary. Our Civil Surgeons, who are *ex-officio* Health Officers, require being impressed with the necessity of supervising the sanitation of the city. The Lieutenant-Governor will, we trust, take prompt and rigorous measures to secure better sanitation of our towns and cities. There is no time to be lost; and money needed for these improvements should not be grudged.

OUDH SAMÁCHÁR, 7th April, 1901.

Plague at Benares.

24. The *Oudh Samáchár* (Lucknow), of the 7th April, regrets to say that the whole of the Benares city has become, as it were, a cremation ground. The streets of the town are at all hours of the day resounding with Hindu funeral cries, and the burning-ghats are constantly ablaze and threaten to consume the world. The people have been so greatly alarmed that when a plague patient dies, his castemen, neighbours, and sometimes even the members of his own family, refrain from carrying him to the burning-ghat, through fear of catching the disease. Indeed the remains of dead persons are generally removed in hand-carts by municipal servants. The liberal-minded District Magistrate is working heart and soul to protect the lives of the people, like Kálbhairava, the guardian deity of Benares. But for his noble exertions the whole of the town would have been depopulated by now. The Hindus are to be found offering sacrifices and oblations, and the Muhammadans offering prayers at their mosques for their deliverance from that fell disease. The inhabitants of other towns should be up and doing. They should settle beforehand in consultation with the local officers, what measures they will adopt in case the disease spreads to their towns. On the outbreak of plague people protest against evacuating and disinfecting their houses; but when a number of deaths have occurred, and the disease has gained a firm footing, they get frightened and voluntarily abandon their houses. Evacuation and disinfection are then not so effective as they would be if adopted earlier. The people cannot do better than carry out implicitly the rules which Government has framed after long consideration and experience.

KANAUJ PUNCH, 10th April, 1901.

Plague at Benares.

25. The *Kanauj Punch*, of the 10th April, says that the deaths from plague in one day at Benares numbered 102, the total mortality from that disease in that town being 1,380 during March. The people are very anxious to undergo inoculation. The disease is spreading to new places.

RIYÁZ-UL-AKHBÁR, 8th April, 1901.

A plague case in the Gorakhpur district.

26. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th April, reporting a case of death from plague in the Gorakhpur district, states that the victim was infected with plague at Rewalganj in the Chupra district. He was going back to his home by steamer when he was detained by a chaukidár at Paniaghát in the Gorakhpur district, and died of plague the following day. The editor finds fault with the two Kanúngos, who are on special duty in the steamer to inspect passengers, for allowing the patient to come from Rewalganj to Paniaghát, praises Munshi Yusuf Ali, Deputy Collector, for the supply of food and clothes to the wife and mother of the deceased, and recommends the chaukidár to the authorities for some reward.

AL BASHIR, 8th April, 1901.

Muhammadans nominated for Tahsildárships this year.

27. *Al Bashír* (Etáwah), of the 8th April, in continuation of its previous comments on the late selection of candidates for Tahsíldárships, regrets to say that the Muhammadan candidates nominated this year were unnecessarily put to travelling expenses. If the number of the former Muhammadan candidates

on list B was sufficient for the requirements of the year, the Board of Revenue might have instructed the district officers not to make any nominations, or, at all events, not to send up the candidates nominated for inspection. The candidates underwent the trouble and expense of proceeding to Lucknow, waited outside the room where the Committee met on the fixed date, all day long, and then in the evening they were told that they would not be inspected this time! If this intimation were given to them beforehand, they would be saved much trouble and expense. The editor suggests that the Board should instruct the district officers that they should give preference to the Muhammadan candidates nominated this year when making nominations next year.

Dismissal of Nawab Mirza, late Tahsíldár of Hamírpur.

28. *Al Bashir* (Etáwah), of the 8th April, referring to the dismissal of Nawab Mirza, late tahsíldár of Hamírpur, observes that the cause of his dismissal is not known for certain, but that it is rumoured that he wrote a book, probably, dealing with the *jihad* question, and showed it to a friend, a Muhammadan police official, who reported the matter to the District Superintendent of Police, and the book was seized. The editor cannot express any opinion regarding the book, as he has not yet seen it, nor has it been printed and published. If he really wrote such a book, he should have been publicly prosecuted. No sane Muhammadan in this country could recommend a *jihad* against Government. When an official is dismissed under such circumstances, the reasons of his dismissal should be made public, in order that others may take a lesson.

AL BASHIR, 8th April, 1901.

Joint Magistrate of Moradabad, and the local newspapers.

29. The *Shahna-i-Hind* (Meerut), of the 8th April, says that ever since the death of His Highness Kalb-i-Ali Khan, the Chief of Rampur, the administrative machinery of that State has ceased to work quite smoothly and satisfactorily. The State was pretty well administered during the time of the late Minister, so that no complaint was heard against him either among the public or in the native press. Subsequently complaints regarding the maladministration, and the negligence and excessive luxuriousness of the Chief began to reverberate in all directions, especially in the Moradabad native press. This created grave anxiety in Rampur, and it was considered expedient to gag the press by taking legal proceedings against them, and thereby "wash the stains that had come to stick to the State, and the administration of the new Minister." The Chief (of course) thought it beneath his dignity to prosecute a paper in British territory; but his Minister brought a suit of defamation against the editor of the *Jámi-ul-Ulúm*, other papers having escaped a similar prosecution by "diplomacy." An editor prosecuted for a libel is hardly ever able to successfully defend himself. He, as a rule, publishes such reports as are found current among the people, and it is difficult for him to substantiate them against a ruling chief or his minister, who has all kinds of resources at his command. Amba Prasad, the editor of the *Jámi-ul-Ulúm*, was, accordingly, convicted of the charge, and sentenced to two years' imprisonment and a fine of Rs. 1,000. This result was quite a foregone conclusion, and can excite no wonder. But what surprises one is that the Joint Magistrate has, in the judgment which he gave in the case, called all the Moradabad papers to be guilty of blackmailing, avarice, and selfishness, declaring that they would cease to exist but for their ill-gotten money. Well, the Joint Magistrate could pass what remarks he pleased on the accused before his court: but what proof had he to dub all the local newspapers as guilty of such a misbehaviour? Did he receive an inspiration from Christ, the Holy Spirit or the Heavenly Father on the subject? The conduct of the Joint Magistrate clearly shows that officers of Conservative principles bitterly hate native papers, and are their enemies. It is therefore downright oppression on an editor to be tried by an officer, who is prejudiced against native editors, and thinks them deserving of being executed and quartered; so that he forms a one-sided opinion before an editor is actually put on trial before him. If able counsel were forthcoming, they would easily be able to have the Joint Magistrate's judgment, on appeal, torn to pieces and thrown to the four winds, on account of his sweeping remarks regarding the local papers in general. As the *Rafiq-i-Hind* (of Lahore) advises, the local papers at Moradabad should jointly seek their redress in a law court, otherwise the Rampur

SHAHNA-I-HIND, 8th April, 1901.

Darbár would divest them of all the liberty of thought and speech which Government has conferred on them But it is a great pity that there exists great mutual jealousy among the Moradabad papers, so that some of them have been actually rejoicing over the punishment accorded to Amba Prasad.

ROHILKHAND GAZETTE, 8th April, 1901.

The late Joint Magistrate at Moradabad, and the local newspapers.

30. The *Rohilkhand Gazette* (Bareilly), of the 8th April, referring to the sweeping remarks made, regarding the entire Moradabad papers, by the late Joint Magistrate of Moradabad, in the Rampur libel case against the *Jámi-ul-Ulúm*, says that these unwarranted strictures have deeply wounded the feelings of the editors concerned. They are burning, as it were, in their hearts, but the poor creatures dare not breathe a word of complaint against their gratuitous accuser. Were it not Rohilkhand but Bengal, where such an attack was made on the native press by an officer, it would have caused, as it were, a "conflagration" in the entire press, whose flames it would have been difficult to resist. When all papers, whether meanly or nobly conducted, are to be condemned alike, the native press will lose their freedom, and not be in a position to walk in the footsteps of the Anglo-Indian press. It is difficult at present to form any opinion as to the views held by the Joint Magistrate regarding native papers; but there are certain European officers whose secret desire is to lower the esteem of those papers in the eyes of Government. These officers object to native papers criticising their illegal proceedings, or advocating the cause of the oppressed. It is quite possible that the Joint Magistrate made a general onslaught on the native papers, in order to discourage them (in the honest performance of their duty). The editor does not understand how such inflammatory remarks could emanate from the pen of an intelligent officer, as have caused a great stir among the newspapers. If a Joint Magistrate at Moradabad is entitled to pass what remarks he pleases, on the strength of bare rumours and bazár gossips, then the journalists of that town, taking their cue from such officers, would do well to take to freely writing about their "official life" on the same kind of authority. There are certain native editors in the Panjab who have degraded the journalistic profession, feeling not the least shame to practise beggary or blacken the pages of their papers with "lampoons;" but no officer has ever called them *all* to be "low," in deciding a libel case against any one of them. The Moradabad Joint Magistrate has dealt such a blow to the honour of the native papers, and done that so openly, that they will not recover from it for years. The editors concerned will continue to smart long under the pain which the Joint Magistrate has caused them by his remarks. It is a common complaint that inflammatory and seditious articles appear in the native papers; but why should not those thoughtless Government officers, who cause excitement in the press by their conceited and prejudiced remarks, control their own tongues! The editor does not mean to imply that no newspapers at Moradabad are in the habit of levying blackmail, but all of them do not, at the same time, act so meanly. The editor then censures such of the editors at Moradabad who abuse their power, for the sake of illegal gratifications, and strongly advises them either to give up the noble profession, or mend their ways.

OUDH TIMES, 12th April, 1901.

Alleged shadowing of Mr. Tilak by the police.

31. The *Oudh Times* (Lucknow), of the 12th April, says:—It is nothing less than a scandal that Mr. Bal Gangadhar Tilak should be still shadowed by the Poona and the Bombay police. His movements are watched by spies, and the police keep a memoranda of the men and places visited by this victim of a suspicious Government. Whatever may have been the attitude of the Government of Lord Sandhurst towards Mr. Tilak, we shall be sorry to learn that Sir Stafford Northcote has permitted himself to be guided by his predecessor's misconceptions about the character of this honourable and loyal subject of the King. Sir Antony MacDonnell denied all knowledge of the police in this province shadowing certain Congress leaders, and expressed his disapproval of the practice. We hope Sir Stafford Northcote is as guiltless, as regards the espionage to which Mr. Tilak has been subjected, as Sir Antony was with regard to the same indignity being inflicted upon some prominent public men in these provinces.

32. The *Shrí Gopál Patrika* (Lucknow) of the 1st April, says that at Dehra Dún a police constable has been sentenced to two years' rigorous imprisonment for forging a receipt, and that at Roorkee a village chaukidar is awaiting trial for outraging a woman. Such are the men to whom Government has entrusted the protection of the lives and property of the people ?

Misconduct of police officials.

Shrí Gopál Patriká, 1st April, 1901.

33. The *Tohfa-i-Hind* (Bijnor) of the 6th April, says that the various Local Governments in this country have been introducing police reforms from time to time, but that still the condition of the police is far from satisfactory. Not only the people are not tired of complaining of the irregular and high-handed proceedings of police officials, but the authorities have also frequent occasion to find fault with the police. Mr. Pennell accused Mr. Reilly, District Superintendent of Police, of concealing facts and making false entries, in connection with the notorious Noakhali case. Mr. Justice Amir Ali and Mr. Justice Pratt of the Calcutta High Court, while dismissing the appeal of Salim Parmanik who had been sentenced to death by the Sessions Judge of Bogra for murder, observed that the murder was not the work of a single man, and that the police were responsible for other persons, involved in the offence, not being brought to justice. The Judges added that the police had little detective capacity in this country. The editor remarks that there can be no effective reform of the police until the force is recruited from among educated, intelligent and honest persons. It is to be hoped that His Excellency the Viceroy who has the question of police reform under his consideration, as is manifest from his Budget speech, will be able to remedy the existing evils.

Need for police reform.

Tohfa-i-Hind, 6th April, 1901.

34. A Muhammadan correspondent of the *Nizám-ul-Mulk*, of the 31st March, in continuation of his previous remarks, published in the last issue of this paper, defending the conduct of the Nawáb Mohsin-ul-Mulk, in severing his connection from the Urdu Defence Association, says that while the late Nawáb Lutf Ali Khan acted in that way before, to protect his personal interests, the former has been obliged to do the same in the interest of the Aligarh College. The writer then tells Congressists that the late Sir Saiyid Ahmad Khán acted very wisely in preventing Musalmáns from joining the Congress in a body, and thereby enabling it to preserve its existence till the present time, otherwise it too would have been made short work of by this time, had Musalmáns largely joined it: Government has done its best to demolish the agitation set up by Musalmáns against the Hindu Resolution. The Musalmáns also should take a warning from the attitude of Government towards an agitation set up by them, and, if wise, would refrain from organizing any in future.

Musalmáns and the Hindi Resolution.

Nizám-ul-Mulk, 31st March, 1901.

35. The *Oudh Samáchár* (Lucknow), of the 7th April, says that when Sir Antony MacDonnell passed his Hindi Resolution, His Honour ordered the Urdu-knowing clerks in Government offices and courts to learn Hindi in a year, although only a month would be sufficient for the purpose. But the editor has reason to believe that many such officials have not taken His Honour's order seriously, and have not yet made any material progress in their Hindi studies. It is to be hoped the Lieutenant-Governor will make an inquiry as soon as he has finished the Famine Commission work, and see that his order above referred to does not become a dead letter.

Alleged negligence on the part of Urdu-knowing clerks in Government offices and courts to learn Hindi.

Oudh Samáchár, 7th April, 1901.

36. Mr. Krishna Rao, retired Deputy Collector, writing to the *Oudh Akhbár* (Lucknow), of the 5th April, highly praises the courtesy, politeness and wisdom of Mr. J. H. Simpson, District Magistrate, Jhánsi, and his administration of famine in that district, and states that an evening party was held, on the 14th ultimo, to bid him farewell, his transfer having been ordered to Lucknow. In reply to the good wishes expressed for him, by the people assembled, who numbered about 2,000, including both Natives and Europeans, officials and non-officials, he expressed his sorrow at being obliged to leave Jhánsi, for

An evening party held at Jhánsi in honour of Mr. Simpson, the District Magistrate, transferred to Lucknow.

Oudh Akhbár, 5th April, 1901.

which he had come to cherish special love. He most pathetically added that, as he exercised magisterial powers, if he had ever happened to practise severity on any body by mistake, the latter would kindly pardon him. These parting words deeply touched the hearts of the audience.

NAIYAR-I-AZAM, 5th April, 1901.

A complaint against the Municipal Board at Moradabad.

37. The *Naiyar-i-Azam* (Moradabad), of the 5th April, complains that the Municipal Board at Moradabad takes an unusually long time in disposing of applications for permission to build houses, and thereby causes great inconvenience to the public. The delay in granting permission to rebuild a wall, &c. of a house, that has collapsed during the rains, is especially very annoying, and is in some cases attended with loss and injury to the owner. The Board would do well to practise greater alertness in the matter. The editor has himself of late had occasion to make an application for permission to construct a house, and it was not before a month and a half that he received the necessary sanction.

OUDH AKHBAR, 5th April, 1901.

A cow sacrifice at Lucknow on the occasion of the late Bakr Id.

38. The *Oudh Akhbár* (Lucknow), of the 5th April, states that permission was granted to sacrifice a cow in mohalla Nádán Mahal (?) at Lucknow, on Sunday last (being the Bakr Id day). This permission was not warranted by any precedent, and consequently created a great sensation in the town. A breach of the peace was apprehended, but, excepting a display of (some) excitement, no disturbance occurred.

HINDUSTÁN, 9th April, 1901.

Improvement of the Calcutta Port.

39. The Hindi *Hindustán* (Kalákánkar), of the 9th April, approves of the recommendations made by the Calcutta Port Commission for improving the management of the Port, and hopes that they will be carried out.

OUDH TIMES, 10th April, 1901.

Orders issued by the Inspector-General of Police in Bengal for the surveillance of unruly Kabuli traders.

40. The *Oudh Times* (Lucknow), of the 10th April, says:—We are glad to notice that Bengal is on the eve of being freed from what is known as the Kabuli nuisance. It has been discovered that in various parts of the country specially in the rural tracts, Kabulis are in the habit of going about, advancing loans at a high rate of interest to poor people, specially peasants and shopkeepers, and maltreating them when unable to meet their demands for repayment of the loans. They are a rowdy and ungovernable lot, and have become a terror to the rural communities. Through the writing of the newspapers, specially the *Bengalee*, the Inspector-General of Police in Bengal has issued a circular to all the District Superintendents of Police, ordering them to make inquiries in this direction, and also to watch and keep the more offending of this unruly lot of people under surveillance. We believe this Kabuli nuisance also exists more or less in the North-Western Provinces and Oudh, and other parts of the country. We should recommend the action taken by the Bengal Police in this matter to be adopted by the Police in these Provinces.

III.—LEGISLATION.

OUDH TIMES, 5th April, 1901.

North-Western Provinces Tenancy Bill.

41. The *Oudh Times* (Lucknow), of the 5th April, in a leader, headed "The North-Western Provinces Tenancy Bill, I," says:—We have hitherto refrained from discussing the Tenancy Bill now on the local Legislative anvil, because of our firm belief that the present Government of this country is simply irresistible. Whenever the Government, Imperial or Provincial, takes it into its head to propose a measure, it is more than certain that it will carry it through. Legislative measures, in special, are almost no sooner proposed than passed. Their discussions in Council, as we have more than once put it recently, are a veritable farce that one can imagine. The non-official members may try to make the dullness of the Council endurable by putting in some vigorous protests, but these only serve to confirm the farcical character of the proceedings. The Government majority never dream of losing the chance so long as they can rely upon their solid votes. The North-Western Provinces Tenancy Bill has called for the most adverse criticisms and protests from the Native public as unanimous as universal. But to our mind, it is of small moment, for nobody can argue the Government into any conviction against the wisdom of anything it may propose. It is the utter futility of such

an agitation which has made us so far view the situation with silence. The very important and remarkable letter of Mr. A. P. Webbe of Meerut, which, as the first of a series, was published in the *Pioneer* of the 30th ultimo, has made us exchange the gold of silence for the silver of speech. Our idea is that in such matters only strong Anglo-Indian criticisms can be of any use. And Mr. Webbe's criticism is the boldest and most scathing we have read for a long time past. But perhaps the best merit of his letter is the lucid and luminous statement of the case he has taken up to advocate,—of the wrong which the Government is about to inflict upon both the landlord and the tenant in these provinces.

North-Western Provinces Tenancy Bill.

42. The following is an extract from an article headed "The North-Western Provinces Tenancy Bill, II," in the *Oudh Times* (Lucknow), of the 6th April:—Important to the highest degree as it is, Mr. Webbe's letter in the *Pioneer* should be read not only by all people, but closely studied by the Government of these Provinces with all possible calmness and without the least prejudice. It is a veritable eye-opener for the Government, as well as for the landlord and the tenant. The mischievous points of the measure to which he directs attention are such as lead us to wonder how the Government could have introduced the Bill at all. If anything were wanting to disabuse the landlord of the idea of the finality in such a land-legislation, he refers him to section 50 of the proposed Act. "It empowers the Government," says Mr. Webbe, "in the alleged interests of public peace and security to fix the tenants' rents. In other words to confer tenancy rights where none existed—to confer such rights in all such instances as have escaped the operation of the said Act, or all instances of subsequent tenancy created by extension of agriculture after the Act is passed. The Government could not conceivably apprehend danger to public peace and security from the occupancy tenants it has created, who will now swarm the country from end to end, and whose rents it regulates through the courts. The section is meant as a direct and ever standing menace to landlords of all grades, from Rájas downwards, who will still have non-occupancy tenants somewhere, now and hereafter, by extension of agriculture, whom the proposed Act will not succeed in converting into occupancy tenants except by section 50. It is a perpetual invitation to such tenants to riot and violence for the purpose of executive abatement of rents."

OUDH TIMES, 6th April, 1901.

The Assam Labour Bill, and Mr. Cotton.

43. The *Rahbar* (Moradabad), of the 7th April, says that when the editor was at school, he used to read in the geography of Africa that slavery had been practised in such and such parts of that country, but that Englishmen had most bravely (generously) abolished it there. The Englishmen are (no doubt) a free people, and strongly hate slavery. They (desire to) suppress slavery in all parts of the world and "give the lessons of liberty" to mankind everywhere. But a perusal of the Assam Labour Act gives a quite different idea of Englishmen. One cannot say whether Englishmen have now undergone a change in their nature, or whether it is due to the effect of the Indian climate that their noble sense of liberty has become defective (low). There cannot be the least doubt that the Assam Labour Act is a deep blot on the British administration, and shows an extraordinary degree of narrow-mindedness on the part of the Legislators. Englishmen cultivate tea in Assam and make large profits by exporting the article to other countries. They require *coolies* (labourers) to work in their plantations; but it is not easy to secure them in an uninhabited (very thinly peopled) province like Assam. This province is at a great distance from most of the other provinces, and its climate is extremely unhealthy. Very few people consequently care to go there; and hence the English tea planters have to get coolies from Bengal, Behar, the North-Western Provinces, the Central Provinces, Orissa and other parts of the country. These coolies are secured by means of dishonest practices and tricks, which are frequently exposed in the Press. Recruiting agents are appointed in every province where they establish their depôt in a particular place, and from there they send out their servants into the villages to secure coolies. Their servants decoy men, women, boys and girls to the depôt by holding out most tempting prospects of obtaining them such employment as will enable them to collect much money in a short time. Those unfortunates who have once been taken to the depôt, cannot possibly

RAHBAR, 7th April, 1901.

go back to their homes. These coolies were hitherto brought before a Magistrate, and required to sign a certain paper in his presence, by which they were unwittingly made to enter into a contract to serve in a tea garden for five years. Under the new Labour Act it will no longer be necessary even to take the coolies before a Magistrate. When the coolies reach their destination, they are made to work very hard day and night; and this they cannot possibly avoid till the term of their contract expires: if they refuse to work or run away, Government punishes them with imprisonment. Such are the provisions of the enactment called the Assam Labour Act! The statute coolies are paid at the rate of only Rs. 5 a month for men, and Rs. 4 for women; whereas those who go to Assam of their own accord, and take employment there, earn more than double the amount of the former. When the statute coolies once realise their position, all their dreams of amassing wealth vanishes; they feel extremely miserable, "their heart being, as it were, at the point of bursting." But they have no means to get out of the clutches of the law Government has made regarding them. The statute coolies could earn even in their native places more than they receive in the tea-gardens, away from their relatives and homes. They become actual slaves in the tea-gardens; and still they do not get wages sufficient even for their meals. What man is there whose heart would not melt on hearing such a painful story of the coolies? The Hon'ble Mr. Cotton's compassionate heart was moved by the miseries of the coolies, and he requested the Supreme Legislative Council to show a slight kindness to the coolies, *viz.*, that the wages of both the male and female coolies should be raised by one rupee a month. But even this slight concession was not granted—"the Viceregal Legislative Council feeling not the least pity for the dumb illiterate coolies!" Even the kind-hearted, just and learned Lord Curzon, the ruler of thirty crores of human beings, felt no compassion for the coolies! Nobody had the courage to meddle with the profits of rich British merchants, though the coolies might ruin their health with excessive work (and low wages) and pass their lives worse than prisoners and slaves! Mr. Cotton was struck with this heartless attitude of the Government of India, and the speech which that officer delivered in the Viceregal Legislative Council on the hard-heartedness and indifference of the Legislature and the tea-planters towards the coolies, will be recorded, in the history of this unfortunate country, "in fiery letters." This speech ought to be translated and published in every village, town, street, and house all over the country, so that everybody may be informed of the fate of coolies in the tea-gardens in Assam.

URÚJ-I-MIHR-NIMROZ, 7th April, 1901.

Alleged need for passing an Act to prevent menials from prosecuting their masters for simply abusing them.

44. The *Urúj-i-Mihr-Nímroz* (Bijnor), of the 7th April, says that though law is very necessary for the preservation of peace in a country, it should not be of such a nature that a menial or any other low class person could easily drag his master or any respectable person to court, for using harsh words towards him. It is urgently needed that an Act should be passed in India which will prevent a menial from bringing his master into hot water for a slight ill-treatment.

IV.—EDUCATION.

HINDUSTÁN, 4th April, 1901.

Indian Vernaculars and Indian Universities.

45. The *Hindustán* (Kálákankar), of the 4th April, regrets to say that, while in European Universities, Vernacular languages are prescribed even for the highest examinations, these languages find no place in the curricula of the Universities in India. The natives too do not cultivate their mother tongues as much as they ought to. Why, educated natives go even the length of carrying on their private correspondence in English rather than in their mother-tongue; and the result of this neglect of the Vernaculars is that standard scientific works are still not to be found in them. It is, however, a matter of some consolation that the Madras and the Bombay Universities have lately taken some steps to encourage the study and cultivation of the Vernaculars of those Provinces.

AL BASHIR, 8th April, 1901.

School Text-Book Committee.

46. *Al Bashír* (Etáwah), of the 8th April, referring to the memorial of the Managing Committee of the Kurmi Patshala at Lucknow on the subject of the representation of the managers of the private aided and unaided but recognised, schools on the Text-Book Committee, observes that the request of the Kurmi

Patshala Committee is a very reasonable one. When the Managers of the mission schools have a certain number of representatives on the Text-Book Committee it is surprising that the privilege has been withheld from the managers of the private aided and unaided schools which number 174, and are more numerous than the former. The present system of education is marked by several defects, *viz.*, the text-books selected for schools are not generally in accordance with the tastes and ideas of the people, the frequent change of text-books, and so forth. The books taught in mission schools have a tinge of the Christia n religion. Similarly, if Muhammadans had a voice in the selection of books for the schools intended for Muhammadan children, they would select more appropriate books than those in use at present. The Muhammadan Educational Conference should endeavour to establish a separate Muhammadan Educational Department, which will assuredly acquire influence like missionaries, be properly represented on the Text-Book Committee, and be able to introduce its own books into Muhammadan schools.

V.—Post-Office.

47. The *Nizám-ul-Mulk* (Moradabad), of the 8th April, complains that ever since the quarter-anna postage stamps have been issued for the use of (light) newspapers, the editors are required to have their papers registered in the Postmaster-General's office before they can be allowed to make use of the cheap stamp. Formerly when editors were required to deposit postal charges for their papers in advance at the rate of one pice (for three tolas' weight) they were allowed to despatch copies to correspondents and to one another in exchange of their respective papers, free of any postage; this concession has been withdrawn with the issue of one-pice stamps. The editors of literary and other kinds of periodicals are not permitted to enjoy the benefit of the quarter-anna stamp along with those of newspapers: the former too serve to benefit the public greatly, and the concession should be extended to them. Letters, parcels, &c., posted by a person are often returned to the latter with the remark "refused" written on them, while the addressees complain of the non-receipt of those articles. This leads one to suspect that the postage being prepaid the postal peons do not take sufficient care to (find out and) duly deliver the articles to the addressees. It also occasionally happens that an article posted is neither delivered to the addressee, nor returned to the sender as non-delivered or refused.

Certain postal complaints.

Nizam-ul-Mulk, 8th April, 1901.

48. A correspondent of the *Prayág Samáchár* (Allahabad), of the 4th April, says that the sorters (in the Railway Mail Service) have an extremely hard lot indeed. They have to travel in a close railway (mail) van even in the summer season, and to work uninterruptedly for 7, 8, 10, 12, 18, or even 20 hours (sometimes), without any diversion or relaxation. What is worse still is that the water-carriers at the railway stations do not supply the sorters with water readily, urging that they are required to attend first to passengers and then to the postal clerks. While they have to work so hard and under such trying circumstances, their pay ranges from Rs. 15 to Rs. 80 only, with no allowance whatever for overtime work. They receive no travelling allowance too, while their Superintendents and Assistant Superintendents, and even the servants of the latter get it! What makes their lot still more miserable is that, though according to the rules they are entitled to a month's privilege leave after they have put in good service for 11 months, they are not allowed this leave when they want, or apply for it. Their applications for privilege leave, may which be due to them, are (generally) sanctioned, but they are allowed to avail themselves of it only by turns. And the result is that there are sorters whose applications for privilege leave were granted six, seven, eight or nine months ago, but they have not been relieved yet. Such being the case, continuous hard work from year to year affects, of course, the health of sorters; and then the latter are obliged to submit a medical certificate for leave; but even then they are not allowed to enjoy the full privilege leave to which they are entitled, or which has already been granted them, but for only such a period as the doctor has certified to be necessary for the recovery of their health. The treatment accorded to sorters is very severe indeed, and the just Government would do well to consider

Certain grievances of the Railway Mail Service sorters.

Prayág Samáchár, 4th April, 1901.

their case favourably, and issue orders for necessary steps being taken to ensure the relief of sorters from duty when they apply for privilege leave to which they are entitled. They should also receive an additional allowance whenever they have to work overtime.

VI.—Railway.

Gauhar-i-Hind, 5th April, 1901.

49. The *Gauhar-i-Hind* (Najibabad), of the 5th April, states that the editor has received many complaints regarding the conduct of the employés at the Najibabad railway-station. He lately referred to the subject in a general way, in the hope that the employés would take a warning and mend their ways, in vain. One man, in a letter to the editor, complains that a person who transmits any goods by rail has to pay each official's "due."

Alleged misconduct of Railway employés at the Najibabad station.

Nasím-i-Agra, 7th April, 1901.

50. The *Nasím-i-Agra*, of the 7th April, urges that, as plague is raging in the different parts of the country at the present day, Government should prevent over-crowding in railway carriages. Not more than four persons should be seated in a compartment of a first and second class carriage, not more than six in that of an intermediate class carriage, and not more than eight in that of a third class carriage.

Plague and over-crowding in railway carriages.

VII.—Local and Miscellaneous.

Prayág Samáchár, 4th April, 1901.

51. The *Prayág Samáchár* (Allahahad), of the 4th April, states that four British soldiers lately took their seats in a boat at the confluence of the rivers at Allahabad, bound for an excursion. But no sooner did the boat start than one of the soldiers received such a jerk that he fell into the water, and at once disappeared. A dredger was brought into requisition, but the drowned soldier was to be found nowhere.

A British soldier drowned in the Ganges at Allahabad.

Oudh Akhbár, 11th April, 1901.

52. The *Oudh Akhbár* (Lucknow), of the 11th April, referring to the ruinous practice obtaining among certain castes in this country, regarding the exorbitant demands made by the parents of bridegrooms from those of brides, states that the Lieutenant-Governor of Bengal has directed his attention to the evil, and intends, in consultation with the leaders of the Bengali community, to prescribe the limits of this so-called dowry by law. Should Sir John Woodburn succeed in carrying out this reform, he would confer a great boon on the Bengalis, and save them from great distress and anxiety. His Honour would do well to adopt such a scale of dowry as may be within the means of everybody. In case His Honour succeeds in effecting the much-needed reform in Bengal, the Governments of other provinces will easily be able to follow his noble example.

Practice of the parents of bridegrooms making exorbitant demands as dowry from the parents of brides, and the Lieutenant-Governor of Bengal.

Bhárat Prakásh, 31st March, 1901.

53. The *Bhárat Prakásh* (Moradabad), of the 31st March, received on the 9th April, says that the Samvat year 1957 was attended with intolerable sufferings and hardships to the people in this country. It was hoped that the distress of the people would end with the close of the past year, and that they would be able to have at least one full meal a day, from the advent of the new year, on the spring crops being harvested. But ill-luck has dashed their sanguine hopes to the ground. The crops have been greatly damaged by rust and hail, and the result is that the poorer classes find it difficult to keep body and soul together even during the harvest time. There is a regular famine in Gujrat. Wheat is selling at 6 seers a rupee in Malwa and 9 seers in Bundelkhand. According to astrologers, during the present Samvat year the rainfall will be moderate and prices neither high nor low. Bloodshed in the Transvaal has not yet ceased; and the demon of plague is still stalking boldly in India, devouring mankind. Soothsayers say that calamities (or disturbances), wars, and fires will occur and enmity will increase between the rulers and the people in the south and west. Owing to certain conjunctions of planets, America, Africa, Germany, France, Russia, England, Burma, China, Japan, Kabul, and the Panjáb will be liable to the calamities above referred to. The minds of the people will be unsettled; there will be secret fear of Government, mutual discord, and human suffering; and fever, small-

Prophesies regarding the Samvat year 1958.

pox, &c., will prevail. Again, many persons will be removed from their posts, ruling chiefs deprived of their States, and noblemen ruined. There will be a scarcity of water in some places, and the prices of metals, &c., will be raised. But the astrologer removes all fears and apprehensions by announcing that King Edward VII will love the people like his children and help them in times of calamity.

ALLAHABAD:
The 16th April 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

OFFICE
1 MAY 1901

CONFIDENTIAL.] [No. 16 of 1901.

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 20th April, 1901.

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I.—Political and Foreign.

1. The *Rájput* (Agra), of the 15th April, publishes a communication from a correspondent who urges that Rajputs cannot establish a better memorial to Her late Majesty, under whose benevolent rule they enjoyed many blessings, than to form a fund under the name of the Victoria Rajput Education Fund. The fund should be devoted to raising the Rajput High School at Agra to the status of a college, establishing Rajput boarding-houses at the principal centres of education in these provinces, and founding some scholarships for Rajput boys. If a Sir Saiyid Ahmad Khan or a Nawab Mohsin-ul-Mulk arose among Rajputs, he would have no difficulty in collecting the required amount of money from the Rajput ruling chiefs.

Victoria Memorial question and Rajputs.

Rájput, 15th April, 1901.

2. The *Hindustáni* (Lucknow), of the 10th April, states that the Hindu students in London have sent a petition to the Viceroy of India, requesting His Excellency to devote at least five lakhs of rupees out of the National Victoria Memorial Fund to the establishment of a good public library at Calcutta for encouraging the spread of education among the people. The proposal is an excellent one: but it would be still better if libraries were established in every district in the name of Her late Majesty.

Proposal to establish a Victoria Public Library in every district in India.

Hindustáni, 10th April, 1901.

3. The *Hindustáni* (Lucknow), of the 10th April, referring to the rejection of the British terms of peace by Botha and highly praising the bravery and tactics of De Wet, who was originally an entirely untrained farmer, advises King Edward to pity the Boers, and terminate the South African war by offering more favourable terms to them, and thereby affording them an opportunity to repent of their folly (in waging war against the British Government), and give up hostilities. The Boers have already been humbled a good deal; and hence, if the British Government make advances for peace again, it will in no way detract from its greatness and power. The Boers, too, will probably no longer be unwilling to submit to England, provided that no interference is sought in the internal administration of their country. The British Government can, if it chooses, retain in its own possession the gold mines of the Transvaal, which have been the principal cause of the Boer war. The writer hopes that His Majesty King Edward will assuredly bring the war now to as speedy a termination as possible, and thereby not only restore their former liberty to the Transvaalers, but save thousands of human lives, and millions of pounds sterling that are being freely spent like water in the war.

The Boer war.

Hindustáni, 10th April, 1901.

4. The *Indian Appeal* (Benares). of the 12th April, says:—Telegrams from South Africa disclose a state of affairs quite bewildering, unaccountable and inexplicable. The latest phase of the Boer activity shows that they have crossed the Orange River which is impassable and doubled off on both sides and eluded the pursuits so effectually kept up and pushed on. On the other hand, we hear that many of the Boers have voluntarily surrendered to the British Generals. None can say when the end will come. Under the circumstances it is desirable that Lord Kitchener should put an end to this ruthless butchery by any means.

Renewed Boer activity in South Africa.

Indian Appeal, 12th April, 1901.

5. The *Ain-ul-Akhbár* (Moradabad), of the 7th April, referring to the action of Russia in Manchuria, and her designs in Korea, and the utterances of the Prime Ministers of England and Germany as to the purport of the late Anglo-German agreement, says that Japan will scarcely sit quiet and let Russia do what she pleases with China, and that it would be no wonder if she soon declared war against her.

Strained relations between Russia and Japan in China.

Ain-ul-Akhbár, 7th April, 1901.

6. The *Gauhar-i-Hind* (Najibabad), of the 12th April, publishes a communication from a correspondent who observes that by a strange coincidence four Mahdis have appeared at the same time and are a source of great anxiety to mankind. Mahdi Shaikh Sinusi has a large following (nine lakhs strong) bent on a *jihád*, and the Sultan of Turkey has an eye on him. The Mahdi in the Somali land has already entered the battle field. The Mahdi in the Soudan is the third one. The

Simultaneous appearance of four Mahdis.

Gauhar-i-Hind, 12th April, 1901.

fourth one is Mirza Ghulam Ahmad of Kadian (Gurdaspur district, Panjáb). He first claimed to be Mahdi; subsequently he said that he was Jesus Christ; and lately he has again pretended to be Imam or Mahdi. Formerly he used to predict the deaths of his opponents; but of late his "god" has been so much frightened by law that he has studiously refrained from making such predictions. He has written no book of rare merit which might bear out his pretensions. Mahdis, in other countries, are responsible for a great deal of bloodshed and human suffering. Their brother, in the Panjáb, taking his cue from them, might gather together a number of followers and raise difficulties. But, thank God, the Indian Arms Act will not allow them to be a source of danger. Had Mirza Ghulam Ahmad Khan lived in Aurangzeb's time, he would have thought twice before laying claim to be Mahdi. But under the British rule, which pursues a policy of perfect religious tolerance, there is nothing to prevent him from even claiming to be God. It is to be hoped that better counsels will prevail with these pretenders, and that they will repent of their misconduct.

ADVOCATE, 16th April, 1901.

Hedjaz Railway Scheme and the Anjuman-i-Islamia of Bombay.

7. The *Advocate* (Lucknow), of the 16th April, says:—The Hedjaz Railway is now getting appreciable support from India. The Rangoon Muhammadans the other day remitted Rs. 82,000 to the Sultan. What will be more encouraging to the orthodox supporters of the community is the lead taken by the Anjuman-i-Islamia of Bombay under the presidency of Mr. Justice Tyebji, who at a meeting held last week said that the scheme should be supported both on religious grounds as also on national grounds. The construction of a railway between Mecca and Jedda will prove to the world that the Sultan did not lag behind others in the race for civilization.

EXPRESS, 18th April, 1901.

Hedjaz Railway Scheme and the Anjuman-i-Islamia of Bombay.

8. The *Express* (Lucknow), of the 18th April, says:—The proposed construction of the Hedjaz Railway by the Goverment of His Majesty the Sultan of Turkey, we need hardly say, will be of great advantage to Muhammadan pilgrims, large numbers of whom flock to the holy shrine of Islam every year from this country. A few days ago a meeting of Muhammadans was held under the auspices of the Anjuman-i-Islamia in Bombay, at which Mr. Justice Budruddin Tyebji presided, to explain to the meeting the advantages of the railway and to ask them to subscribe towards its construction. The resolution to open a fund to be called the Hedjaz Railway Fund being put to the vote was unanimously carried, and a strong committee was appointed to carry it into effect.

II.—GENERAL ADMINISTRATION.

EXPRESS, 18th April, 1901.

Proposal for the formation of a bodyguard of Indian cavalry to His Majesty the King-Emperor.

9. The *Express* (Lucknow), of the 18th April, says:—As an instance of the recognition of the fidelity of the Indian people, the news of an intended formation of a bodyguard of two to three hundred Indian cavalry to His Majesty the King-Emperor will be received with unmixed delight throughout the country. Her late Majesty's Indian domestics were not only a most noteworthy feature of the Royal Household, but also had the effect of producing a most favourable impression here, and the high honour accorded to them in being allowed to watch over the last remains of their beloved sovereign and mistress was shared equally, by their countrymen. *Truth* says that they have been retired on pension, and adds that their departure will not be regretted by any one about court, who, it appears, could not pull well with the European domestics. Be that as it may, the replacement of these domestics by the proposed bodyguard of Indian cavalry accustomed to work on terms of good fellowship with their European comrades in arms will have the desired effect in promoting good feeling without the chance of friction, which the presence of Indian domestics appears to have caused among European domestics. We only hope that this good resolve may be soon carried into effect.

OUDH TIMES, 14th April, 1901.

Influx of Chinamen into Calcutta.

10. The *Oudh Times* (Lucknow), of the 14th April, says:—We have been hearing for a long time of a Russian invasion of India. The amount of learning and the printer's ink that have been wasted over discussions about the possibility of such an occurrence

are utterly bewildering. Those who raise this silly and false cry, are either unconciously blind to facts or wilfully malevolent. We, for our part, characterise such an apprehension as the outcome of a diseased imagination. To our mind, far more serious than the Russian bogy is the " yellow peril " which threatens to lay a firm grip on the Empire. It is stated that, during the past six months, over a thousand Celestials have arrived in Calcutta, to shake its pagoda tree. The incident may seem trivial to the average mind, but those who know John Chinaman will say otherwise. In London or New York, such a visitation would be regarded in the light of a pestilence worse than the bubonic plague. One has only to look at the labour market of this country to understand what a Chinese invasion means.

Viceroy's twelve administrative reforms.

11. The *Bhárat Jiwan* (Benares), of the 8th April, says that the Viceroy of India is changed every five years. However, this country has had but few Viceroys like Lord Curzon. Since his advent His Lordship has invariably given proofs of good qualities of mind and heart and of his high aspirations. He declared that he would especially give his attention to twelve administrative problems. His Excellency's declaration excited great public curiosity, and last year the *Daily News* offered a reward of Rs. 1,000 to any gentleman who could divine those problems. In his late Budget speech the Viceroy himself referred to these administrative reforms which are engaging his attention. The editor earnestly prays that Lord Curzon may be able to carry out all these useful reforms during his tenure of office.

BHÁRAT JIWAN, 8th April, 1901.

Madras Mail on the quinquennial contract of the United Provinces with the Government of India.

12. The *Advocate* (Lucknow), of the 16th April, says:—Why should the *Madras Mail* be jealous of our humble provinces and the efforts of Sir Antony MacDonnell to get better terms in the next quinquennial contract. We do not get even 40 per cent of what we contribute in the shape of taxes to the Imperial Treasury. With education starving, the subordinate services groaning, the material improvement of the Provinces is being put off from year to year. Why should the *Madras Mail* object to Sir Antony MacDonnell's advocacy of the public grievance before the Government of India to give us a better treatment in the new contract?

ADVOCATE, 16th April, 1901.

Pennell case.

13. The *Ain-ul-Akhbár* (Moradabad), of the 7th April, referring to the Pennell case, says that Mr. Justice Amir Ali has been very angry with Mr. Pennell. His Lordship laid special stress on Mr. Pennell being suspended, while the other native Judges of the Calcutta High Court considered his suspension an unduly severe measure. The Chief Justice has especially placed himself in a very false position. Both the English and native barristers and pleaders are said to contemplate passing a resolution finding fault with Sir Francis Maclean for exceeding his powers in wiring to Mr. Pennell instructing him to release Mr. Reilly (on bail) before any application was filed on the latter's behalf for the purpose. Sir Francis is reported to have informed his brother Judges that he had committed a serious blunder in the matter. But can a mere confession of his mistake by him exculpate him? Mr. Pennell says that Sir Francis ought to be removed from the Bench for such an illegal proceeding: whether Sir Francis loses his Chief Justiceship or not, there can be little doubt that the Pennall case will not close without affecting the reputation and honour of some of the most high placed officers, Sir Francis heading the list. All Englishmen are not opposed to Mr. Pennell; besides non-official Europeans, there are several European Civilians who sympathize with Mr. Pennell.

AIN-UL-AKHBÁR, 7th April, 1901.

Mr. Pennell's memorial.

14. The *Advocate* (Lucknow), of the 16th April, in commenting upon the return, by the Bengal Government, of Mr. Pennell's memorial addressed to the Secretary of State, owing to the use of improper expressions therein, observes:—We are told Mr. Pennell means to submit a fresh memorial within a very short time. Be that as it may, the rejection of the original representation does not necessarily mean that the highest authorities are to remain ignorant of its contents. According to one of the rules on the subject, the Local Governments are required to submit a quarterly list of petitions not forwarded by them to the Government of India, and the latter to the Secretary of State. It is, however, insinuated in certain quarters that Mr. Pennell's

ADVOCATE, 16th April, 1901.

memorial took thirteen days to be rejected, in order that its non-submission might not have to be explained in the first quarterly report of rejected representations.

HINDUSTÁN, 15th April, 1901.

Mr. Pennell's memorial addressed to the Secretary of State.

15. The English *Hindustán* (Kalákánkar), of the 15th April, says:—We are treated to the closing scene in the Pennell drama. Mr. Pennell's petition to the Secretary of State for India, forwarded through the Bengal Government, has been rejected or rather returned by Sir John Woodburn, on the score that the language contained therein was most improper and its transmission prohibited by certain standing orders on the subject. Mr. Pennell has been so foolish as to say that both the Lieutenant-Governor and the Viceroy have been intriguing against him. There is a well-known saying, that "a man who is his own lawyer has a fool as a client," and Mr. Pennell would do well to engage a lawyer who is a good drafter, and to state his facts coolly and succinctly and avoid all personality and trashy arguments. With all his apparent and wide learning, the ex-Sessions Judge seems to be wholly wanting in ballast and strong common sense; and the principle of *Suaviter in modo, fortiter in re* does not seem to enter into his composition at all. In all his actions of late he seems to have rushed headlong trying to knock his head against a stone wall and to have pursued a suicidal policy. Our contemporary, *Capital*, which had been a staunch supporter of Mr. Pennell, has even chucked him up. It says that although in the Chupra case the strictures on some of the officials were well deserved, yet he displayed a great deal of *animus*. But in the Noakhali case he went beyond all bounds in his slanging of both the Bengal Government and the Government of India, and that a judge who could do this and introduce all sorts of private and social matters and club gossip into the judgment of a Court of Justice, was not fit to sit on the bench any longer. All we can say is that we pity the ex-Judge, and it is a case of another good man gone wrong simply from a conceit of his own cleverness and self importance; it is a case of the proverbial pride which precedes the fall. At the same time we must not be understood to support all the acts in this unhappy drama. For instance, the conduct of Sir Francis Maclean to obtain in a private manner the records of the Noakhali murder case from Mr. Pennell through Mr. Chapman who was *no longer* Registrar, was not such as we should be led to expect from the Chief Justice of the High Court at Calcutta. Then again, when it was as clear as the noonday sun that Mr. Pennell was most anxious to deliver up the records to the proper authority and in a direct manner, both by his going to the High Court and to the residence of the Chief Justice when he failed to get an interview, yet the *Chief Justice* was pleased to recommend to the Bengal Government the suspension of Mr. Pennell on the score of insubordination in his refusal to obey orders as to the delivery of the records. This in pugilistic parlance is usually termed as "hitting a man below the belt."

OUDH TIMES, 18th April, 1901.

Mr. Pennell's memorial to the Secretary of State.

16. The *Oudh Times* (Lucknow), of the 18th April, says:—Mr. Pennell's petition to the Secretary of State has not been forwarded by the Bengal Government to the Secretary of State because of some very improper language used in it. These improper terms and sentences have been pointed out in the letter conveying the refusal of the Government to forward it. At the end of this communication, Mr. Pennell has been told that if he desires to submit a revised memorial, he must do so according to certain standing rules prescribed by the Government. Nobody can say that the Government of Bengal is either wrong or unjust in this matter. The only complaint one could make against this refusal is the delay in intimating to Mr. Pennell about it. But even on this point we are disposed to defend the Government. A matter of this kind is somewhat extraordinary, and since the memorial had to be submitted to the Secretary of State through the Government of India, the delay has been caused not only through the process of circumlocution, but the consideration required for coming to a decision about its propriety. Nobody can say that Mr. Pennell's petition in regard to the language and expressions pointed out by Mr. Buckland, was of the proper kind. In writing this memorial to the Secretary of State, Mr. Pennell should divest himself of all temptations to violent expressions and keep his temper, however much it may have been taxed, under thorough check. We are glad Mr. Pennell himself has seen this himself, and gladder still that he is engaged upon drafting another in which he has laid the greatest stress upon the illegality of the order passed for his suspension.

17. The *Rohilkhand Gazette* (Bareilly), of the 16th April, referring to the firm footing which plague has gained in Benares and to its outbreak in Allahabad and Agra, thanks God that that fell disease has not yet found its way to Rohilkhand, and asks the Municipal Boards to take time by the forelock and thoroughly cleanse the towns.

ROHILKHAND GAZETTE, 16th April, 1901.

Plague in North-Western Provinces and Oudh.

18. The *Oudh Samáchár* (Lucknow), of the 14th April, adverting to the occurrence of three plague cases at Agra, asks the inhabitants of that town to lose no time in cleaning and disinfecting their houses to check the spread of the disease.

OUDH SAMÁCHÁR, 14th April, 1901.

Plague cases at Agra.

19. The *Surma-i-Rozgár* (Agra), of the 1st April, received on the 14th idem, states that three cases of plague lately occurred, on three consecutive dates, in Kashmiri Bázár, Shahzádi Mandi, and Tajganj, respectively, at Agra, and that the District Magistrate, accompanied by the Civil Surgeon, the Health Officer, a Deputy Collector, a Tahsíldár, and others, promptly visited the houses of the patients in each case, and dealt with their families most kindly and leniently. The families of the patients in Shahzádi Mandi and Tajganj, who succumbed to the disease, were duly quarantined, and, as the deceased held shops in Simsonganj, these shops and others connected with them were caused to be vacated (for disinfection) as a precautionary measure. The family of Khubi, who fell a victim to plague in Shahzádi Mandi, consisting of eleven members, were removed from their house, and segregated in a nice garden at the village of Itaura where a Naib Tahsíldár has been stationed to look after their comforts and wants. It is reported that certain police constables at Itaura acted in some illegal way towards Makha Ram, brother of the deceased Khubi, but that they were promptly removed from that place by the order of the District Magistrate. It is said that Government would make good the value of those articles of the houses and shops of the Shahzádi Mandi and Tajganj victims, which were destroyed (on their deaths), to their heirs.

SURMA-I-ROZGÁR, 1st April, 1901.

Three plague cases at Agra.

20. The *Mufid-i-Ám* (Agra), of the 10th April, thanks God that no plague case occurred at Agra during the week. The District Magistrate made excellent arrangements regarding the three cases, which occurred during the preceding week, the people being satisfied with the arrangements.

MUFID-I-ÁM, 10th April, 1901.

Suppression of plague at Agra.

21. The *Bhárat Jiwan* (Benares), of the 15th April, refers to the virulence of plague at Benares at present, and observes that people dread plague inoculation; not 2 per cent. among them having correct ideas about it. The editor, his nephew, and a clerk of his, underwent the operation on the 10th April. The editor describes how the operation was performed, and observes that it brought on mild fever and headache for two or three days. The editor praises Dr. J. C. Robertson, who performs inoculations at Benares, for his skill and experience in the work, and advises people to submit themselves to the operation. People should be thankful to Government which is leaving no stone unturned to save them from the ravages of the fell disease. It is to be regretted that wicked persons are spreading false and disquieting rumours and bringing false charges against the authorities who are unremitting in their efforts to protect the lives and property of the people.

BHÁRAT JIWAN, 15th April, 1901.

Plague inoculation at Benares.

22. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that it would seem that some wicked persons have devised a new means of extorting money from ignorant people. If a member of a family is attacked by fever, one of these new harpies goes to the head of the family and extorts money from him by threatening to report that there is a plague case in his house. The authorities should put down this sort of extortion with a strong hand.

ROZNÁMCHA-I-QAISARI, 15th April, 1901.

Extortion of money from ignorant people by some wicked persons by threatening to make false reports regarding the occurrence of plague cases.

23. The *Oudh Samáchár* (Lucknow), of the 14th April, regrets to say that the police are a dark stain on the fair fame of British rule. If the police were reformed, British rule would deserve to be called Divine rule. Policemen as a rule have not received sound education and are invested with the

OUDH SAMÁCHÁR, 14th April, 1901.

An alleged outrage on a Marwari woman by two police constables at Silchar in Assam.

exercise of large discretionary powers which enable them to dishonour respectable persons. Not to go further afield, the case of Ganesh Prasad Singh, late Kotwal of Lucknow, is an instance in point. The police, with their heads turned by power, are a terror to the people like a mad man armed with a sword. The editor then refers to the alleged outrage lately committed by two police constables on a Marwari woman at Silchar in Assam and hopes that an example will be made of these brutes.

INDIAN APPEAL, 12th April, 1901.

Issue of a new loan of two crores of rupees by Government.

24. The *Indian Appeal* (Benares), of the 12th April, says:—We have already noticed the Financial Statement and expressed our surprise that with a surplus the Government of India is borrowing two crores of rupees. Certainly the ways of our Government in dealing with its finances are mysterious and unintelligible. We being matter-of-fact men cannot comprehend why a man should borrow when he has a saving at his disposal and when he can utilize that saving to his own purposes. The Finance Minister says that the saving is credited to the account of the next year. But why in the name of common sense do that we cannot understand at all ..... When you have saved, according to your own admission, a sum of £1,640,400 during the present year, under what principle, moral or economic, do you propose to saddle India with another loan of two crores, especially when its total debts have exceeded the frightful figures of Rs. 3,00,00,00,000? The present loan, we are told, is required for a temporary purpose. Why then add to our permanent debt?

The apologists of this measure will urge with all the show of philanthropy that the temporary measure alluded to is for the benefit of the people and that the exigencies of the situation demand that something should be kept in reserve to meet emergencies. But they totally forget that instead of lessening the permanent debts of India, they are going to augment them with a shadow of a necessity which cannot be justified at all. The Government will meet its expenses by all available means, and when the time comes to meet the urgency of demands of the people, it will resort to the old method of borrowing, and thereby heaping debts upon debts much to the distress of the people of the country. One broad fact that should be taken into consideration is that the surplus should be utilized. This is a sound economic principle from which the Government of India departs with as much grace and candour as it can assume at the moment, and we are greatly shocked at such show of grace and candour.

OUDH TIMES, 16th April, 1901.

Financial year question.

25. The *Oudh Times* (Lucknow), of the 16th April, says:—We have ever thought that the rule by which the official or financial year is made to end on the 31st March is conducive to confusion rather than order. It cannot be convenient either to the public or to the Government that the former should calculate the year from the month of January to December and the latter from April to March. This is an anomaly which might be done away with to the advantage of both the public and the Government. This popular opinion about this question was shared by the Welby Commission, the report of which was issued sometime ago. We are glad that there are people in England who are anxious that this little change should be brought about as soon as possible. Replying to a question in the House of Commons, the Secretary of State for India stated that he had communicated with the Government of India as to the suggestion of the Welby Commission to make the financial year end on the 31st December. We do not know what opinion Lord Curzon's Government entertains on this matter, but we might assure it that the public in India will welcome the adoption of the suggestion of the Welby Commission with a degree of enthusiasm.

INDIAN APPEAL, 12th April, 1901.

Praise of natives by Sir E. Law in connection with famine.

26. The *Indian Appeal* (Benares), of the 12th April, says:—However we may differ in views with the Financial Member, Sir E. Law, we are sincerely thankful to him for the well deserved encomiums he passed on our countrymen while dealing with famines. . . . . For our part we can on behalf of the people assure our rulers that Lord Curzon has won eternal gratitude of the natives for all he has done in connection with the famine. His Lordship has shown his genuine sympathy with us Indians at this most critical juncture which a true Englishman with a high ideal of his onerous duty and noble ideas can do.

27. The Hindi *Hindustán* (Kalákánkar), of the 13th April, referring to the paper read by Mr. Horace Bell before the Society of Arts in London, on the extension of canals and railways in India, observes that Sir Steuart Bayley, in commenting upon the paper, said that the natives formerly stored grain in granaries, inasmuch as they had no means of despatching it to foreign countries for sale. Sir Charles Elliott contended that the grain exports should not be checked but encouraged, in order that more money might come to this country in return for grain and lead to an improvement in the condition of cultivators. The editor is not opposed to the extension of railways, nor to the export of grain. No man can deny that this country receives money for the grain it supplies to other countries. But the grain exports, as at present conducted, are enriching the native mahájans or traders and the British companies who make purchases from the cultivators at times of harvest when grain is comparatively cheap and send it to England; and not the cultivators. The agricultural classes cannot profit by the grain trade with England until they are able to take that trade into their own hands.

HINDUSTÁN, 13th April, 1901.

Grain exports and cultivators.

28. The *Bhárat Jíwan* (Benares), of the 15th April, points out that Englishmen are making money in India in a variety of ways, *viz.*, by planting indigo, tea and coffee, by working gold and coal mines, by sending raw cotton and jute to England and returning them to this country in the shape of cotton and jute goods, by making wholesale exports of grain, and so forth. England owes her prosperity to her Indian trade, while the natives themselves find it difficult to keep body and soul together on account of the scarcity of grain. As the population of England increases, she becomes more and more dependent on this country for the supply of her wants. Since the abolition of the heavy import duty levied on grain by the British Government, the grain markets of England have been swamped by the American, Russian and Indian wheat. The value of the Indian wheat exports during 1888 was 4 crores and 60 lakhs of rupees, and it rose to 5 crores and 25 lakhs in 1890; and now these exports amount 7 or 8 crores a year. Russia is an enemy to England, and America is an independent country. But the natives of India are slaves, and will have to comply with all the grain indents of England. The import of Indian wheat has led to a great fall in the grain-market rates in England. In 1873 wheat sold at 59 shillings a quarter; the rate fell to 46 shillings in 1878; 42 shillings in 1883; 32 shillings in 1888; 26 shillings in 1893 and 23 shillings in 1894. Since then nearly the same rate has ruled the market there. The editor refers to the present wheat-crop in the various provinces of this country, and observes that, on the whole, the crop is not an unsatisfactory one; but that the usual heavy drain to England will leave this country without sufficient stocks for its requirements during the year.

BHÁRAT JÍWAN, 15th April, 1901.

Heavy wheat exports to England.

29. The *Advocate* (Lucknow), of the 16th April, says:—Though we have no faith in the partial remedies proposed by the Government to relieve the agriculturists of their growing poverty, though we think that paliatives like the starting of Agricultural Banks, passing the Land Alienation Act, and similar enactments, are simply meant to put off the solution of the grave problem of the poverty of the masses, we are ready to welcome any scheme which the officers of the Government in their wisdom might think likely to give some relief to the over-burdened ryot, hence the scheme of Mr. Dupernex's Bank has our hearty support. We wish intelligent and public spirited zamíndárs to come forward to help their tenants by giving a start to the Banks; intelligent middle class men should see how far these associations can be worked out in practice. Educated Indians can follow the example of Babu Radha Raman, Deputy Collector, Aligarh, who, with a view to familarize the movement among the zamíndárs the other day read an interesting paper on Agricultural Banks before the local Agricultural Show. This paper has been reproduced by many vernacular papers of Upper India. Our doubts as to the success of Mr. Dupernex's scheme are many, but this is not the time to discuss them. There are, however, some difficulties which the promoters of Co-operative Associations shall have to face at the outset, and cannot be removed without Government interference, to which we think the attention of the Government might as well be drawn. Under the Indian Stamp Act, 1899, the Memorandum of every Joint-Stock Company has to be presented to the Registrar of the Companies on a stamp-

ADVOCATE, 16th April, 1901.

Agricultural Banks.

paper of the value of Rs. 15, whether the declared capital of the concern be Rs. 5,000, or Rs. 50,000. Similar was the provision of the old Stamp Act of 1879; but in the next Act a further provision has been laid down to the effect that the Articles of Association should be on a stamp-paper of the value of Rs. 25, irrespective of the amount of the capital. It is further laid down that if there is no Article of Association of a Company, then the memorandum should be on a stamp of Rs. 40 instead of Rs. 25. No joint-stock company, in short, can be established without the payment of Rs. 40, as stamp duty to the Government. Then comes the registration, the lowest fee required from a Company with a capital up to Rs. 20,000 being Rs. 40. The outlay of Rs. 80 for the floating of every small village bank will prove rather prohibitive and must be reduced to bring the preliminary expenses within the means of enterprising village men of humble means. The Governor-General in Council has, under Section 9 of the Indian Stamp Act, power to reduce, remit or compound stamp duties. The Local Government should move the Government of India to avail itself of this section and exempt the Articles of Association and memorandum of the proposed banks from payment of stamp duty. If exemption be impossible, then a smaller duty of Rs. 5 on memorandum of co-operative associations of the declared capital of Rs. 5,000, Rs. 10 for those of Rs. 10,000 and Rs. 15 for those having a larger capital may be fixed. There should be no duty on the Articles of Association, which need not be separately written as they will not be other than those given in Mr. Dupernex's book. In the same manner reduction should be made in the Registration fees which should not in any case be more than 1 per cent. for banks of the capital of Rs. 5,000. There are several other legal difficulties which have been pointed out by Mr. Dupernex. There is the question of Court-fees. If the banks shall have to pay the usual court-fee, as they must under the law when a claim is filed against a defaulter, if simpler methods of realization of debts are not adopted, then it will be impossible to keep these institutions going on the small margin of profit which it is proposed to be limited. The Government shall have to some extent sacrifice its Stamp and Court fee revenue before such banks can get a footing. For the present the District officers should see that really trustworthy and honest men make a good beginning in most populated areas and after setting a good example ask the less intelligent to emulate them.

HINDUSTÁN, 12th April, 1901.

Coopers Hill College and Lord George Hamilton.

30. The Hindi *Hindustán* (Kalákánkar), of the 12th April, says that Lord George Hamilton, in his letter to Sir William Anson, who put some questions in Parliament on behalf of the Professors of the Coopers Hill College who had been dismissed, observes that the management of the college should be improved or that the college should be abolished. His Lordship does not wish to abolish the college, but to reform it. He is of opinion that the Oxford, Cambridge and London universities should each nominate a visitor who, in addition to the existing Board, should exercise control over the management of the college. The Secretary of State thinks that a committee should be appointed to inquire into and report on the college affairs. This is as it should be. The Secretary is perfectly justified in the action he has taken. The Coopers Hill College is entirely maintained at the expense of this country, but the college authorities consider themselves to be independent of the India Office. The best ceurse would be to abolish that costly institution and establish a similar college in India, so that natives may be able to profit by it. But if Government is not prepared to abolish the college, it should make satisfactory arrangements for the supervision and control of the management of the college.

CHATURVEDI PATRIKÁ, December, 1900, and January, 1901.

Census.

31. The *Chaturvedi Patriká* (Agra), in its combined number for December and January, received on the 17th April, refers to the manifold advantages which are derived from a census, and advises people not to believe the disquieting rumours spread in connection with it, and to readily supply the required information to enumerators.

OUDH TIMES, 14th April, 1901.

Khattris and Mr. Risley's and Mr. Burn's classification of Hindu castes.

32. The *Oudh Times* (Lucknow), of the 14th April, says:—We feel constrained to remark that it ought not to be within the province of the Census Commissioner to initiate new distinctions or classification of castes, but to accept the various castes and

sub-castes as they are. Mr. Risley's contention that the sub-castes of Khattris are similar to Vaishyas was sure to be objected to by the leaders of the sub-castes of Khattris, and we are not astonished at the enthusiastic character of the meeting held the other day at Allahabad to protest against the arbitrary action of Mr. Burn and Mr. Risley. All questions relating to caste in India are questions that encroach on the domain of religion, and for the Census Commissioner to try to introduce a new classification of castes is to interfere with matters religious. The Government of India, we are confident, will have the wisdom and foresight to see the danger of the Census Commissioner insisting upon calling sub-caste Khattris to be Vaishyas in the Census. To the sub-caste Khattris it will be a degradation which they can never tolerate. We hope Sir Antony MacDonnell will at once see the significance of the protest meeting held by the representative Khattris of Allahabad and see that their prayer is granted.

33. The English *Hindustán* (Kalákánkar), of the 12th April, says:—The uncertainties of the law and the conflicting opinions held by various Judges are proverbial: but we have seldom come across such a flagrant miscarriage of justice as in the case which we are about to notice, in which the Privy Council in England set aside a full bench decision of the High Court at Calcutta. We refer to the case of Kalidas Murkerjee *versus* the East Indian Railway Company. The facts are simple and the law by no means intricate, and yet no less than some six learned Judges of the said High Court erred most egregiously. Had the case been decided by one single Judge, or even by a Divisional Bench, we should not have been much surprised. But the case was first heard by one Judge sitting in the Original Side, who gave the plaintiff a decree for Rs. 1,500 as damages, and on appeal by the Railway Company, a Full Bench of the Court upheld the original decree, and it was on an appeal of the defendant company that the Privy Council very rightly set aside the judgment and decree of the said High Court. The facts as we said are very simple. Kalidas Mukerjee's son was a passenger in a third class carriage of the East Indian Railway, and it seems that surreptitiously a fellow passenger (who was evidently proceeding to a marriage ceremony) was carrying some bombs and fireworks tied up in a bundle of clothes. There was an explosion, and Kalidas Mukerjee's son died from the effects of the injuries received, and for the matter of that the whole train might have been in flames. Of course, every body will heartily sympathise with the plaintiff: but there was no participation in the offence or negligence by the Railway Company; in fact a great wrong had been done to the Company no less than had been done to the father of the boy. But in an action for tort in which there is no written law or case law to guide a Judge, he is usually trained by his profession to follow the "dictates of conscience and equity," and apart from this, we would say that common sense would dictate that the Railway Company had no liability. Otherwise, any Nihilist might enter a railway carriage with a dynamite bomb and wreck the whole train. Where is the line to be drawn? The case we think would have been far different, and the Company would have been liable, if, as common carriers, they had booked combustibles and there had been an explosion and injury to life and property.

HINDUSTÁN, 12th April, 1901.

Judgment of the Calcutta High Court in the case Kalidas Mukerjee *versus* the East Indian Railway Company set aside by the Privy Council.

34. The *Rohilkhand Gazette* (Bareilly), of the 16th April, in commenting on the dismissal of Nawab Mirza, late Tahsíldár of Hamírpur, says that Nawáb Mirza was a Tahsíldár of long standing and that he always discharged his duties honestly and conscientiously. No good reason for his dismissal has yet transpired. But a rumour is afloat to the effect that he prepared a book in which he wrote something about the doctrine of *jihád*. He showed the manuscript to a friend of his, a police official, who reported the matter to the District Superintendent of Police, and the book was seized. It is not known what the book treats of. But it is possible Nawáb Mirza might have opposed the doctrine of *jihád* in the book and that the police official might have misunderstood him, for the police force boasts of few educated men able to understand delicate problems like the one in question. The editor, however, is not in a position to comment on the book until he has seen it. The want of mutual sympathy among Muhammadans is to be highly regretted. Men who are ready to injure their own countrymen can not be true friends to Government.

ROHILKHAND GAZETTE, 16th April, 1901.

Dismissal of Nawab Mirza, Tahsildar of Hamirpur.

RIYÁZ-UL-AKHBÁR, 12th April, 1901.

A suggestion for providing employment to Government pensioners who receive small pensions in the Municipal and Forest Departments.

35. The *Ríyáz-ul-Akhbár* (Gorakhpur), of the 12th April, publishes a communication from one Abdulla Khan, Government pensioner at Pilibhít, who say that in times of famine Government grants famine allowances to low paid public servants, suspends or remits revenue instalments, provides relief for the poorer classes, &c. But the unlucky Government pensioners who receive miserable pensions are left out in the cold. It would be well if those among them who are physically fit for work were employed in the Municipal, Forest and other Departments in order to eke out their small pensions in times of the scarcity of grain. The writer was in charge of a police station. His pension is only Rs. 4-14-0 a month, which is inadequate to maintain him and his family.

NIZÁM-UL-MULK, 16th April, 1901.

A complaint regarding court-fee stamps and stamp-papers.

36. The *Nizám-ul-Mulk* (Moradabad), of the 16th April, complains that if a person buys a court-fee stamp or a stamp-paper but has no occasion to use it, he suffers an unnecessary loss, inasmuch as he can neither return it to the Government treasury or licensed vendor nor sell it to another person. Government should make some arrangements to save the people from this kind of loss.

RIYÁZ-UL-AKHBÁR, 12th April, 1901.

A complaint against a Native Magistrate who sentenced two persons to whipping under section 414 of the Indian Penal Code.

37. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th April, on the authority of a correspondent, refers to a case in which a Hindu Magistrate sentenced two persons, one of whom was named Hafiz Nadir Ali, to whipping under section 414 of the Indian Penal Code, when the court was about to rise. The District Magistrate was at Salehpur, many miles distant from his headquarters, at the time. The friends of the accused proceeded at once to the District Magistrate in the best way they could, and filed an appeal to him. He ordered the execution of the sentence to be suspended, and the High Court also sent a telegram to the same effect. On the 4th January, Mr. Justice Aikman cancelled the decision of the native Magistrate. The editor observes that the correspondent does not clearly say whether the Magistrate passed the sentence of whipping through ignorance or malice, nor has he quoted the judgment of the High Court in his communication. Had the Magistrate acted in bad faith, the High Court would have undoubtedly censured him. However, Government should warn Magistrates to be extremely careful in passing sentences of whipping.

KÁRNÁMAH, 10th April, 1901.

Sacri fice of cows in a certain mohalla at Lucknow at the last Bakr Íd.

38. The *Kárnámah* (Lucknow), of the 10th April, says that certain mischievous persons tried to stir up the Hindus and bring about a disturbance on account of the Musálmans, residing in mohalla Nadán at Lucknow, having obtained permission to sacrifice cows within their houses on the occasion of the last Bakr Íd, but that owing to the timely precautions taken by the local authorities the sacrifices were peacefully performed.

ROHILKHAND GAZETTE, 16th April, 1901.

A riot at Garhmuktesar in Meerut on the occasion of Bakr Id.

39. The *Rohilkhand Gazette* (Bareilly), of the 16th April, on the authority of a Meerut correspondent, states that the Hindus committed a riot at Garhmuktesar on the occasion of last Bakr Íd in which a butcher is said to have been killed. The case is pending before Mr. Oakden, Joint Magistrate.

ADVOCATE, 16th April, 1901.

Prohibition of the publication of Nicholson's artificial ear-drum advertisement in the Vernacular newspapers in the Panjab.

40. The *Advocate* (Lucknow), of the 16th April, says:—The Government of the Panjáb have done well in warning the Vernacular Press against publishing the advertisement of Nicholson's artificial ear-drum. The Government of the Panjáb says that enquries were made in England about the man against whom the Police have got bad reports. This advertisement appeared for sometime in the *Advocate*, but was discontinued as bills were not paid in time, and reminders were not heeded. We do not know what is the experience of other contemporaries who have been publishing the ear-dru m advertisement along with that of the *Women's World*.

NAIYÁR-I-AZAM, 12th April, 1901.

Appeal in the libel case of Ambá Prasad, the late editor of the *Jámi-ul-Ulúm*.

41. The *Naiyar-i-Azam* (Moradabad), of the 12th April, observes that the well-known libel case of Ambá Prasád, the late editor of the *Jámi-ul-Ulúm*, came up for hearing before the Sessions Judge of Moradabad in appeal on the 12th April. The learned Judge dismissed the appeal and upheld the order

of the lower court. The unfortunate editor was at once taken into police custody. It is rumoured that an appeal against the order of the Sessions Judge is soon to be lodged before the High Court on behalf of the convict.

Mr. Faunthorpe's attack on the vernacular press of Moradabad.

42. The *Oudh Times* (Lucknow), of the 19th April, says:—We regret to notice that Mr. Faunthorpe, Joint Magistrate of Moradabad, should have so far forgotten himself as to have indulged in the unjustifiable and libellous remark that the vernacular press of Moradabad existed on blackmailing. It is said that Mr. Faunthorpe had private information on which to base his charge; but it is, we think, unjust for a responsible officer of Government to accuse any section of the community of any offence for which he has no more reliable evidence than the reports that reach him from private sources. Such reports may, in most cases, be prompted by malice or jealousy or envy or the desire of pleasing the powers that be. Any libellous statement like the one made by Mr. Faunthorpe if uttered by a private gentleman would make the latter amenable to law. We do not see why an official should be considered above law in this respect. The proprietors and editors of the vernacular press of Moradabad ought to appeal to the Government against the local Magistrate's unwarranted and most serious charge against them, and crave its permission to institute a suit against him. This will be as good for Mr. Faunthorpe as for the journalists concerned. In the cause of justice we make this suggestion as such an action, if taken, will establish the truth or otherwise of such a serious accusation. Mr. Faunthorpe may be right, but it is right also that a charge of such a vice as blackmailing must be based on the clearest of evidence, specially when it is made by responsible officers of Government.

OUDH TIMES, 19th April, 1901.

Government and the sale of toys coloured with the sulphide of arsenic.

43. The *Oudh Times* (Lucknow), of the 17th April, says:—When a medical man of Dr. Hall's position, after due investigation, declares that the toys sold in the bazár in this town (Lucknow) are coloured with sulphide of arsenic and that, therefore, they are a danger to the children to whom they are freely given to play with, we think the Government should not treat the matter with indifference. A question was asked ata recent sitting of our Council about this matter and the reply of the Government was that it could not interfere. But there is strong reason why the Government should interfere. We believe the law in England forbids the use of poisonous matter in colouring dolls and toys, and we do not see why such restrictions should not be imposed on the manufacture of the same articles in this country. If the Government of Sir Antony MacDonnell is powerless to take the initiative in the matter, it ought to get the sanction of the Supreme Government. If, however, the evil prevails all over the country, we would very much wish for an Imperial enactment to cope with it.

OUDH TIMES, 17th April, 1901.

A Pandit at Cawnpore accused of cheating people by pretending to be able to perform miracles.

44. The *Prayág Samáchár* (Allahabad), of the 11th April, says that a Pandit Deva Datta, Brahman, who represents himself to be an *agnihotri* (one who maintains a perpetual sacrificial fire), has lately arrived in Cawnpore and put up at Cháwal Mandi. He is obtaining money from people by creating false beliefs in their minds. He pretends to be able to kindle a flame in the *agni kund* (a fire-pit) without the application of a fire, to cause a barren woman to conceive, to prevent deaths, and to bring about a fall of rain even at times other than the rainy season. He says that he has got an amulet which, if put on, will save a person from being drowned in water or getting burnt in a fire, and so forth. In short he is cheating ignorant persons by claiming to be able to perform all such miracles. The District Magistrate had better send for the man to his house and test his power of performing miracles.

PRAYÁG SAMÁCHÁR, 11th April, 1901.

Shaikh Zia-ul-Haq of Bhopal fame at Hapur in the Meerut district.

45. The *Shahna-i-Hind* (Meerut), of the 16th April, in its local news column, states that Shaikh Zia-ul-Haq of Bhopal fame has lately been sent up by the Hapur police to court with the recommendation that he may be required to give security for good behaviour.

SHAHNA-I-HIND, 16th April 1901.

ROZNÁMCHA-I-QAISARI, 15th April, 1901.

Distribution of work among the pargana officers in the Allahabad district.

46. The *Roznámcha-i-Qaisari* (Allahabad), of 15th April, complains that the division of work among the pargana officers in the Allahabad district is very unsatisfactory. The revenue cases of a pargana go to one officer and the criminal cases to another. This system causes great delay in the disposal of cases. Again, those officers who are advanced in age are unable to work steadily. They hold their courts till a late hour, and repeatedly adjourn cases from day to day, to the great trouble and expense of the parties concerned.

NAIYAR-I-ÁZAM, 12th April, 1901.

A complaint against the Municipal Board at Moradabad.

47. The *Naiyar-i-Ázam* (Moradabad), of the 12th April, states that the editor lately applied to the Municipal Board at Moradabad for permission to construct a *dát* (vault) over the public drain running at the foot of the house in which he holds his office, but that no orders were passed on it till over a month had elapsed. Even after such a long interval his request was not granted, probably because he had no one to support him (on the Municipal Board); Permission for constructing similar vaults over the public drain in the same quarter of the town was granted to one Munshi Ali Uddin, and Abdur Razzak, pleader, some time ago. The poorer classes must be greatly inconvenienced indeed if their applications for repairing or constructing mud houses too are disposed of so unfavourably or after such a long delay.

ROZNÁMCHA-I-QAISARI, 12th April, 1901.

Alleged misbehaviour of water-rate bill collectors and vaccinators at Allahabad.

48. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that the bill collectors at Allahabad sometimes do not call upon the householders to demand the water rate, but that they make false reports that the householders are not to be found or refuse payment. The result is that distress warrants are issued against the householders concerned. Some vaccinators unnecessarily harass people by getting criminal prosecutions instituted against them on the charge of refusing to have their children vaccinated, although the children have already been vaccinated. The Municipal Board should check these objectionable practices.

NAIYAR-I-AZAM, 12th April, 1901.

Complaint regarding the management of the estate of Kunwar Sheoraj Singh in the Etah district.

49. The *Naiyar-i-Ázam* (Moradabad), of the 12th April, says that the editor has received several complaints regarding the management and other matters relating to the estate of Kunwar Sheoraj Singh, in the Etah district. Some of the complaints made are as follows:—

(1) Is his estate indebted?
(2) Has he really found a treasure-trove, or a merely unfounded rumour has been set afloat about the matter?
(3) Is a Musalmán the manager of his estate; and, if so, what he is about?
(4) Is the Kunwar in love with.....? What sort of person is she?

III.—LEGISLATION.

ROZNÁMCHA I-QAISARI, 15th April, 1901.

North-Western Provinces Tenancy Bill and Mr. Webb.

50. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, quoting from the *Hindustáni* some of the strong remarks made by Mr. Webb at Meerut, in condemnation of the North-Western Tenancy Bill, observes that Mr. Webb is perfectly right. The Bill has led to over two thousand applications for the ejectment of tenants being filed by landholders in each tahsíl. These ejectment suits will engage the attention of landholders and cultivators throughout the whole of the agricultural year to the neglect of cultivation. The present trend of legislation has created a mischievous idea in the minds of the persons to the effect that Government now enacts laws not to protect the lives and property of the people and to maintain the public peace, but to promote ruinous litigation! Sir Antony MacDonnell should pay due attention to Mr. Webb's fair criticisms in order to save the good name of British rule.

ALMORA AKHBÁR, 15th April, 1901.

Hindu Religious Endowments Bill.

51. The *Almora Akhbár*, of the 15th April, referring to the dropping of the Hon'ble Mr. Ananda Charlu's Hindu Religious Endowments Bill, observes that *pandás* at the holy places and in charge of temples are held in the highest esteem by all classes of the Hindu

community, even the ruling Hindu Chiefs making obeisance to them. Moreover, it is evident from every day experience that the dread of punishment does not effectually deter evil-minded men from committing offences. Under these circumstances it is not advisable that Hindus should apply for a special legislation to deal with *pandás* who misbehave themselves. The public should cease to recognise such *pandás* and priests and have nothing to do with them, which would soon bring them to their senses.

Assam Labour Bill.

52. The English *Hindustán* (Kalákánkar), of the 12th April, says :—We literally coincide with the sentiments of His Excellency the Viceroy which abound with justice and fair play. He wishes to gag no Hon'ble Member, but allows each one the full liberty of expressing his opinions freely. He seems to have well studied this question, and therefore is quite conversant with the various points of the Bill. The slight increase in the statutory wage of the Act-labourer on the Assam tea-gardens in the second and third years has been accepted after much controversy. In this debate the depressed condition of the tea-industry has been fully considered and then the small increment in the wages has been accepted. In short the Government have treated both sides of this question with perfect impartiality and on its own merits without hampering the discretion of the Council. The planters even have been allowed to nominate two members, to act on their own behalf, who had not only the privilege of acting as members of the Council, but also had been authorized to act as members of the Select Committee. Mr. Cotton gave vent to his radical feeling from the first, and the Viceroy must have smelt a rat when he said :—"On the other side will be heard the views of the Government and of the Chief Commissioner of the Province, though, as is known, he would wish to go a good deal further than Government has been prepared to follow."

HINDUSTÁN, 12th April, 1901.

The difference between the Chief Commissioner and the Viceroy seems to be this, that the former wanted immediate enforcement of the Act, and the latter after two or three years ; but this was a small matter and should not have caused any unpleasantness. It is a fact that the Assam labourers and their masters have been in existence for many years gone by ; so an immediate enforcement of the law was not absolutely necessary. This Bill is the result of the kindness of the English Government and of the English officials, who want to make the labourers of this country like those of England; but the *begár* (forced labour) system in India is proverbial.

IV.—EDUCATION.

Certain complaints against the Allahabad University.

53. The *Hindustáni* (Lucknow), of the 10th April, states that the Managers and Headmasters of the private schools at Lucknow have sent a memorial to the Vice-Chancellor of the Allahabad University, expressing dissatisfaction at the results of the late Entrance and School Final examinations of that University. They urge that the gentlemen who are appointed examiners are generally College professors who, as such, have not sufficient leisure to examine the answer-books properly, and, as they are required to finish the work within a very limited period, they cannot be expected to do it with due care and attention. Again, the headmaster of a school cannot have the papers of his students re-examined by the Allahabad University on payment of an additional fee, as one can have it done by the Calcutta University. Similarly a candidate can know the number of marks he obtains in an examination of the Calcutta University on payment of Rs. 2, but no such information can be obtained from the Allahabad University for a similar consideration. The Allahabad University should introduce these necessary reforms.

HINDUSTÁNI, 10th April, 1901.

Age limit fixed by the Allahabad University for candidates for the Entrance Examination.

54. The *Indian Appeal* (Benares), of the 12th April, says :—The Allahabad University has issued a most unaccountable rule regarding the exclusion of candidates under 16 years of age from the Entrance examination. This proposal was submitted by the Director of Public Instruction, North-Western Provinces and Oudh and has received the sanction of the Local Government. How Sir Antony MacDonnell could have assented to this proposal, we are at a loss to make out. A strong protest to this is made by the Headmasters of the Missionary Colleges, and we doubt not that His Honor will hear their protest.

INDIAN APPEAL, 12th April, 1901.

ROZNÁMCHA-I-QAISARI, 15th April, 1901.

Age limit for the candidates for the Matriculation examination of the Allahabad University.

55. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, enters a strong protest against the age limit fixed by the Allahabad University for the candidates for the Matriculation examination, and observes that in some quarters the measure is attributed to a desire on the part of the authorities to exclude natives from the Civil Service Examination. The age limit will really involve a great hardship to those intelligent boys who are able to pass the English Middle Examination at the age of 11 or 12 years; and the number of such boys is not very small. Under these circumstances it is to be hoped the University will see its way to abolishing the age limit.

HINDUSTÁNI, 10th April, 1901.

The Industrial School at Lucknow, and a proposal to abolish literary education from it.

56. The *Hindustáni* (Lucknow), of the 10th April, referring to the signs of progress which the Industrial School at Lucknow has just begun to show, regrets to say that Colonel Clibborn, Principal of the Roorkee College, who is also a member of the Managing Committee of that school, now proposes to abolish literary education from it, and confine it to purely industrial instruction. This is a most objectionable proposal, and will lead to the ruin of the school, driving away the children of both the respectable and the lower classes from it. Some of the respectable classes have taken to sending their boys to the school in the hopes of qualifying them for some such posts as the foremanship of a workshop, &c., and not for a commonplace carpentership or smithy. Similarly the artizan classes have been putting their boys into the school, not that they may simply learn their hereditary art, which they could more easily and better learn under the apprenticeship of their own fathers, but receive some literary education as well and thereby have better prospects in the world.

OUDH AKHBÁR, 15th April, 1901.

Complaint regarding certain objectionable passages in the lately published Report on the Muhammadan Educational Conference at Calcutta.

57. The *Oudh Akhbár* (Lucknow), of the 15th April. complains that there are certain paragraphs in the Report, lately published, of the Muhammadan Educational Conference held at Calcutta (the year before last), which contain abuse of the old heroes and religious reformers of Hindus, and as such are calculated to give offence to the Hindu community. It is a pity that Maulvi Abdul Karim, Assistant Inspector of Schools in Bengal, availed himself of the occasion to abuse Sri Krishna and Lady Draupadi (two most important characters in the epic poem Mahabharat). He might have requested the higher educational authorities in Bengal, to make selections from Muhammadan books for Muhammadan boys reading in public schools, instead of requiring the latter to read (with Hindu scholars) such books as were compiled from Hindu works, and contained severe strictures on some Muhammadan rulers in India. The Maulvi might have made this request, which would be a very reasonable one, without passing objectionable remarks about ancient Hindu heroes and personages. The editor of the Report at least should have had the good sense to eliminate the objectionable passages from the same.

V.—RAILWAY.

OUDH TIMES, 16th April, 1901.

Alleged misconduct of a railway official towards native passengers.

58. The *Oudh Times* (Lucknow), of the 16th April, says:—We are glad that the treatment of Indian passengers at the hands of European or Eurasian ticket collectors on our Indian railways has formed a subject of spirited comments in the columns of our influential contemporary of the *Bengalee*. The passengers in the railways are masters and not servants of the ticket collectors and others connected with the management of the railway stations; but the treatment the passengers receive at the hands of the former is such as would mean that the relations between them are just the opposite. It is the duty of the Government which has in its hands the control of all the railways, to see that the railway servants treat the native passengers with that respect and consideration which they deserve for the reason of their being the patrons of the railways. In Europe and America things are quite different from India. There the station master, the ticket collector on a railway platform are all courteous and obliging to every passenger in the train; but here they play the lord over the passengers. This is a state of things that ought not to be allowed to be continued. We would suggest the subject to be frequently

discussed in the newspapers published by natives and we may depend upon it, the wished-for reform will be brought about in the course of a short time. The *Bengalee* has set a good example in this respect to all its contemporaries, and it should be imitated and followed by them all.

59. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 10th April, complains that there is great delay in the arrival of goods at Gorakhpur from other stations, and urges that the railway employés responsible for the delay should be punished.

RIYÁZ-UL-AKHBÁR, 10th April, 1901.

Delay in the arrival of goods at Gorakhpur.

60. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 12th April, cannot understand why the editor has not yet taken any notice of his complaints against the railway employés at the Najibabad station, and mentions the names of Har Prasad Thekadár, Ahmad Hasan Khan, Kallu Bans Phor, Zubaid Khan, Khem Chand, Baldeo Sahai, Hannu, Ganeshi, &c., as those persons from whom the employés have received bribes. The ledgers of the local Mahájans may also be examined.

Corruption among railway employes at the Najibabad Station.

61. The *Naiyar-i-Azam* (Moradabad), of the 12th April, complains that although Mr. Pope, the Traffic Superintendent of the Oudh and Rohilkhand Railway, has made no increase this year in the annual fee for the contract which has been given to one Babu Madan Mohan, for supplying various articles of food, &c., to passengers in the lower district of that line, yet the contractor has increased his own income from the actual vendors of those articles, not by increasing the license fees levied from them, but by increasing the number of the vendors at the various stations in his charge. This new arrangement has reduced the profits of the vendors and these must raise the prices of articles to recoup themselves for the loss, and the passengers will have to pay larger prices for the articles they purchase in future. The editor then gives the details of the increase made in the number of the vendors of articles at the Lucknow railway station, and calls upon Mr. Pope to take Babu Madan Mohan to task for the unfair tactics he has adopted this year to increase his income.

NAIYAR-I-AZAM, 12th April, 1901

A complaint against the contractor for the supply of various articles at the Railway stations in the lower district of the Oudh and Rohilkhand Railway.

VI.—LOCAL AND MISCELLANEOUS.

62. The *Rohilkhand Gazette* (Bareilly), of the 16th April, in its columns of local news, complains that it is long since the Municipality destroyed the brick-on-edge pavement in many streets with a view to renewing it, but that nothing has yet been done in the way of reconstructing it. Drains are stinking with filthy water, and pedestrians find it very difficult to walk over bricks scattered all over the streets which are practically closed to vehicle traffic. The reconstruction of the pavement should be taken in hand at once.

ROHILKHAND GAZETTE, 16th April, 1901.

Bad condition of streets at Bareilly.

63. The *Prayág Samáchár* (Allahabad), of the 11th April, says that a Bráhman has lived in a small hut, for many years past, on the bank of the Ganges in the Unao district. He leads the life of a recluse and has never been seen leaving his hut. He has taken a vow not to speak for 12 years of which over eight years have already elapsed. The lower classes of people cherish the belief that he is supplied with food every day by gods, and believe in his predictions which he writes down on a slate. His recent predictions are to the effect that the present *Samvat* year will be a very happy one; the rains will set in early and that the war in South Africa will end before the advent of the next *Dewali* festival (October 1901).

PRAYÁG SAMÁCHÁR, 11th April, 1901.

Predictions of a Brahman, a resident of Unao.

ALLAHABAD :
The 23rd April, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 17 of 1901.

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 27th April, 1901.

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I.—Political and Foreign.

Thekadár, 18th April, 1901.

Queen's memorial question.

1. The *Thekadár* (Lucknow), of the 18th April, publishes a communication, in which the writer says that it has become a common fashion in these days to establish memorials in the shape of statues. The question is, why statues are preferred to other forms of memorials. It may be alleged that Hindus and Musalmans who chiefly supply the funds for the purpose are in favour of the erection of statues; but this is not the case. Musalmans are strongly opposed to statues and pictures, as is evident from a sentence in Raja Saiyid Muhammad Baqar Ali Khan's letter published in the *Oudh Akhbár*, dated the 26th March last. Orthodox Christians, too, are at one with Muhammadans on the point. As regards the educated Hindus, none of the first class Hindu organs have recommended the erection of statues to perpetuate Her late Majesty's memory. They have been in favour of providing relief for widows, orphans and other poor classes. The ignorant masses, too, are not fond of statues. They would not put up a statue except that of a great religious leader. Hence it may be assumed that the spread of the practice of erecting statues is due to a desire on the part of Europeans to patronise European sculptors, the liberal commission paid by these sculptors to the gentlemen who secure orders being an additional incentive. The Raja above referred to observes in his letter that India is a country of ignorant idolaters. What has he got to do with the whole of India? If he desired to make a show of his firm belief in religion, and his candour, he should have declared that it was an injustice to Musalmans to devote the money raised from them to the erection of statues, which was opposed to their religion, and that no Musalman should contribute to any memorial fund until he had been assured that his contribution would not be so spent.

Oudh Times, 21st April, 1901.

National Victoria Memorial.

2. The following is an extract from a leader, headed "The Viceroy's Pet Project," in the *Oudh Times* (Lucknow), of the 21st April:—The National Memorial, to our mind, is chiefly the concern of the people, and so the people ought to be allowed to do the best they can about it, the officials helping them in the work as best they can, without arbitrarily dictating to them as to the form it should take. The meddling with it in the way Lord Curzon has done is a positive encroachment upon the natural rights of the people. It is a sacred function to perpetuate the memory of a good and loving sovereign, and Indians, whose loyalty and gratefulness can never be approached by any people under the sun, and whose sincere manifestations of grief at Victoria's demise has surprised the whole world, can be very safely trusted to determine upon the best shape such a memorial should take. Some witless representatives of the people in Calcutta have fallen in with the views of the Viceroy, simply for the novelty and grandeur of the project, and the Viceroy has thus gained a "Native party" to back him. But Lord Curzon should remember that the case of a useful memorial against a purely ornamental one has been clearly made out, judging from the concensus of opinion expressed by the entire Indian and Anglo-Indian public; and if His Excellency still persists in sticking to his own pet project, he will inflict a wound in the hearts of the best and most thoughtful of the Indian people.

Bhárat Jiwan, 22nd April, 1901.

Strained relations between Russia and Japan.

3. The *Bhárat Jiwan* (Benares), of the 22nd April, referring to the misunderstanding that has arisen between Russia and Japan regarding Manchuria, observes that Japan is concentrating her land and naval forces and sending them to China. Russia, too, is collecting her men-of-war in Chinese waters. If a war breaks out between these two Powers, it will be a most sanguinary one, and it is difficult to say where the conflagration will end.

Al Bashír, 22nd April, 1901.

Answer of the *Paisa Akhbár* to the letter of Saiyid Murtaza regarding the attitude of Musalmans towards the National Congress.

4. *Al Bashír* (Etáwah), of the 22nd April, says that the letters published by Nawáb Imad-ul-Mulk and other Muhammadan leaders denying the growth of any sympathy among Musalmans with the National Congress, in contradiction of Mr. Alfred Nandy's contention to the contrary, called forth a letter from one Saiyid Murtaza, a man of the old school, who contributed it to a Hindu paper and abused therein the Muhammadan opponents of the National Congress, and represented that association as beneficial

to the Muhammadan community, as well. *Al Bashír* considers such writers beneath notice. But the editor of the *Paisa Akhbár* has pointed out that the allegations of Saiyid Murtaza are groundless. He himself attended several sessions of the National Congress as a delegate, and supported that movement. At one of these sessions he urged that the Congress should pass a Resolution to the effect that Hindus and Musalmans should receive appointments in the public service according to their proportion of population. But such a Resolution being opposed to the secret object of the so-called patriots to ruin Musalmans, his request was rejected. He had a talk with Mr. Ranade on the subject, who said that Musalmans had already more than their proper share of the loaves and fishes of Government. When the editor of the *Paisa Akhbár* showed by facts and figures that such was not the case, Mr. Ranade fell upon the excuse that such a resolution would be opposed to the principal aims and objects of the Congress! In answer to the *Paisa Akhbár*, the Congress organ above referred to observes that such a resolution, if adopted by Government, would be attended by many difficulties. Sometimes Government would have to fill a vacancy by appointing an incompetent Muhammadan in preference to a qualified Hindu, and sometimes by an incompetent Hindu in preference to a competent Muhammadan. But such arguments are only plausible. If the Congress organ were sincere, it would find fault with the action of the Board of Revenue who, on the late occasion of selecting candidates for Tahsíldárships, did not even inspect some of the Muhammadan candidates, though some of them were decidedly better qualified by education and experience than some Hindu candidates. Some of the Hindu candidates were clerks, and their nomination was opposed to the orders of Government. This is the reason why Muhammadans give a wide berth to the National Congress. They are alive to the double dealing of the promoters of that movement.

II.—General Administration.

5. *Al Bashír* (Etáwah), of the 22nd April, adverting to the desire of King Edward VII to have a bodyguard of Indian Cavalry, observes that it would appear that His Majesty has full confidence in the loyalty of his Indian subjects, like his illustrious mother. His Majesty would do well to have some private Indian servants like the late Queen Victoria, so that by their presence he might always be reminded of his Indian Empire.

Proposal to form a royal bodyguard of Indian Cavalry in London.

Al Bashír, 22nd April, 1901.

6. The Hindi *Hindustán* (Kálákánkar), of the 24th April, approves of the proposal regarding the organization of a bodyguard of Indian cavalry for His Majesty the King-Emperor on the following grounds:—*First*, the soldiers forming the bodyguard will have good opportunities for assuring His Majesty of the loyalty of the natives, and thus leading Government to appoint them to posts of greater trust and responsibility than at present; *secondly*, the measure will draw the ties between England and India still closer; and *thirdly*, the visits of native soldiers to England and other countries in Europe will give them an insight into Western customs and manners, which will tend to remove superstitions and false beliefs from their minds.

Proposal for the formation of an Indian bodyguard for His Majesty.

Hindustán, 24th April, 1901.

7. The *Oudh Times* (Lucknow), of the 23rd April, says:—As the biggest fool could tell you, it depended upon the result of the hearing of the appeal in the Noakhali murder case in the High Court for the Government to find some means to solve the Pennell puzzle. And the two judgments just delivered by Justices Amir Ali and Pratt have furnished the Government with a means smooth enough for the moment to get out of the greatest muddle in which any Government has ever found itself involved. We have calmly, carefully and dispassionately read these two judgments, and the calm conclusion at which we have arrived is that they are, in regard to the issues involved scandalously wrong. We say "scandalously wrong" because after having set aside Mr. Pennell's judgment on the Noakhali adultery case, these Hon'ble Judges should have given to the murder appeal their most mature consideration before disposing of it in the somewhat off-hand way in which it seems to us they have done. Any fool of a lawyer could point out to a lay fool that the conviction of Sadik Ali and the others hinged upon the evidence of the chief witnesses of the murder, Husain Ali and Torab, and if

Calcutta High Court and the Noakhali murder case.

Oudh Times, 23rd April, 1901.

these witnesses could be proved unreliable, the conviction could not stand. Mr. Justice Amir Ali has tried to prove this in his judgment, conscientiously of course, and the result is that the conviction of Sadik Ali and the two others have been set aside, and while the two others, Anwar Ali and Aslam, have been ordered to be discharged, Sadik Ali, who was sentenced by Mr. Pennell to be hanged, has been ordered to be retried as "he has not had a fair trial in the court below."

HINDUSTÁN, 19th April, 1901.

Recent Army Order issued by the War Office against the raising of the white flag, by an officer or soldier in the presence of an enemy.

8. The English *Hindustán* (Kálákánkar), of the 19th April, says:—The recent Army Order issued by the War Office against the raising of the white flag by any officer or soldier in the presence of an enemy in actual warfare will doubtless have a wholesome effect on the future prestige of British arms. The Order makes the culprit forthwith liable to a court-martial and dismissal from the colours, and we think that this is a move in the right direction. For there is not the least doubt that the privilege was carried to excess in the Boer war, not only in the case of small detachments and isolated troops, but even groups of companies and battalions were conspicuously in the majority. It seemed that, if anybody did not choose to fight and run the risk of injury or defeat, he had only to show the white flag, and retire into the ease and comfort of barrack life—a prolonged picnic—for the life of a prisoner-of-war is nothing short of this. But the War Office says, "Now we have changed all," and rightly so. In this, the nation owes a deep debt of gratitude to Lord Roberts and Mr. Brodrick for enforcing the measure with such praiseworthy promptitude.

ÁZÁD, 9th April, 1901.

Plague, and plague measures in the United Provinces.

9. The *Ázád* (Lucknow), of the 9th April, referring to the continued spread of plague in this country, thanks God that plague measures were greatly modified and rendered much milder than they were when first introduced, otherwise there would have been created a very great excitement and restlessness in the United Provinces now that the disease has appeared in Benares, Agra, &c. It was true statesmanship on the part of "our" Lieutenant-Governor to pay regard to the feelings of the people in the matter (and modify the plague rules).

ADVOCATE, 19th April, 1901.

Plague at Benares.

10. The *Advocate* (Lucknow), of the 19th April, contains the following paragraph:- -A correspondent from Benares says that though the plague is showing signs of abatement, it has spread all over the city. The largest number of deaths has been among the grain-dealers, *Telis*, *Kalwárs* and low class *Banias*. Chaitganj and Khojwa Bazár show signs of desertion, and the people are leaving the city in large numbers.

OUDH TIMES, 21st April, 1901.

A suggestion for improving the sanitary arrangements in towns owing to the spread of plague.

11. The *Oudh Times* (Lucknow), of the 21st April, says:—So the plague has gone on extending its ravages among the pious population of the holy city of Benares. Is there no remedy for this scourge—this fresh and additional scourge to this heavily scourged, groaning land of woes—is the question that rises spontaneously in our over-burdened mind? If the plague is a divine lesson, it is a lesson to teach us better rules of sanitation, and to induce us to make more intelligent provisions for the preservation of health in our crowded cities. The existing sanitary arrangements in places like the native quarters of Benares, Bankipur, and Calcutta are as much a barefaced protest against the ordinances of India's ancient sages with regard to the building of cities, as they are in direct violation of the rules of intelligent sanitation followed in European towns. The plague will extend its ravages throughout India unless there is a thorough reform of sanitation all over the Empire. If the Government is really willing to drive off the scourge of the plague, let it improve and recast the sanitary arrangements in the native quarters of towns like Calcutta, Benares, Bankipur and Gaya, where the plague has shown its ferocity. There are many more cities in India with as bad sanitation as those mentioned above have, and we fear they will sooner or later be visited by the plague with equally disastrous consequences.

12. The *Surma-i-Rozgár* (Agra), of the 16th April, regrets to say that while influenza, fever and cough are largely prevalent at Agra, the sanitary condition of the town is not satisfactory. The Municipal Secretary receives Rs. 12,000 a year from the taxes levied from the people; but he does not himself go out to see the condition of the streets and lanes. If he made a point to devote two hours a day to visiting the streets and lanes, all the conservancy and sanitary municipal employés would perform their duties with far greater care and diligence than they do at present, under the bare supervision of the Bengali Health Officer, who cannot possibly exercise as much control over, or strike as much awe into, the latter as an officer belonging to the ruling race will. The writer sees, every day, with his own eyes, that whenever Mr. Mumford, the Joint Magistrate, has to visit a locality (in connection with any case), the cleanliness of the lanes through which he has to pass is assured for two or three days. If the Municipal Secretary take upon himself to visit, say, two muhallas daily during the summer, the cleanliness of the whole town will be ensured.

Sanitary condition at Agra.

Surma-i-Rozgár, 16th April, 1901.

13. The *Urúj-i-Mihr-i-Nímroz* says that while other public appointments, even those of the menials, carry weight and influence with the public, the office of lambardars, though otherwise very responsible, is a most miserable and unenviable one, so that instead of being coveted by the people, like other public posts, every one who already holds it is anxious to be relieved of it. Why, some lambardars would even go the length of transferring their estates to their heirs or their wives, or, failing these, would go on a pilgrimage, to escape the responsibilities of their thankless office. The cause as to why a lambardarship has come to be so much disliked is that while a lambardar has to pay land revenue instalments to Government in due time, he himself cannot realize the same from his co-sharers or the tenants, without having recourse to a court, a process which is very expensive and troublesome. Even when a lambardar obtains a decree against a co-sharer, he can be put off by the latter in various ways. In the new Tenancy Bill, a lambardar is entitled to have his land demand realized from a person through the tahsildar, six months after he has paid money to Government on that person's account. But who will pay the lambardar the interest on the amount for six months?

Alleged hard lot of lambardars in the North-Western Provinces.

Urúj-i-Mihr-i-Nímroz,

14. The *Zamindár-wa-Káshtakár* (Bijnor), for April, referring to the proposal regarding the establishment of agricultural banks, observes that Mr. Dupernex is visiting the headquarters of districts in these provinces and consulting the landholders on the subject. His visits to Allahabad and some districts in Oudh have been attended with some success. Under his scheme, landholders are to establish banks in towns and villages, the value of shares being very small. These banks will make advances to cultivators at 6 per cent interest, in order to make them independent of mahajans (money-lenders). It would seem that Government will give no pecuniary aid to the banks. Mr. Dupernex made no reference to Government aid at his interview with landholders at Bijnor. But the correspondence between the Government of India and the Madras Government shows that the latter was not inclined to help the agricultural banks with money, but that it has agreed to give some aid under strong pressure from the former. Now the other Local Governments will have to follow suit. The mahajans, with their capital aggregating crores of rupees, are unable to help all the cultivators who require money for seed or payment of rent. Then how can the agricultural banks with their extremely small capital be expected to achieve the great object they have in view? Before thinking of starting any agricultural banks, it was necessary to make inquiries in a district in each division to ascertain, as far as possible, the total amount of the debts of cultivators and landholders, the average rate of interest paid, and the capital invested by mahajans, and to point out how far the landholders could afford to make advances to cultivators and what aid Government would have to give to the banks. Without the acquisition of this necessary information, it is a mere leap in the dark to start any agricultural banks on the model of such banks in Ireland. Government would not undertake such a project if it only knew what a small percentage of landholders themselves were free from debt. But Government does not like to acquire this information, probably because it would clearly expose the real

Agricultural banks scheme.

Zamíndár-wa-Káshtakár, for April, 1901.

condition of the country. In places where no satisfactory means of irrigation exist, the debts of cultivators in a single village amount to thousands of rupees. An agricultural bank reluctantly established by a number of poverty-stricken landholders at the headquarters of a district will scarcely be in a position to help more than a handful of needy cultivators. Indeed the aid offered by such a bank, compared to the requirements, will be a mere drop in the ocean. The landholders who, as a rule, are heavily involved in debt and pay high rates of interest are hardly in a position to establish any banks of the kind in question. Again, the recent enactments and the attitude of courts have set the landholders and cultivators by the ear, destroying all mutual sympathy between them. As it is, the landholders have frequently to resort to the courts for the recovery of rent, &c. If they have to start agricultural banks, their difficulties will be increased. It would be better if Government itself first established such banks at some places by way of experiment, and showed the way to landholders. In that case it would escape the charge of making experiments at the expense of other persons; and the experiment would enable it to realize how deeply the agricultural classes are indebted, and what an enormous treasure is needed to protect them from the extortions of mahajans. The object which Government has in view, *viz.*, an amelioration of the condition of the peasantry, is a very laudable and humane one; but the measures proposed to effect this end are inadequate. Government is at present inclined to try the system in vogue in Ireland, Germany and Italy. A committee will sit at Simla in June next to mature a scheme. The committee may hit upon a useful plan.

AL BASHÍR, 22nd April, 1901.

Orders of the Deputy Commissioner of Gujrat in the Panjab regarding the division of an indebted cultivator's crops between himself and his creditors.

15. *Al Bashír* (Etáwah), of the 22nd April, says that the Deputy Commissioner of Gujrat in the Panjáb, finding Muhammadan cultivators and landholders at the tender mercies of money-lenders, and fearing a disturbance of the public peace, has ordered that one-half of the crops of an indebted cultivator should go to his creditor, and the other half retained by himself for his own use. This order is a very reasonable one, and also recommends itself on political grounds. But the *Tribune*, a notorious Congress paper, does not approve of it, and has been publishing a series of articles against the action of the Deputy Commissioner of Gujrat; while the Muhammadan press of the Panjáb has taken up the cudgels on behalf of the Deputy Commissioner. The controversy has extended to the Native press of these provinces.

AL BASHÍR, 22nd April, 1901.

Ziladars in the Irrigation Department.

16. *Al Bashír* (Etáwah), of the 22nd April, says that Mr. Palmer, Chief Engineer in charge of the Irrigation Department in these Provinces, is a very courteous officer. He mixes freely with natives and is acquainted with their etiquette and habits. He has instructed the Local Irrigation officials to address ziladars by the respectful vernacular term *áp*, and to offer chairs to the ziladars of the first grade on the occasion of their visits to them. The editor refers to the responsible duties the ziladars have to perform, and points out that their position in the Irrigation Department corresponds to that of tahsildars in the Revenue Department, but regrets to say that they are not treated with due respect and consideration by their own superior officers. The ziladars have good reason to be thankful to Mr. Palmer for his instructions above referred to; but the editor complains that some officers still refrain from the use of the term *áp* in their correspondence with them either through ignorance or through vanity. Some officers make use of the word *áp*, but use very strong language in their letters; for instance, "if you fail to do this, it will not fare well with you." Hence it would be well if Mr. Palmer issued a circular to all the Irrigation officials pointing out to them how they should write to ziladars. It is not very intelligible why the Chief Engineer has ordered seats to be offered only to the ziladars of the first grade, but not to others. It is to be hoped that he will reconsider the matter, and extend the privilege to the ziladars of all grades. The unsatisfactory relations existing between ziladars and sub-divisional officers are entitled to his consideration. Their mutual relations have become worse since the practice of placing native overseers in charge of sub-divisions has been introduced. These overseers, thinking that ziladars do not show them the same respect which they do to assistant engineers, act as jacks-in-office and abuse their power. It is well known that ziladars and sub-overseers prefer to work under European Assistant Engineers than under native officials.

17. The *Oudh Times* (Lucknow), of the 20th April, says:—It is to be deeply regretted that the Secretaries to the Government on whom devolves the duty of answering interpellations put in the Council should betray a spirit of vexation and irritation at the questions put, so much so as not to answer many of them on pretexts which have hardly any legs to stand upon. For instance, when, the other day, the question was put in the Council of these Provinces as to the number of wells in each village irrigated from canals, the area that can be irrigated from each well, and an estimate of cost of each well, the reply given was that the question could not be answered as no good was expected therefrom. We must say we were taken aback by the character of the answer. So far as we can see, statistics on the several points of the question would be necessary to form a conclusion as to the need of water supply that might still exist in our villages, and such statistics would be useful to the public and also to the Government, both of whom are called upon to consider the question of water supply in the provinces. Of course, the preparation of information on the subject would cost the Government some amount of money, but the expenditure to be thus incurred would be fully justified by the importance of the subject to be investigated. We hope such contemptuous treatment of the right of interpellation will soon be a thing of the past in our Councils.

OUDH TIMES, 20th April, 1901.

Reply to the question put in the Provincial Legislative Council regarding the number of wells in villages.

18. The *Express* (Lucknow), of the 25th April, says:—The need for police reform is now more generally recognised than it was only a short time ago. The views of the authorities and the public opinion are at one so far as the need for introduction of salutary changes both in the *personnel* and administration of this important branch of public service is concerned so as to render it an efficient agency for the maintenance of order and the repression of crime.

EXPRESS, 25th April, 1901.

Express on Police reform.

The recognition of a need for reform implies that the police are not what they should be. The true objects which justify their existence are no doubt the maintenance of internal peace and order, and to secure to the people security of life and property. In this sense the police are the officers of peace and servants of the public who should welcome their aid and readily extend every sympathy and assistance to enable them to discharge their public functions. Unfortunately a great difference in opinion is observable in the true notion of police function, and the way in which it is generally understood by the masses. The ignorant masses look upon the police more as masters of the people than their servants. This impression renders the practice of oppression which is complained of possible. This false notion about the true relations between the police and people cannot be removed in a day, but it must be removed before a healthy administration of this department can be secured. The majority of the complaints which we hear come from the mofussil. The presidency towns, other large provincial towns, the head quarters of the districts seldom send such complaints. Side by side, the mofussil presents a different spectacle. The Presidency towns are provided with an efficient detective force, besides the general police. The organisation of the provincial town police is the same as that of the mofussil. But the difference in their efficiency is so great that we can hardly look too closely into the existing circumstances under which the mofussil and the town police work.

The lack of detective ability is common to both. This defect accounts for much of manufacturing evidence and extorting confessions and other cognate abuses. The want of detective ability in an investigating officer, combined with his desire for promotion, and fear of the censure of the higher authorities in the event of some crime of a grave nature remaining undetected, impels him in the generality of cases to resort to these highly objectionable proceedings. The distance of the mofussil from the central authority renders control necessarily slack, and to this the greater part of the difference observable between town and mofussil police may properly be attributed. Another cause which acts also most powerfully in this direction is the want of healthy public opinion in the Mofussil.

These three causes, principally, go a great way in hampering the efficient administration of the police. To supply the detective element in the Mofussil police is not simply a matter of money, but it also requires qualified men. Of

such men of merit as the force now possesses might be constituted the *nucleus* of a future detective body, but presumably there are not enough of them available at present to man fully every district.

The supervision now exercised by the district authorities mainly consists of periodical visits of inspection, and such occasional ones to inquire about some cases of exceptional importance, and the ordinary checking at the district police office of information and diaries submitted from the Mofussil. This combined with the general supervision by the Inspector-General completes all the control exercised over the police.

The controlling effect of formal inspection visits is obviously too meagre. Thus the only direct check exercised over the Mofussil police is through the district police office upon the materials afforded by the returns of the officials themselves, or what information is lodged before it by private individuals, which is very rare. This source even, necessarily meagre as it is, is not fully utilised. What from the pressure of ministerial work or from the multitude of other miscellaneous duties cast upon the district office, these reports and returns are not properly checked, and the matters to which the attention of the officials concerned and the authorities should be drawn often escape notice. We do not wish to criticise the present system of district control over Mofussil police for the sake of criticism merely. Every right thinking person who has cared to consider the state of the Mofussil police and compared it with that of the Town police, will not fail to discover this effect of the difference in the controlling agency in the two cases. A more extended and effective control by the higher authorities is needed, and for this purpose a reorganisation of the district police office with a view to make it an efficient agency of control over the conduct of the Mofussil police is necessary.

As the efficiency of the Mofussil police suffers from the weakness of supervision and control from above, the ignorance and poverty of the people among whom they are called upon to work, affords them opportunities for the abuse of their power. Under any system, however wisely framed, considerable power must be reposed in the hands of the police, and, if the people among whom they would be called upon to work are unable to defend their own rights, from whatever cause it may proceed, it is not improbable that in some cases these powers will be abused.

For the effective administration of the police therefore, not only a greater degree of supervision on the part of the higher authorities from above, but also the strong light of healthy public opinion from the people is needed. But the latter requirement is very seldom to be found in the interior. The old village organisation is broken up and the remnant of it is too weak to render any valuable assistance. But the authorities may help a good deal in strengthening public opinion such as it exists. The action of local public opinion as a means of salutary check upon the police was not only recognised in the last budget speech of the Lieutenant-Governor of these provinces, but His Honor wishes to render it more effective by assigning to it an important place in the police report of every investigation. But still the question remains, who is to sift and record that public opinion? It will undoubtedly be the same police upon whose conduct the public opinion will have a direct bearing. It is only human nature to suppose that the police will take good care to record that side of the public opinion which is favourable to itself unless the choice of it is taken away from their hands and defined by authority. It is at once a very difficult and a delicate task. The best course is to take advantage of the public opinion as it exists, and give it a greater latitude by lending it a sympathetic hearing. It is a circumstance we deplore in common with His Honor when he says:—

"It will be in the remembrance of some gentlemen now listening to me that at my first Durbar in Lucknow I appealed to the influencial landlords and other leaders of Native Society to assist with their influence in maintaining a control over the police. I stated that without their assistance and co-operation it would be difficult for the Government to maintain discipline and honesty among a very large body of men who are not at present well educated as a class, but who are exposed by their position to great temptations. I have been disappointed with the response which during the last five years my appeal has evoked. There have been innumerable complaints against the police, but not many instances in which the leaders of Native Society have enabled me to act promptly and

effectively. The old customs are too strong for them, but they would be glad, I have no doubt, to get out of the old groove."

With the spread of education people are beginning to take a greater interest in the administration of the country than they ever used to do before. It is therefore not unreasonable to expect that men will be found who will more readily respond to the call made by the head of the local Government. His Honor's wishes in this respect ought to be rendered more widely known, and when people are found to come forward to do whatever lies in their power, we hope they will be encouraged in their honest endeavour to co-operate with the administration in this matter.

19. The *Naiyar-i-Azam* (Moradabad), of the 19th April, publishes a letter in which the writer, states that a civil suit was lately filed by one Jagmohan Lal, a Mathur Kayasth, before the Court of Babu Achal Bihari, late Additional Subordinate Judge at Moradabad, for the recovery of 4,000 odd rupees, on the strength of an "unstamped" paper (*sada ruqqa*) against one Mussammat Zeb-un-nisa and others, heirs of a late Muzaffar Ali Khan (the original debtor), and decreed by that officer, who belonged to the same section of Kayasths as the plaintiff. It is popularly believed that the bond, on the strength of which the decree was granted, was a forged document, Muzaffar Ali Khan having never executed it. A certain sum of money was shortly after realized from Abdur Rahim Khan, one of the judgment-debtors in the case, by effecting his arrest in satisfaction of the execution of the decree, and deposited in the Government Treasury. The plaintiff and his pleader, thereupon practised the utmost expedition in securing orders from the Sub-Judge to have the said money paid to them, notwithstanding the District Judge, to whom an appeal was made the same day against the decree of the Sub-Judge, had issued orders for keeping the money in the Treasury, until he disposed of the appeal. The proceedings of the court of the Sub-Judge and the conduct of the plaintiff were reprehensible, and the Judge has taken down the statements of the clerks, &c., concerned in the matter; but he has not passed any orders yet.

NAIYAR-I-AZAM, 19th April, 1901.

Alleged improper proceedings of Babu Achal Bihari in a certain civil case at Moradabad, while he lately acted as an Additional Subordinate Judge there.

20. The *Oudh Samáchár* (Lucknow), of the 21st April, says that the ruler of a country cannot carry on the administration without the sinews of war, and is therefore obliged to tax his subjects. But he should levy taxes in the same way in which the sun (imperceptibly, draws up water from the earth during the summer and the hot weather, and restores it in the shape of rainfall during the rains, and not like a strong fire which when a vessel full of water is placed over it, entirely dries up the water, but never restores it. There is a general complaint against the levy of the income-tax, which is due to the fact that the modes of both assessing and realising the tax are unsatisfactory. The incidence of the tax is not so light and fair, as the levy of a ferry-toll or railway fare from a passenger or of cesses by a landholder from a cultivator. The assessments are made by single officials who greatly over-assess persons who happen to be in their bad books; and the objections made to the higher authorities are useless, inasmuch as they are summarily rejected. The best plan would be to entrust the work of assessment to a committee of the leading traders in each town on the Local Self-Government principle; but of course the tax should be realized by the tahsíldárs. In some places a Deputy Collector makes assessments and also hears the objections filed. He is thus both the defendant and the Judge, and the fate which the objections share at his hands may easily be imagined. Sometimes men who have large incomes, say Rs. 10,000 a year, escape with nominal assessments; while, persons whose incomes are below the minimum taxable income, are heavily assessed, and if they happen to use strong language in protesting against the assessment, the assessments are still more increased the following year. Some instances of unfair assessments have come to the notice of Government, and the irregular proceedings of the Deputy Collectors in Sitapur and other districts in the matter were not by any means the last of their kind. If any poor person happens to incur the displeasure of the local officials, they assess him under the Income-tax Act, and realize the tax by distraining and selling his dishes and plates, and even his children's clothes. Lord Curzon would lay the people under an immense debt of gratitude if he added the reform of the income-tax assessment system to his twelve administrative problems which are engaging his attention.

OUDH SAMACHAR, 21st April, 1901.

Income-tax assessments.

AL BASHÍR, 15th April, 1901.

21. *Al Bashír* (Etáwah) of the 15th April, referring to the introduction of the Competitive Examination for candidates for Deputy Collectorships, says that it was only last year that one Muhammadan candidate was successful. This year, three Hindus and three Muhammadans passed the examination, the first in the order of merit being Maqsud Ali Khán of the Muhammadan Anglo-Oriental College, and the fourth and the sixth men being also Muhammadans. Now there are 200 marks assigned for "prepossessing appearance," physical condition, and family position, which are allotted after personal inspection of the passed candidates; but it is reported that out of the six aforesaid candidates who were called to Naini Tal for inspection, only the first three candidates, of whom two were Hindus and one Muhammadan were inspected, and the rest, of whom two were Muhammadans and one Hindu, were sent back without any inspection. It is difficult to understand how marks for prepossessing appearance, good physique and family position could be allotted to these three summarily rejected men, without seeing them at all, or else, why no marks were allotted to them under those heads. Had marks been allotted to these men, any one of them might have secured such marks as would place him among the first three. The fourth Muhammadan candidate in the order of merit belonged to a very respectable family, being the grandson of "a Zulqadar Bahádur." Is the number of Muhammadans in the ranks of Deputy Collectors also excessive?

Result of the last competitive Examination for candidates for Deputy Collectorships in the North-Western Provinces and Oudh.

AL BASHÍR, 15th April, 1901.

22. *Al Bahsír* (Etáwah), of the 15th April, again protesting against the manner in which the Muhammadan candidates nominated for Tahsíldárships this year were treated by the Board at the time of making selections, refers to the circulars that were issued from time to time in the past regarding the procedure to be adopted in the matter, and says that the misfortunes of Muhammadan candidates for Tahsildarships commenced in 1899, when Government rejected the selections made by the Board in the first instance on the ground of there being great disparity between the number of the Hindu and Muhammadan candidates, looked at from the point of view of population. But though the district officers have, by this time, become well acquainted with the policy of Government in this matter, yet they continue to nominate more Muhammadans than Hindus for Tahsildarships. What could be the reason for this? Nothing else but that the officers find one class of men more fitted for the office than the other. It is certainly absurd on the part of Government to insist on the proportion of two to three being strictly observed in selecting Muhammadan and Hindu candidates respectively, even though the former be far superior to the latter in every respect, education, &c. Again no such proportion is observed in the employment of candidates in other Government departments and offices. At the selection of candidates this year the fifteen Muhammadan candidates that had been entered in list B, and only one new candidate, who too was really the previous year's candidate, but was not admitted in list B last year, and had secured his nomination again, were inspected, while the rest of the new Muhammadan candidates were sent away without any inspection whatever, which was really an insult to them in the eyes of their rival Hindu brethren, all of whom, both the former and new candidates, were admitted to inspection. The Muhammadan candidates who were thus summarily dismissed, were no doubt told that they would be eligible for nomination next year. But what guarantee is there that they will be able to secure their nomination again? The writer then gives the names of eleven Hindu clerks and others in certain Government Departments, Courts, who were nominated for Tahsildarships this year, notwithstanding the Government order on the subject forbidding the nomination of men from the clerical line. All this pretty clearly indicates that to be a Hindu is a passport for a Tahsildarship, while to be a Muhammadan is to be debarred from it; even standing rules being set aside on behalf of the former.

Complaint against the manner of selecting candidates for Tashildarships this year.

RAHBAR, 21st April, 1901.

23. The *Rahbar* (Moradabad), of the 21st April, in its local news column, states that an appeal in the Rámpur libel case against Munshi Amba Prasad, the editor of the *Jámi-ul-Ulúm*, is soon to be made to the High Court (from the decision of the Sessions' Court upholding the sentence passed on the accused by the Joint Magistrate, Moradabad. The hearing of the other libel suit instituted by

The Rampur and Landaura libel cases against the editor of the *Jami-ul-Ulum*.

Mirza Tahawwar Ali against Amba Prasad, is fixed for the 8th May next, and will be tried *de novo*, the officer who heard it in the preliminary stage having been lately transferred. But the Mirza was dismissed from his post of Diwan or Manager of the Landaura Estate a short time ago, and is now said to have gone on a pilgrimage to Mecca. Under these circumstances it is to be seen what proceedings are adopted on the date fixed for the trial of the case. The Barádari road is broken, and consequently causes much trouble and inconvenience to passengers and carts, &c.

Rejection of securities offered on behalf of the editor of the *Kalidás*.

24. The *Ain-ul-Akhbár* (Moradabad), of the 21st April, says that Krishnaji Abaji Guruji, the proprietor and editor of the *Kalidás*, a defunct Marathi paper published at Benares, is rotting in jail owing to his inability to furnish securities for six thousand rupees. He was ordered by the magistrate to give securities for ten thousand rupees, but on appeal the High Court reduced the amount to six thousand rupees. According to a Calcutta paper a Maratha Brahman appeared before the magistrate and offered to deposit a Government Promissory Note for Rs. 6,000 as security, but the magistrate declined the offer on the ground that there should be two securities for Rs. 3,000 each. Subsequently another Maratha went to the magistrate and offered a house worth Rs. 10,000 or Rs. 12,000 as a security for Rs. 3,000 on behalf of the editor of the *Kalidás*. Now the magistrate demanded security in cash, saying that the house was liable to be destroyed by an earthquake, etc. The Calcutta paper ridicules the magistrate for refusing securities on such excuses. The fact is that the editor of the *Kalidás* is suffering all these troubles for the sin of incurring the displeasure of Government. The Calcutta papers are not well advised in strongly criticising the proceedings of the authorities, inasmuch as such criticisms only tend to harden their hearts against the editor.

AIN-UL-AKHBÁR, 21st April, 1901.

Bakr Id disturbances and the police.

25. The *Oudh Times* (Lucknow, of the 26th April, says:—Recent experience has shown that during the time the *Bakrid* is celebrated there is every chance of the Muhammadans coming into collision with the Hindus. Somehow or other, the fanaticism which is deep in the Muhammadan heart is stirred during the *Bakrid* period, and as Hindus do not yield to the followers of Muhammad in the rigidness of their faith, it is no wonder that there are riots and disturbances with no results than spilling of blood on both sides. What we wish to point out to-day is the necessity that exists for the police to be on the alert during the *Bakrid* days. There was a disturbance at *Garmukteshwar* during the last *Bakrid*, and we are told that the local police could have easily prevented it if they had exhibited timely vigilance. The Government would be well-advised in reminding the police of its usual indifference and laxity during the *Bakrid* season and of the success it can achieve in preventing disturbances by the timely adoption of proper precautionary measures. A special circular might well be issued to all District Superintendents of Police calling their attention to this matter, important as it is with regard to the preservation of public peace and tranquaility.

OUDH TIMES, 26th April, 1901.

Parading of cows in the streets by Muhammadans on the occasion of Bakr Id.

26. The *Oudh Times* (Lucknow), of the 26th April, says:—With reference to the disturbances that happened during the last *Bakrid* season in these provinces, we are led to ask whether it is a part of Muhammadan religious observances that cows should be paraded in the streets. This practice serves to stir up bad blood in the Hindus and leads to riots. If the parading of the cows can be prevented, we think the chances for disturbances during the *Bakrid* will be considerably minimized. We have no doubt that the leaders—both religious and social—of the Muhammadan community are anxious to remove all possibilities for collisions between the members of the two races, specially during the celebration of religious festivals. We hope these leaders will exercise their best influence in putting a stop to the parading of the cows in the streets, and thus bring about a much-desired reform.

OUDH TIMES, 26th April, 1901.

Payment of a subsidy by the Bengal Government to the Behar Indigo-Planters' Association.

27. The Hindi *Hindustán* (Kálákánkar), of the 18th April, expresses great satisfaction that the Bengal Government has sanctioned Rs. 57,500 a year for improving the cultivation of indigo and promoting the growing of sugarcane and other crops in indigo fields in Behar, Rs. 75,000 a year being contributed

HINDUSTÁN, 18th April, 1901.

by the Behar Indigo-Planters' Association for the purpose. The Bengal Government is deserving of all praise for extending a helping hand to the Indian indigo industry which has been injured by the manufacture of artificial indigo. It is to be hoped that the indigo-planters in the United and other Provinces will now receive similar aid from their respective Governments. Other industries, too, will be entitled to aid from Government under such circumstances. The subsidy paid by the Bengal Government under Lord Curzon's sympathetic rule, with a view to rehabilitating the indigo industry, shows that His Lordship will allow no large Indian industry to decline for want of such a subsidy.

HINDUSTÁN, 19th April, 1901.

Orders issued by the Bengal Government regarding the Police surveillance of Afghan traders.

28. The Hindi *Hindustán* (Kálákánkar), of the 19th April, expresses approval of the orders lately issued by the Bengal Government regarding the police surveillance of Afghan traders who sell cloth and other articles to people at high prices on credit, and subsequently greatly harass and ill-treat their customers, and even their families in realising the money, and asks the local Governments and Administrations of the United Provinces, the Central Provinces, Central India, &c., which are largely infested by these Afghan traders, to take similar action. [The *Shri Gopál Patriká* (Lucknow), of the 22nd April, expresses satisfaction that the Bengal Government has issued orders for the protection of the people in that province from the extortion of Afghan traders who make advances at high rates of interest, and urges that similar steps should also be taken in Oudh].

NAIYAR-I-AZAM, 19th April, 1901.

Applications for the construction of houses, and the Municipal Board at Moradabad.

29. The *Naíyar-i-Azam* (Moradabad), of the 19th April, is glad to notice that its representations, in the previous issues, regarding the great delay made by the Municipal Board, Moradabad, in disposing of applications for permission to construct or repair houses, appear to have produced some effect after all. Government has rightly held that not more than a week's time be taken by Municipal Boards in disposing of such applications, and the Moradabad Board is soon to consider this suggestion of Government. But in the matter of the disposal of the applications in question, not only the Ward Member, but the Municipal Secretary's report should be called for, so that the former might have no opportunity to show his grudge against, or favour to, an applicant.

GAUHAR-I-HIND, 19th April 1901.

Excessive indulgence in kite-flying at Najibabad in the Bijnor district.

30. The *Gauhar-i-Hind* (Moradabad), of the 19th April, states that kite-flying is being practised this year on a very large scale at Najibabad in the Bijnor district. Two boys recently fell from the terrace of a house while kite-flying; one of whom died instantaneously, but the other is alive. But these accidents have made hardly any impression on kite-flyers, and they continue to indulge in the sport as much as ever. The authorities ought to interfere in the matter.

III.—LEGISLATION.

ZAMÍNDAR-WA-KASHTAKÁR, April, 1901.

North-Western Provinces Tenancy Bill.

31. The *Zamíndár-wa-Kashtakár* (Bijnor), for April, reproduces from the *Pioneer* Mr. Webb's comments on the North-Western Provinces Tenancy Bill, with the remarks that the Select Committee was to sit at Naini Tal from the 8th April. The Hon'ble Mr. Cruickshank has been added to the Committee. It will not be surprising if a meeting of the Provincial Legislative Council is held by the end of the month. Both the Anglo-Indian as well as the native landholders are opposed to the Bill; but it is to be regretted that Government has paid little attention to public opinion as was expected. If the Government Reporter on the Native Press conscientiously performs his duties he should bring Mr. Webb's letter published in the *Pioneer* to the notice of the Government of India at whose instance the Tenancy Bill has been prepared.

ZAMINDAR-WA-KASHTKÁR, for April, 1901.

North-Western Provinces Treasury Bill.

32. The *Zamíndar-wa-Kashtakár* (Bijnor), for April, says, that since the 1st day of April 1900 no rent-law has, in a way, been in force in the North-Western Provinces. Section 207 of the Treasury Bill nullifies some of the important provisions of Act XII of 1881, while the Bill itself has not yet been passed and has therefore not acquired the force of law. The continuance of this state of things for over a year is open to serious objection.

33. The *Oudh Akhbár* (Lucknow), of the 20th April, publishes a communication in which the writer who styles himself "A Zamindar," makes the following comments on the North-Western Provinces Tenancy Bill:— OUDH AKHBÁR, 20th April, 1901.

The same.

(1) Sections 11 and 14 of the Bill should be cancelled inasmuch as they create a new right in favour of tenants which they have never enjoyed. The sections of the Oudh Rent Act had better be substituted for them, and tenants empowered to acquire the right of occupancy in land held by them for seven or ten years.

(2) Provisions should be entered in the Bill to the effect that no tenants, other than occupancy tenants will acquire occupancy-right, under any circumstances, in the land held by them at the present day.

(3) If Government is not prepared, for any reasons, to accept the above suggestions, the period for the acquisition of occupancy right should commence from the date when the Bill comes into force, the period for which a tenant has already held land not being taken into account, so far as the acquisition of occupancy right is concerned, and ejectments made on the existing principles.

(4) The definition of an improvement of land given in the Bill will be injurious to landholders. The term 'improvement' should be applicable only to wells, tanks, water channels and embankments; and such improvements should not be made without the consent of the landholder. The writer makes similar comments on some other sections of the Bill.

34. The *Sri Gopal Patrika* (Lucknow), of the 22nd April, says that Englishmen and orthodox natives were taken aback at the Hon'ble Mr. Ananda Charlu's Religious Endowments Bill, considering the measure as a religious interference. It would appear that, according to priest-ridden Hindus, it is no religious interference to make an improper use of the income derived from religious endowments, or to neglect performing the daily worship of idols; but an attempt to improve the management of religious endowments involves religious interference! But they will be surprised to hear that the Mysore Government has appointed an Inspector to examine and check the accounts relating to such endowments. The Government of India should follow suit and make some satisfactory arrangements for the management of religious endowments. There are many trusts connected with temples, &c., in Lucknow and Cawnpore, but the incomes are misappropriated and the trusts mismanaged. Would it be religious interference to establish committees with a view to checking these evils? SRI GOPAL PATRIKA, 22nd April, 1901.

Management of religious endowments.

35. The *Advocate* (Lucknow), of the 19th April, says:—When the Hon'ble Mr. Ananda Charlu's Bill came before the Supreme Council for discussion, the Anglo-Indian officials became horror-stricken lest the intentions of the Government, if the Bill were accepted, might be misconstrued by the populace and their policy of non-interference misinterpreted. But have the Government any idea how their indifference to the proper management of trusts is looked upon by the people? Have the Government any idea of the manner in which the funds entrusted by benevolent-minded people are being misapplied? Perhaps in district offices a list of trusts is not maintained, what to say of the auditing of accounts and their regular publication. Many a donor of charitable institutions while creating trusts, lays down that if the trustees appointed by them or their successor, do not honestly discharge their functions, the Government should interfere in the matter and see that the provisions of the trusts are carried out. So far as trusts are honestly managed, the Government might not interfere: but when there is an express provision in the Endowment Deeds that in case of bad management Government should interfere, one cannot understand why they should continue to be indifferent. At least they should lend their moral support to check open frauds. For instance, if the Government were to maintain a register of the accounts of these trusts, if they were to insist on the trustees furnishing accounts, a great deal of waste could be prevented and much good can be accomplished by the better use of these funds. It is true that many of these trusts are in connection with temples or other religious institutions, and that Government cannot control their expenditure without interfering in religious observances. We hold that Government ADVOCATE, 19th April, 1901.

Management of Religious Endowments.

without interfering in the forms of worship can take advantage of the provisions of an Endowment to insist on the proper auditing of the accounts. The model State of Mysore has set an example which Government can follow with advantage. Mysore has a Superintendent of Endowments and Trusts, who examines accounts of all Trusts, Hindu and Muhammadan, and prevents fraud. In the same manner, in British territories an officer from the Revenue Department can be entrusted with the duty of auditing the accounts. A thief committing a theft of a few annas from any temple might be handed over to the police and sent to jail; but thefts committed by the managers of temples in open daylight go undetected. People living openly on misappropriation of funds can be found in every town, but the State pleads inability to do anything unless some persons come forward to carry on expensive litigation in the civil courts. There can be no greater absurdity than this, and still the officers of the Government, on quite unintelligible grounds, refuse to prevent theft committed under the very eyes of Government. The Government now and then lament that attention to mass education is not given by the people, but funds which can be employed in giving a start to the Pátshálas and Maktabs to increase educational facilities are allowed to be wasted. Every Hindu or Muhammadan religious centre has valuable endowments, some of which are grossly mismanaged. If the Government may take them under the Court of Wards, much public good can be achieved, at least the cause of indigenous education advanced to a great extent. We say the time has come when the Government should shake off their indifference towards the endowments, and without in any way interfering in the form of worship intended by the donor, should take steps to save public funds from misuse. The editor refers to a number of religious and charitable endowments at Cawnpore, one of which, *viz.*, Kalu Mal's Pátshála endowment, has been forming the subject of litigation for some years past; and then remarks:—Can nothing be done to organize a controlling agency at Cawnpore to supervise these Trusts of the value of over fifty lakhs? Much of the distress of widows and orphans could be relieved, if the Government were to take that much interest in their affairs as they can without in any way interfering in the religious injunctions of the donors. Fifty lakhs is not a small amount. Government by neglecting the responsibility which the benevolent donors in their faith in the good intentions of their Government laid upon them, are surely discouraging other benevolently inclined people from creating new endowments—a discouragement which should be the first duty of Government to remove from the public mind.

AL BASHÍR, 15th April, 1901.

36. *Al Bashír* (Etáwah), of the 15th April, says that it was with the object of reducing the number of unpleasant and complex *mahr* (dower) and divorce cases that the Kazis' Act of 1880 was passed, "at the instance of the late Sir Saiyid Ahmad Khan," whereby the Local Governments were empowered to appoint Kazis; but regrets to say that the present system of appointing Kazis under the Act is not very satisfactory. The present practice is that when a Kazi dies, he is, with the approval of the District Judge, succeeded by another member of his family; or, if there is a contest for the office, the authorities appoint the person who secures a majority of votes in his favour. The result is that incompetent persons are generally appointed to get the office, possessing neither learning nor virtue; so that they fail to command respect from the Muhammadans. But a Kazi, or his Naib, whom he himself appoints, is able to extort some fee for solemnizing marriages among the illiterate, by telling them that he has been furnished with a register of printed forms for making marriage entries, and that they must have their marriages duly entered therein! The present law had, therefore, better be amended. When a vacancy in the post of a Kazi occurs, it should be conferred on the best learned and pious Muhammadan candidate, after holding a competitive examination. The office of Kazi should no longer be held hereditary. Marriage entries in the official register should be made on the spot where the wedding takes place, and signed by witnesses and the bridegroom or his guardian. Every divorce case or payment of a *mahr* should also be entered in the Kazi's registers. The courts should admit the register in evidence. A Kazi's office should be inspected periodically like the office of a Sub-Registrar. The Kazi's Naib should also be appointed by the authorities: and it would be still better if the Kazi and his Naib were paid like the Sub-Registrar

Suggestion to amend the Kazis' Act.

and his Muharrir, the marriage fees realized by Kazis being deposited in the Government treasuries. If possible the Office of the Sub-Registrar and that of the Kazi should be amalgamated. If these suggestions were adopted, most of the troubles which the courts experience in ascertaining the true amount of *mahr* promised in such cases in which the payment of that money is demanded and in other similar matters relating to matrimonial cases, would disappear.

IV.—Education.

37. *Al Bashír* (Etawah), of the 15th April, referring to the proposal to raise the curriculum of the Entrance class to the standard of the First year class, which has lately been rejected by the Senate of the Allahabad University, observes that if the proposal had been accepted, it would have greatly injured the cause of high education in these Provinces. The teachers in High Schools could not be expected to teach the college books so well as the College Professors. Many private schools would have been obliged to abolish the Entrance class.

Al Bashír, 15th April, 1901.

Proposal to raise the curriculum of the Entrance Class to the standard of the first year class.

38. The *Nasim-i-Agra*, of the 23rd April, publishes a communication in which the writer complains that the condition of the English Municipal School at Firozabad, which costs Rs. 1,452 a year, is not satisfactory. Not a single student of that school was successful at the last Middle Examination. The Head Master of the school is not a graduate, and the levy of heavy tuition fees interferes with the popularity of the school. The school being maintained from Municipal funds, no fees should be levied from students. When the school does not show good results at the Middle Examination, the pay of the teachers should be reduced. Moreover, the members of the Local and the Municipal Boards should interest themselves in the school and now and then visit it.

Nasim-i-Agra, 23rd April, 1901.

English Municipal School at Firozabad in the Agra district.

39. *Al Bashír* (Etáwah), of the 15th April, says that the one annual State Scholarship, which is to be awarded (again) this year to the best student of the Allahabad University (desiring to prosecute his studies in Europe), has not, for several years past, been granted to a Muhammadan in these Provinces. This year Professor Zia-ud-din Ahmad of the Muhammadan Anglo-Oriental College has passed in the 1st division the examination for the degree of Doctor of Science—the highest examination of the Allahabad University, but his age is 23 years; whereas it is a condition that the age of a candidate for the scholarship should not be above 22 years. A Hindu student, however, fulfils that condition, but he has passed only an M. A. examination, which is lower than the Doctor of Science examination. On the last occasion, the scholarship was awarded to a Hindu student who was not only over 22 years of age, but had not also passed the Doctor of Science examination in the 1st division. If the condition of the age limit was not insisted on in the case of such a student, and the scholarship was awarded to him, Professor Zia-ud-din Ahmad has evidently better claims to it, being the first man who, ever since the foundation of the Allahabad University, has passed the Doctor of Science examination in the 1st division. Professor Zia-ud-din Ahmad has resolved to devote his service entirely to the Muhammadan Anglo-Oriental College; and not this college alone, but the people of these Provinces in general will derive much greater benefit from him if he receives the scholarship and prosecutes his studies in Europe, than they would from an inferior man, in case the latter is selected. It is to be hoped that Sir Antony MacDonnell, who has always had the welfare of the Muhammadan Anglo-Oriental College at heart, will further oblige the Muhammadan community by conferring the scholarship on Professor Zia-ud-din Ahmad.

Al Bashír, 15th April, 1901.

Suggestion to confer the State Scholarship on Professor Zia-ud-din Ahmad this year to enable him to proceed to Europe for the prosecution of his studies.

V.—Post-Office.

40. *Al Bashír* (Etáwah,) of the 22nd April, says that during the last year the income of the Post Offices in India was Rs. 2,03,94,000 and expenditure Rs. 1,59,81,000. Thus there was a surplus of Rs. 43,23,000. It has been established by experience that as the postage for any kind of article is reduced, the income increases. The editor suggests that the

Al Bashír, 22nd April, 1901.

A suggestion for reduction in the postage for newspapers and the commission for money-orders and value payable parcels not exceeding Rs. 5 in value

postage for newspapers should be reduced from three pies to one and a half pies and that the commission for money-orders and value-payable parcels, not exceeding Rs. 5 in value, should be reduced to 2 annas.

VI.—Railway.

Bhárat Jiwan, 22nd April, 1901.

Difficulties of third class passengers on the East Indian Railway.

41. The *Bhárat Jiwan* (Benares), of the 22nd April, regrets to say that although the Railway Companies derive the lion's share of their revenue from the third class passengers, they are utterly indifferent to the convenience and comfort of their passengers. No arrangements have been made in the carriages for the passengers to ease themselves, and they, as a rule, do not make use of the privies at the stations for fear of being left behind. The articles of food supplied at the stations are not good and are sold at considerably higher than the market rates. What is still worse is that they do not get even sufficient room to sit. The third class carriages were always over-crowded, but the evil has increased since the third class fare (on the East Indian Railway ?) has been reduced. The inconvenience of passengers who have to make long journeys in the hot weather, say from Howrah to Kalka, may be easily imagined.

Oudh Times, 25th April, 1901.

Alleged ill-treatmeat of third class native passengers by European and Eurasian railway officials on the East Indian Railway.

42. The *Oudh Times* (Lucknow), of the 25th April, says :—The subject of the ill-treatment of third class passengers by the Eurasian underlings of the East Indian Railway Company has been lately discussed in the columns of the *Bengalee* with a freedom and force that is acter characteristic of that well-known champion of popular interests. It is most gratifying to learn that our contemporary's comments on the subject have attracted the attention of the Government of India, and a strong representation has been addressed to the railway authorities by the Secretary to the Government of India in the Public Works Department, Railway Branch. The representation points out the extreme necessity of putting a stop to the high-handed proceedings. The most objectionable of such proceedings complained of by the *Bengalee*, was that of mercilessly caning the third class passengers whenever they are found delaying to get into the train. Any one who has witnessed such disgraceful scenes will make no doubt that the Eurasian and European railway underlings consider the poorer classes of natives to be no better than beasts. Lord Curzon has nobly taken upon himself the task of removing, to the best of his power, all traces of race antipathy or feeling between Europeans and Indians, and we have every hope that His Excellency's viceroyalty will witness the abolition of the practice that flourishes on railway stations among European railway underlings to treat natives brutally and savagely.

Prayág Samáchar. 18th April, 1901.

Blocking of the Railway near the Kanwar Station between Fatehpur and Allahabad.

43. The *Prayág Samáchár* (Allahabad), of the 18th April, says that it would seem that, soon after the departure of the morning passenger down-train from the Kanwar station, the guard in the train saw some big logs of wood ahead laid across the rails and stopped the train at once. A number of passengers got out of the train and cleared the line. The obstruction of the line appears to be the work of robbers. The offenders should be found out and brought to justice.

Hindustán, 24th April, 1901.

A suggestion for the reduction of Railway fares during the Moharram.

44. The English *Hindustán* (Kálákánkar), of the 24th April, says :—In matters pertaining to the railway, the Hindus have their poojah and fair concessions on tickets and freights. Christians and Europeans have also their various concessions in fares and freights during race and volunteer meets, polo tournaments, and such like. The Muhammadans have also their fairs and festivals, especally the Moharram, and we feel sure that concession rates by reduction of fares would draw adherents and sight-seers to the various Muhammadan centres, such as Hyderabad, Bhopal, Lucknow, Patna, Murshedabad and Calcutta. It is a matter which would benefit both the Muhammadan community and the Railway Companies equally, and we hope to see the object soon attained. In saying this, we can certainly be accused of an altruistic spirit, but such is our creed and profession, and we are always ready to advance a reasonable cause for communities other than our own.

VII.—Local and Miscellaneous.

45. The *Oudh Akhbár* (Lucknow), of the 25th April, in its local news column, states that several accidents have lately occurred owing to British soldiers biking along roads at night without lights. The Commanding Officer should warn soldiers against doing so in future. Any soldier or non-commissioned officer found riding on a bicycle without a light at night should be reported by the military police to the sergeant.

Oudh Akhbár, 25th April, 1901.

Accidents at Lucknow owing to British soldiers riding on bicycles at night without lights.

46. The *Surma-i-Rozgár* (Agra), of the 16th April, has heard that certain mischievous persons, taking advantage of the prevalence of influenza, cough and fever at Agra, at the present time, address anonymous letters to the Joint Magistrate, (falsely) stating that such and such persons, residing in such and such mohallas, had just returned home from abroad, having become affected with the plague. These letters are (naturally) forwarded to the Doctor (District Civil Surgeon or Health Officer?), and necessary inquiries regarding the persons mentioned in them as suffering from plague are made to no purpose. Such letters should be summarily destroyed. Another rumour which is widely prevalent in the town is that the people strongly desire that a European Health Officer should be appointed for them.

Surma-i-Rozgár, 16th April, 1901.

Local affairs at Agra.

47. The *Advocate* (Lucknow), of the 19th April, says:—A correspondent from Farukhabad writes that within the last fortnight there were four daring dacoities, all attended with severe injuries. In one at Lala Sri Kishun's garden, a boy died in the scuffle. In another at Muhammad Husain Khan's house a man was shot at by the dacoits. On the 13th a third dacoity took place in a *Lohar's* house at Burhwa Maw. The owner and his wife were burnt and stabbed on their refusal to point out their property. The people of Farukhabad are very much alarmed, specially as the police failed to render them any help.

Advocate, 19th April, 1901.

Dacoities in Farukabad.

48. The *Nasim-i-Agra* (Agra), of the 23rd April, complains that the work of flagging the Sitla-gali at Agra is proceeding very slowly. The work was taken in hand nearly three months ago, but still it is difficult to say when it will be finished. It should not have taken more than two or three weeks. The fact is that the contractor, a European, who has little capital, when he receives any money from the Municipal Board, the work is done briskly for two or three days, and then it is suspended for want of materials. The Board should not give a contract to any person without satisfying itself that he is capable of finishing the work within a reasonable time.

Nasim-i-Agra, 23rd April, 1901.

Delay in flagging a street at Agra.

49. The *Ain-ul-Akhbár* (Moradabad), of the 14th April, received on the 27th idem, expesses deep regret that Moradabad, which has not yet recovered from the effects of famine, is being visited by the remnants of a dramatic company which was originally started by a Sahibzada and which during its first visit to that town promoted immorality, thefts and affrays. That company has ceased to exist; and a new one, under the name of Jubilee Theatrical Company, has taken its place. This so-called company has no proprietor or manager, but consists of a number of misbehaved and poverty-stricken actors and other persons who have nothing better to do. It has been found by experience that the advent of such a company at Moradabad spoils young men, who steal cash or jewellery from their own homes to pay their admission fee to the theatre every day, and some of whom become so fond of these dramatic performances that they themselves join the stage. As persons who attend the theatre are absent from their houses till the small hours of the morning, thieves have a good opportunity for plying their trade. It is to be hoped that the magistrate will put a stop to the performances of the Jubilee Theatrical Company, but that if he does not see his way to this, he will, at all events, order the company to remove its pavilion to the Katár Shahid maidan outside the city. Several affrays have already occurred at the theatre, and there is reason to fear that bloodshed may occur any day. The *Ain-ul-Akhbár*, of the 21st April, also objects to the performances of the

Ain-ul-Akhbár, 14th April, 1901.

Jubilee Theatrical Company at Moradabad.

company during the hot weather on sanitary grounds, the performances lasting till 2 or 3 A. M., the theatre being over-crowded, and there being no punkahs. A number of municipal and other offcials have received admission tickets free, and they will necessarily espouse the cause of the company in consequence.

ALLAHABAD:
The 29th April, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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2
2 MAY. 1901
INDIA OFFICE

CONFIDENTIAL.] [No. 18 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 4th May, 1901.

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I.—Political and Foreign.

Khichri Samáchár, 27th April, 1901.

Memorial Fund Meeting at Mirzapur.

1. The *Khichri Samáchár* (Mirzapur), of the 27th April, after giving the proceedings of an influential meeting held at the Mirzapur Town Hall on the 7th idem, under the presidency of Mr. Wyndham, the Collector, to collect subscriptions for the Victoria Memorial Fund, observes that Rs. 1,753 was promised on the spot, the president and Babu Beni Madho Das heading the subscription list. Although trades and industries in Mirzapur have largely declined, and this year the cropsin the district have been unsatisfactory, Mirzapur does not compare badly with other places in the matter of subscription to the Memorial Fund. The success in the matteris due to Mr. Wyndham's popularity. It is to be hoped that a poorhouse will be established.

Khichri Samáchár, 27th April, 1901.

Distribution of titles in honour of His Majesty's Birthday and Coronation.

2. The *Khichri Samáchár* (Mirzapur), of the 27th April, urges that, in honour of the King-Emperor's Birthday and Coronation, the Rajas of Bijaipur (Mirzapur district), Manda (Allahabad district) and Singrauli (Mirzapur district), and Babu Beni Madho Das should receive titles; and that Raja Ram Pande who was sentenced to transportation some years ago, and Ganesh Prasad, late Kotwal of Lucknow, should be released, their remaining sentences being remitted.

Oudh Times, 27th April, 1901.

China and European Powers.

3. The *Oudh Times* (Lucknow), of the 27th April, says:—It is with a sense of considerable relief that we observe that the Powers, including England, are preparing to withdraw the bulk of their forces from the scene of war in China. If the teachings of the nineteenth century have in the least civilized our instincts, we cannot but feel joy at the termination of a war like this Chinese war. It is a sorrowful and humiliating sight to witness Christian and professedly civilized and young nations like the Germans, the French, and the English engaged in an attempt to portion out among themselves an old Empire, inhabited by a venerable and inoffensive people like the Chinese. It is a great pity that so soon after the Peace Conference at the Hague, some of the most prominent of the Powers that joined that Conference should have so far forgotten themselves as to engage themselves in a war which could have been easily avoided by an appeal to arbitration, as decided at the Conference alluded to. After the war in China and that in South Africa are completely brought to an end, we shall rejoice to see all the great Powers take a solemn vow to be true to the Resolutions of the great Peace Conference. Let the twentieth century be signalized by a complete freedom from war and bloodshed, and the inauguration of an everlasting period of peace.

Hindustán, 28th April, 1901.

Manchurian question.

4. The Hindi *Hindustán* (Kálákánkar), of the 28th April, referring to the views of Li Hung Chang on the Manchurian question, as expressed by a correspondent of the London *Times*, observes that the Chinese statesman has candidly acknowledged the weakness of the Celestial Empire. China is not in a position to oppose the will of Russia or any other Power. The question of the occupation of Manchuria by Russia is of vital importance to the great Powers of the world, especially England and Japan. If they are opposed to the increase of Russian influence in the North of China, they should interfere and tell Russia that if she wrests Manchuria from China, they will be obliged to seize other provinces.

Rohilkhand Gazette, 24th April, 1901.

The Hedjaz railway scheme, and the Musalmans of Rohilkhand.

5. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 24th April, referring to a meeting of the *Anjuman-i-Islámia* at Bombay, which was lately held under the presidency of the Hon'ble Mr. Badr-ud-din Tyabji, a Judge of the Bombay High Court, to invite subscriptions in aid of the Hedjáz railway scheme, calls upon the Muhammadans of Rohilkhand also to contribute towards the scheme, which will greatly facilitate pilgrimage to Mecca and Medina. The scheme has nothing political about it, otherwise Mr. Tyabji could not have possibly taken part in the meeting held at Bombay for raising subscriptions for it. The Rohilkhand Musalmans should now entertain not the least fear of displeasing either Government or the local authorities by subscribing to the Hedjáz Railway fund.

II.—General Administration.

6. The *Káyasth Samáchár* (Allahabad), for April, says:—Having dealt with the problems which Lord Curzon claimed to have solved during his last two years' administration, he went on to indicate the problems that are still on His Lordship's list. These consist of:—a reduction in the present high rate of the telegraphic charges between India and England to, if possible, one shilling per word; the preservation of the archæological remains of this country, and the appointment of a Director-General to control the same, negotiations for which, we are glad to learn, are going on between the Government of India and the Secretary of State in Council; the educational reform, *i.e.*, the placing of education in India in its various branches, university, higher, secondary, technical and elementary upon a definite and scientific footing, and a clear determination of the relation between private enterprise and the State; the reform of the Police; the possibility of the fiscal reforms leading, if circumstances permit, to a reduction in the taxation; and last but not least, the protection and scientific propagation of agriculture. It is perhaps too early yet to appraise the value of the reforms which Lord Curzon has initiated: but taking the promised reforms into consideration, considerable disappointment has been felt in the country at the omission of one of the most pressing problems of the day from the Viceregal list, *viz.*, the separation of the executive from the judicial functions in the administration of criminal justice in this country. It would be a thousand pities if a statesman of Lord Curzon's courage and sympathy, originality of conception and breadth of view, were to let alone the solution of a problem, which the people of all classes and communities in this country have regarded for years past as a most pressing grievance. Although, therefore, this reform is not specifically mentioned by the Viceroy as one of those on his list, we hope it is included in the problem of the reform of the Police with which it is so intimately connected. We are encouraged to take this view on account of Lord Curzon's remarks in connection with the reform of the Police, to the effect that "grave abuses have crept into this branch of the service, and are responsible for administrative and judicial shortcomings that are generally deplored, besides producing a widespread and legitimate discontent." We hope we are not wrong in construing this passage as pointing to the question of the separation of the executive from the judicial functions.

Lord Curzon's administrative reforms.

Káyasth Samáchár, April, 1901.

7. The *Indian Appeal* (Benares), of the 26th April, referring to the question of police reform, says:—That the Viceroy has recognized "grave abuses" and "administrative and judicial shortcomings" is a matter of congratulation to us, for, as the ruler of the land he voices the popular opinion and therefore His Excellency is on our side, and furthermore it is most gratifying to find that His Excellency will "go more deeply" into the matter. Now or never should be our motto in suggesting to His Excellency the methods by which a decided reform can be achieved in this important Department of the Government which is a safeguard against disturbances of the public peace, and guarantees the maintenance of order and law. As only two years remain for the Viceregal term of office we should lose no time in coming forward to help His Excellency in his arduous duties of reform, especially of this branch of the public service for which His Excellency is so disposed. Let the Press and public join hands to render substantial service to their country by giving true and unbiased opinions as to the line of action the Government may adopt in carrying out the reform. We have broadly hinted above what should be the chief aim of the Government in this matter. Of course it is premature yet to go into details. Our contemporary of the *Behar News* says thus: "The first step to the execution of Police Reform, then, is to start a Commission of intelligent, able, unbiased and honestly patriotic gentlemen—from both 'in' and 'out' spheres—to enquire into the subject fully and submit their report before any solid project is laid. We hope to show the advantages of such a Commission in some of our future issues, and we again repeat that the formation of such a Commission will be a stepping-stone to any successful Police Reform and as such, should meet with the approval of those interested in the reform. In the meantime we most cordially invite the opinions of the Press on the advisability of such a Commission, and fairly hope and trust they will give the subject the attention that it demands." Certainly we would, and that too very soon.

Question of police reform.

Indian Appeal, 26th April, 1901.

OUDH SAMÁCHÁR, 28th April, 1901.

8. The *Oudh Samáchár* (Lucknow), of the 28th April, says that Sir Antony MacDonnell in his very first speech which he made at Lucknow, on his advent in these Provinces, appealed to the native nobility and gentry to co-operate with the authorities in checking police oppression. But His Honor's appeal fell flat on the mammon of unrighteouness who are votaries of *dulce far niente* and have no more sympathy with the people than Nero who fiddled while Rome burnt. They live on the fat of the land, and their only care is to secure titles by cringing and fawning on the powers that be. Lately His Honor expressed regret at their indifference and referred to his scheme which he has submitted to the Government of India, proposing the appointment of a new class of detective officials, who will keep an eye on the proceedings of the police and will be equal in rank to Deputy Collectors. His Honor has also suggested that the police should make investigations into crimes in the presence of village headmen. This is a move in the right direction, but the measure will not improve matters, if headmen are not properly selected.

Sir Antony MacDonnell, and Police reform.

KÁYASTH SAMÁCHÁR, April 1901.

9. The *Káyasth Samáchár* (Allahabad), for April, says:—The topic of the last month *par excellence* has been what might not inaptly be characterised as "the Pennell incident." The publication of Mr. Pennell's judgmeut in the Noakhali murder case—a judgment which is said to cover more than three hundred pages, and which is reported to have taken no less than five hours in its delivery—in no less than a dozen instalments in the columns of the daily newspapers of the country, followed by the report of the committal to custody of Mr. Reily, the District Superintendent of Police, who was a witness in the case, the telegram sent to Mr. Pennell by the Registrar of the Calcutta High Court on behalf of the learned Chief Justice of Bengal, asking him to reconsider his order and admit Mr. Reily to bail, the news of the suspension of the Noakhali Judge for alleged insubordination to the orders of the High Court for making over the record to the Registrar, and Mr. Pennell's subsequent correspondence with the Government of Bengal, the Government of India, and finally the memorial he has submitted to the Secretary of State for India in Council,—have formed, from day to day, the principal themes of comment in the entire newspaper press of the country, Indian and Anglo-Indian. And it can safely be said that next to the topic of the demise of our late beloved Queen-Empress no subject has exercised the public mind to a larger extent than the facts making up what we have called "the Pennell incident." The facts alluded to have led in the different newspapers to endless correspondence, and our good contemporary, the *Pioneer*, has not been slow to publish parodies both in prose and verse of Mr. Pennell's judgment. It would be impossible for us in the course of these notes to discuss all the interesting episodes connected with this historic judgment, or to take stock of the controversy provoked by its publication and the disclosure of facts made therein. But with all our admiration for Mr. Pennell's single-mindedness to do substantial justice, between man and man, irrespective of caste, creed and colour, and his intense anxiety to uphold the independence of the judiciary, we should be wanting in our duty to the Government and to the people if we did not unhesitatingly lay it down that the spirit in which Mr. Pennell's judgment is conceived is one that carries its condemnation on the face of it. If a judge is to be allowed to utilize his judgments as manifestos for the expression of his political and social views, as also for giving vent to his private feelings and grievances against private individuals or public bodies, it would certainly not be conducive to the true ends of justice, however well-intentioned the judge might be. There are several ways open even to an official of ventilating his views and ideas and sentiments in reference to the topics of the day, or for the purpose of laying before the public his wrongs and grievances against his superior officers. It was open to Mr. Pennell to have availed himself of those means, and his utilizing his judgment for a purpose for which it is not intended frustrates its own object. But when all has been said as to Mr. Pennell's indiscretion and his want of propriety in acting as he has done, the broad fact remains that the disclosures made in the judgment reveal a condition of things which, if true,—and there has been no contradiction of the same so far,—are by no means creditable to the parties concerned. As the whole question is still *sub judice*, we refrain from entering into a discussion of the various interesting facts brought out in Mr. Pennell's

Káyasth Samáchár on the Pennell incident.

judgment. But there is one fact which we cannot pass over even at the present stage, and that is the sending of the telegram by the Chief Justice to Mr. Pennell at a time when he could not be expected to know anything of the case judicially, inasmuch as no application on behalf of Mr. Reily had been made to the High Court up to that time. Mr. Pennell's indiscretion and want of propriety sink into insignificance when compared with those of the learned Chief Justice, and there is no doubt that Sir Francis' sending the telegram in question to Mr. Pennell was a flagrant and gross abuse of judicial discretion. As to whether the Bengal Government did act with propriety in accepting the recommendation of the High Court for suspending Mr. Pennell is a question not easy to answer until we are in possession of the other side of the story. But if we are to accept Mr. Pennell's version of the facts as being substantially accurate—the facts that on the arrival of Mr. Pennell in Calcutta, Sir Francis Maclean sent over to him Mr. Chapman, *who was at that time no longer the Registrar of the High Court*, to get the record of the case out of Mr. Pennell's possession, and that on Mr. Pennell's declining to do so, and his going over to Sir Francis Maclean's house to make over personally the record of the case, the learned Chief Justice declined to see Mr. Pennell or to receive from him the record—it is hard to see Mr. Pennell's guilt of alleged insubordination or contempt of the orders of the Honourable Court. But what seems to us most extraordinary is that the Bengal Government should have thought it worth their while to accept the *ex parte* recommendation of the High Court for the suspension of an officer of the rank and the position of a District and Sessions Judge, without calling upon him to explain his conduct and giving him an opportunity of meeting the charges formulated against him by the Judges of the High Court. Assuming that the action of the Bengal Government is perfectly within the bounds of legality, it is hard to suppress the thought that it well-nigh borders on the inequitable. What is more surprising to us is that even Lord Curzon's Government should not have seen their way to have gone into the question and to have thoroughly sifted the matter to its bottom and done substantial justice to the aggrieved party. Let us hope that the memorial submitted by Mr. Pennell to the Secretary of State for India in Council will end in a verdict in Mr. Pennell's favour and that it will not be one which will drive him to the necessity of resorting to his threatened step of going over to England to represent his grievances to the British House of Commons. We await the fresh developments of the plot of this drama with interest and anxiety.

ADVOCATE, 30th April, 1901.

Noakhali Police.

10. The *Advocate* (Lucknow), of the 30th April, says:—Sir John Woodburn must have felt extremely awkward to sanction the suspension of Sub-Inspector Osman Ali and Head Clerk Kailaschandra Deb, of the Noakhali Police, in connection with the stolen notes case. It means they are to clear themselves before a judicial court. What the Bengal Government are about to do with Mr. Reily in particular, and the Police force of the district in general, remains to be seen. So Mr. Pennell's purpose has been served though in a manner quite contrary to his expectations. Mr. Cargill may have to spend a bad half-hour for his act of omission in this case. While Mr. Reily secured a veritable god-father in Sir Francis Maclean in the murder case and got off scot-free at the hands of Mr. Justice Amir Ali and Mr. Justice Pratt, on the present occasion he may expect at least a departmental wigging. Mr. Geidt, going after Mr. Pennell, was all courtesy to those who came in contact with him. But his kindly temperament did not deter him from putting his finger on the festering sore in the Noakhali police. The trial of the suspended officers and investigation by a skilled detective, if sanctioned as suggested by Mr. Geidt, may long continue to make Noakhali a centre of sensation and revelations. Anyhow Mr. Pennell's cause has triumphed, though at his cost.

POLICE NEWS, 24th April, 1901.

A new European officer appointed in Muzaffarnagar to exercise supervision over the doings of Sub-Inspectors of Police.

11. A correspondent of the *Police News* (Meerut), of the 24th April, is glad to notice that a new European officer has just been appointed in Muzaffarnagar to keep moving up and down the entire district to watch over the doings and practices of Sub-Inspectors of Police. This appointment was extremely necessary, and is calculated to lead to the stoppage of corruption and high-handed practices among the police to a great extent indeed. The editor would

be glad to see similar appointments made in all other districts of the United Provinces, and he has no doubt that the greater number of the complaints so frequently heard against the police will disappear.

ROHILKHAND GAZETTE, 24th April, 1901.

A European firing at a tree and hurting a native girl at Khagole (in Behar).

12. The *Rohilkhand Gazette* (Bareilly), of the 24th April, states that a certain European sportsman, who is said to be a railway employé at Dinapur, lately firing at a tree, missed the mark and hurt a young Marwari girl at Khagon (Khagole?) instead. The girl was severely wounded in the leg. A number of shots have been extracted from her leg by a doctor, and she is now doing well. A report of the event was made to a thana, and an enquiry is being made into the matter by the police, but it is all in vain. Such unfortunate incidents continue to increase. It has become a mere sport for British soldiers and other European sportsmen to fire *accidentally* upon natives. It is a great pity indeed that so civilized and prudent a people as Englishmen should be guilty of such foolish deeds, in which the lives of human beings are involved. A history of all such cases would fill a large volume. The large number of precious native lives that have fallen a prey to the shot of European sportsmen ought to have produced a deterrent effect on the minds of the latter (by this time). But enormous as has been the loss of native lives in this way, the white men have in no way lessened their use of their fire-arms upon natives. The reason is that European offenders are let off with (very) light punishments (by courts), which fail to produce any deep impression on them. It is very shameful indeed that Europeans, instead of shooting fat wild beasts and beautiful birds, should prey upon black natives. The light punishments awarded to European offenders is a source of very great mortification to the poor natives, and the European officers, who thus nominally punish their fellow countrymen for such grave offences, make themselves, inwardly (indirectly) criminal. The laws framed by "our" just Government are the same both for natives and Europeans; they do not direct European officers to transport natives to the Andamans for slight offences, and show partiality to their own countrymen.

BHÁRAT JIWAN, 29th April, 1901.

Poverty of India.

13. The *Bhárat Jiwan* (Benares), of the 29th April, regrets to say that India which was formerly at the height of prosperity is sinking deeper and deeper into poverty. Famine always prevails in one part of the country or another. Government and the public provide relief for the sufferers on a very large scale, but still they have to bear the intolerable pangs of hunger and feed on the leaves and barks of trees. Sometimes persons kill and eat up their own children. The editor attributes the growing poverty of the country and the terrible sufferings of the people during famines to the decline of local industries owing to foreign competition, and to the heavy grain exports, and asks men of light and leading to put a stop to the drain of wealth and save the country from the fate with which it is threatened. It is a matter of satisfaction that at last wiser counsels have prevailed with the National Congress which has so far confined itself to politics. It has resolved to give its attention to the encouragement of Indian trades and industries as well.

ROZNÁMCHA-I-QAISARÍ, 1st May, 1901.

Lord George Hamilton and the assessments of land revenue in India.

14. The *Roznámcha-i-Qaisarí* (Allahabad) of the 1st May, referring to the reply, which Lord George Hamilton lately made, in connection with a motion brought forward by Mr. Caine, in Parliament, proposing that the amount of the annual overcharge, determined by the Welby Commission to be remitted to India (in future), should be paid back for the last twenty years as well, on account of the growing poverty of the people of that country, says that His Lordship denied the distress of India, and promised to make enquiries if proofs were adduced as to the excessive assessment of land tax in any village. But the inspection of the village papers as prepared by patwaris, under the orders of Government, will clearly show whether the assessments of land revenue, together with the cesses, are really heavy or not, without the need of any further evidence being produced. In the Allahabad district alone there are several villages which Government has been obliged to bring under its direct control, the zamindars concerned failing to pay the revenue assessed, (on account of its heaviness). What else was it but the heavy assessment of land revenue that has led the estate of many a zamindar to be sold by auction at a very low price? There are several zamindars who would willingly part with their estates, if Government allowed them to do so; but until all kinds of movable

and immovable property belonging to them are sold by auction (in satisfaction of arrears of Government revenue) they are not to be relieved of their estates. According to the Revenue Law, the whole of the crops of a land is to be held hypothecated for the revenue payable for it. But when the land has not been cultivated at all, or is not culturable on account of drought, is it not unjust or oppressive on the part of Government to realize its revenue from the other property of the landholder? As regards the tenants, they are too steeped in poverty to improve their holdings. They possess neither (enough of) cattle nor implements of agriculture to make their land more productive: on the other hand, the soil being not properly manured, continues to deteriorate, and yield less and less outturn from year to year, and the result is that numbers of tenants, abandoning their holdings, emigrate to (European) colonies, every year, as the register of emigrants kept in this country will show.

15. The *Indian Daily Mail* (Lucknow), of the 2nd May, says:—Of late we have had little said against the exodus to the hills in the columns of the native newspapers. Perhaps every one connected with the native press has now come to believe that the evil is unshakable, much less eradicable. But yet it has not ceased to be an evil. We all know it and we all feel it. It is an utter indifference to the interests of the Indian tax-payer which this practice betrays. We, members of the native press, ought to remind the authorities of this fact, specially at a time like this when from the Viceroy down to the members of the Board of Revenue are bidding farewell to the plains for the cool heights of the Himalayas for the next eight months to come. We almost despair of the abolition of the custom, but we must remember it is always the unexpected that happens. If we succeed in keeping up an agitation against the evil, we may be surprised by one of the forthcoming Viceroys making Calcutta or the plains his residence all the year round.

Hill exodus.

INDIAN DAILY MAIL, 2nd May, 1901.

16. The *Bhárat Jiwan* (Benares), of the 29th April, in its columns of miscellaneous news, states that Ghazipur is free from plague, although that disease prevails in the surrounding districts. Mr. Molony, the District Magistrate, desired to throw phenyle all over the town with a view to preventing an outbreak of plague there. But he considered it advisable to consult the leading residents on the subject and held a public meeting for the purpose. The leading residents opposed the proposal on the ground that it might create doubts in the minds of ignorant persons and lead to a riot. Mr. Molony accepted their view and abandoned the idea.

Ghazipur and plague.

BHÁRAT JIWAN, 29th April, 1901.

17. The *Bhárat Jiwan* (Benares), of the 29th April, publishes a statement showing the number of plague cases and deaths which occurred at Benares each day from 20th to the 28th April, the number of cases and deaths on 28th April being 9 and 8 against 33 and 29 on the 20th idem respectively. The editor thanks God for the abatement of the disease and praises Mr. Lovett for his good plague administration. No person has had occasion to find fault with him. He himself promptly visits every place where any difficulty arises and makes proper arrangements.

Plague at Benares.

BHÁRAT JIWAN, 29th April, 1901.

18. The *Nasím-i-Agra* (Agra), of the 30th April, does not see why corrupt officials should not be treated as *badmáshes* like gamblers, thieves, &c. and required to give security (for good behaviour) when they have once acquired a bad reputation for misbehaviour. It is difficult to obtain evidence regarding the corruption of an official, the giver of a bribe being also held to be an offender under the law. Such officials as have been punished for bribery should (at least) be entered in the list of *badmáshes* at least for a few years and surveillance exercised over them.

A suggestion to treat corrupt officials as *badmáshes* and require them to give security for good behaviour.

NASÍM-I-AGRA, 30th April, 1901.

19. The *Oudh Times* (Lucknow), of the 27th April, says:—We find that, like ourselves, some of our vernacular contemporaries have expressed great indignation at the accusation levelled at the heads of the editors of the vernacular papers of Moradabad by Mr. Faunthorpe, late Joint Magistrate of that district.

The Moradabad Press, and Mr. Faunthorpe, Joint Magistrate.

OUDH TIMES, 27th April, 1901.

The general feeling evidently is that either Mr. Faunthorpe should apologize or the papers must combine to institute proceedings against him for libel. We are also of the same opinion, as we said on a recent occasion.

OUDH SAMÁCHÁR, 28th April, 1901.

Securities offered on behalf of the editor of the *Kálidás*.

20. The *Oudh Samáchár* (Lucknow), of the 28th April, says that it would appear from a Benares letter published in the *Amrita Bazar Patrika* that securities in house and landed property were offered on behalf of the editor of the *Kálidás*, but refused. Pandit Madhava Rao Karmarkar then offered to deposit cash, but his offer was declined on the ground that he had attempted to justify the Poona murders. However, at last his money was not considered to be infected, and the cash security offered by him was accepted. If the above rumour is correct, it is a veritable mystery.

AL BASHÍR, 26th April, 1901.

Muhammadans and the public service.

21. *Al Bashír* (Etáwah), of the 26th April, says that whenever the Musalmans in Bengal or Madras have appealed to the authorities for an indulgence to them in the matter of their admission to the public service, the authorities have invariably rejected their requests. This is as it should be, and the editor following in the footsteps of the late Sir Saiyid Ahmad Khan, has never been slow to find fault with his co-religionists for making such unreasonable requests which only argue their weakness and incompetence. They should make themselves fit for the various branches of the public service by education and training. But he is at his wit's end at the policy adopted by Sir Antony MacDonnell's Government in the matter of recruiting the subordinate executive service and the police force in which the Muhammadan element prevails, he stands aghast especially at the way in which the Muhammadan candidates nominated for tahsildarships this year have been dealt with. But it is a matter of great satisfaction that the district officers, though fully alive to the wishes of Government to curtail the Muhammadan element in the ranks of tahsildars, nominated a large number of Muhammadan candidates, which shows that such candidates had convinced them of their fitness in every way to hold the posts of tahsildars. It is difficult to understand why Sir Antony MacDonnell has departed, so far as the recruitment of tahsildarships is concerned, from the old policy pursued by other Local Governments and the Government of India. Sir Antony MacDonnell has ordered the number of Muhammadan recruits to be reduced owing to the prevalence of the Muhammadan element in the ranks of tahsildars. His Honor has more than once publicly assured Musalmans of his sympathy with them and declared that he likes them. Musalmans would not be surprised, but rather would be thankful to His Honor for the principle adopted by him regarding the recruitment of tahsildarships if His Honor only extended that principle to the Postal, Railway, Educational and Opium departments, the Judicial service, the Accountant-General's office, the Government Secretariat and other public offices where the Musalmans have considerably less than their proper share of appointments. The Musalmans had better agitate in the matter, taking their cue from the action of Sir Antony MacDonnell's Government. If, being so dumb and contented, they refrain from agitation, His Honor should voluntarily espouse their cause in those official bureaus in which they are conspicuous by their absence, just as he has decided of his own accord to reduce the number of Muhammadan tahsildars and naib tahsildars.

ROZNAMCHA-I QAISARI, 1st May, 1901.

Some Deputy Collectors in the United Provinces permitted to stay long in one district.

22. The *Roznámcha-i-Qaisari* (Allahabad), in a supplement of the 1st May, does not understand why some Deputy Collectors in the United Provinces should be allowed to stay in any one district for five or six years together, while others are transferred two or three times from one district to another in the course of a year. It may be true that some Deputy Collectors are permitted to continue in a district long, through the favour of the Collector and the Commissioner; but Government should see that equal treatment is accorded to all Deputy Collectors. There are, again, certain Deputy Collectors in some districts who hardly have to work more than two hours a day, while there are others in other districts who have to work day and night (before they are able to finish their work). Justice requires that these two classes of Deputy Collectors should be made to exchange places with one another after certain intervals).

23. A correspondent of *Al Bashír* (Etáwah), of the 29th April, complains that the orders issued by Sir Antony MacDonnell excluding ministerial officials from nomination as Naib Tahsildars, Tahsildárs and Deputy Collectors by the district officers are a source of great disappointment to such officials, dashing as they do their hopes of promotion to the ground. There are some very able and respectable men in the clerical line, and it is very hard on them to exclude them from the executive service as such. The writer hopes His Honor will see his way to reconsidering his orders.

AL BASHÍR, 29th April, 1901.

Exclusion of clerks from nomination as Naib Tahsildars, Tahsildars and Deputy Collectors.

24. The *Ázád* (Lucknow), of the 23rd April, received on the 4th May, says that the proposal of the Census Commissioner to classify Káyasths with Sudras has justly aroused opposition among the latter, who have held meetings at several places to memorialize against that officer's scheme. All those persons, whether Hindus or Musalmans, who have any acquaintance with the caste of Káyasths, must be surprised indeed at the position assigned to them by the Census Commissioner.

ÁZÁD, 23rd April, 1901.

The Census Commissioner and the position of Káyasths among the Hindu castes.

25. The *Sahifa* (Bijnor), of the 26th April, publishes a communication, in which the writer is at a loss to understand as to why any employé in the Irrigation Department in the United Provinces should be refused a copy of the orders dismissing him from his post. The Executive Engineer has lately dismissed the Amín, with certain other employés, at the *chauki* (outpost) of Kalisa (?) in the Saháranpur Division, but refused to grant him a copy of his orders for his dismissal. His orders cannot be final, and an appeal from them must lie to a higher authority; but the poor Amín cannot file an appeal unless he is furnished with a copy of the orders in question.

SAHIFA, 26th April, 1901.

A complaint against the Executive Engineer, Canal Department, Saharanpur, refusing to grant a copy of his orders dismissing an Amín.

26. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st May, has heard that a certain villager lately came to the District Magistrate of Allahabad, and—complaining that a certain tahsildár, before whose court a suit of his was pending, had ill-treated him, causing him to be caught hold of by the neck and turned out of his court, on his desiring to make a representation—asked for the transfer of his case to another court, he having no hope of obtaining justice from that official. The result was that the villager, instead of gaining his object, has been charged with giving false information under section 188 (182 ?) of the Indian Penal Code. The editor cannot say whether the villager was justified in submitting the application for transfer of his case or not; but he must take this opportunity of informing European officers, that the majority of the police officers in charge of thanas and tahsildárs are so overweening and high-handed that they freely abuse suitors and witnesses, have them turned out of their thanas or courts, and even beaten with shoes. Such Deputy Collectors as have been promoted from tahsildárs are generally found to have the ears of suitors and witnesses pulled in open court. Even Munsifs and Subordinate Judges, who are considered to be educated (and civilized) men, are found to use improper language towards respectable persons in their courts.

ROZNÁMCHA-I-QAISARI, 1st May, 1901.

A villager seeking to have his suit transferred from the court of a certain Tahsildar in the Allahabad district.

27. A correspondent of the *Surma-i-Rozgár* (Agra), of the 24th April, has heard that a scheme is being concocted at Agra to bring a certain honest and diligent Sub-Inspector of Police into trouble, in order to satisfy a certain private grudge against him. It is to be hoped that the District Superintendent of Police will not pass any unjust orders against an innocent subordinate, on the bare strength of the complaints of others, without verifying them himself.

SURMA-I-ROZGÁR, 24th April, 1901.

An alleged conspiracy to bring an honest Sub-Inspector of Police at Agra into trouble.

28. The *Devanágri Gazette* (Meerut), of the 25th April, on the authority of an Agra correspondent, referring to suit No. 175 of 1900, Sukhua and others *versus* Bhanwar Singh, for pre-emption of right, which came up for hearing before the Subordinate Judge of Agra on the 12th March 1901, says that it would appear that the defendant applied for the Branch Postmaster of Sankatá (Runkuta ?), pargana Kiraoli, being summoned as a witness. The Court of the

DEVANÁGRI GAZETTE, 25th April, 1901.

A recent instance of the ambiguity of the Persian character in connection with a Civil suit at Agra.

Subordinate Judge issued summons in Urdu to the Branch Postmaster direct, and sent a parwana in Urdu to the Superintendent of Post Offices in the Agra Division, requesting him to permit the Branch Postmaster to attend the court on the fixed date. The summons was correctly served on the Branch Postmaster of Sankatá, pargana Kiraoli, district Agra. But the Superintendent of Post Offices forwarded a letter to the Branch Postmaster of Sankutá, pargana Kurauli, district Mainpuri, directing him to attend the Subordinate Judge's Court on a certain date. The Branch Post master, hailing from the Mainpuri district, found on his arrival in the court, that he was not wanted. He applied for payment of Rs. 12 as compensation, but the court ordered the defendant to pay him Rs. 5. The defendant *nolens volens* paid the amount, but he pointed out that he had never applied for that official to be summoned. Evidently the office of the Superintendent committed the mistake owing to the ambiguity of the Persian character. It would appear that the orders of Government regarding summonses, notices, &c., being written both in Persian and Nagri characters are not duly observed by courts. It is to be hoped Government will make an inquiry into the matter.

ROZNÁMCHA-I-QAISARI, 1st May, 1901.

Incompetent or inexperienced stipendiary and Honorary Magistrates.

29. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st May, says that there is a general complaint among the people at present that incompetent or inexperienced persons are (mostly) appointed Magistrates, who murder justice and interfere with their "natural" liberty. Old-fashioned tahsildars and inexperienced graduates, who exercise magisterial powers, make a mess of them. Retired Government servants or Municipal Commissioners, who do not know law, and are appointed Honorary Magistrates, also bring discredit on the British administration of justice. These Honorary Magistrates sometimes hold court at their own houses. A short time ago, an Honorary Magistrate at Allahabad issued a summons to a High Court vakil ordering him to appear *in person* before him *at his house* to show cause why he should not be prosecuted for failing to have his child vaccinated after a notice had been served on him for the purpose. Some Honorary Magistrates, in order to make a display of their magisterial powers, impose heavy fines on poor persons for committing petty Municipal offences, such as attending the call of nature (on a road), &c. Some of them even desire to levy blackmail. A young native magistrate is as ignorant of the customs and manners of the village people as a newly-arrived European magistrate, and both of them are entirely in the hands of their readers.

SURMA-I-ROZGÁR, 24th April, 1901.

Recent Government orders requiring Municipal Boards to obtain their supply of municipal forms, registers, &c., from the Government Press.

30. The *Surma-i-Rozgár* (Agra), of the 24th April, reproduces a paragraph from the *People's Herald* at Agra, in which the writer states that, according to the new rules recently published in the official gazette of the United Provinces, the Municipal Boards are required to indent on the Government Press for all forms and registers they require for use, on payment of the cost. The Municipal Boards hitherto obtained their supply of forms, &c., from private presses, so that the recent orders of the Government will interfere with private business or trade which is against the spirit of the policy of the Government to promote such trades. The orders in question have evidently been issued through a mistake, and will, it is to be hoped, be cancelled as soon as they are brought to the notice of Sir Antony MacDonnell. The *Surma-i-Rozgár* endorses the above views.

NIZÁM UL-MULK, 24th April, 1901.

Suggestion to save an old public building at Moradabad from ruin and misappropriation.

31. The *Nizám-ul-Mulk* (Moradabad), of the 24th April, states that a certain building, called *Bárádari* (lit. a structure having 12 doors) at Moradabad, was originally the mausoleum of Nawab Azmat Ullah Khan, who was the Viceroy of Rohilkhand during the reign of Emperor Alamgir (or Aurangzeb). This building is now in a dilapidated condition, and has been bought at auction by a certain person, who will assuredly make use of it as his private property. The building was intended for public use, and should not be allowed to become, and be used as, a private property. The District Magistrate should inspect this building, and, perusing the existing papers relating to it, take necessary steps to save it from private appropriation and utter ruin which threatens it.

III.—Education.

Lord Curzon's visit to the Aligarh College.

32. The English *Hindustán* (Kálákánkar), of the 1st May, in commenting upon the Viceroy's visit to the Aligarh College, says:—As we have said before, we do not agree with the Address in the expression that the present condition of the Muhammadans is not of their own making, and that it is the child of their immediate past for which none of the present generation can be held responsible. But we entirely agree with the Address in the assertion that if the Musalman community is ever again to occupy an honourable position in this country, it must be by means of their own exertions. This is the principle we always wanted them to adopt, and when we got tired of reading so many Muhammadan Addresses in various towns, provinces and presidencies craving for Government concessions, then once or twice, we believe, we said, in the columns of our paper, that let the Muhammadans say to themselves that they are the immediate conquerors of Hindustán. They conquered it before by enduring the cuts of the sword of Indians on their breasts and faces; and now they must conquer them again by twisting their tongues and exercising their brains; and having thus resolved they should proceed up to the goal, but not depend upon the mercy of the Government and say that although they are backward in education, when compared with other Indians, yet they are braver than those who are before or ahead of them in education, and therefore they must have half of the Indian Government appointments. And now we see that our long cherished hope and advice have been fulfilled in this brave and eloquent Address of the Aligarh Muhammadan Institute. As far as we remember, we can say that this independent and noble example of self-help was never before preached even by Sir Syed Ahmad, and in the controversy of the Congresswallas (of which we, at one time, were a strong advocate, but now we have severed our connection with it on account of its adopting sectarian principles) we noticed some sentiment in some of Sir Syed Ahmad's speeches expressed to the following effect:—"Oh! Muhammadan brethren! you are not educated, you have fallen behind other Indian communities; therefore you cannot try to compete with them for the Government loaves and fishes, because your efforts will be abortive: but depend upon your *ma bap*, the *Sarkar*, and go to them with folded hands and empty stomachs and say, O! *ma bap!* we are hungry. If a mouthful comes from them, open your mouths and swallow it; but if, God forbid, it does not suit your taste or is insufficient to appease your hunger, then do not make faces and ask for more, but stand there longer, and from your very look your sagacious parents will discover immediately whether the mouthful was palatable to you or not, as well as whether it had appeased your hunger or had failed to do so." This we have mentioned not with the intention of in any way casting any slur upon Sir Syed's principles, but to show by contrast, that even he himself, the originator of this Institute, never inculcated the principle of self-help; and not to talk of Sir Syed Ahmad only, but no Muhammadan Association up to this time has announced these principles in India, and it is the first time that we have heard with much pleasure the inculcation of this principle by a Muhammadan Association in this country; and with reference to the following story let us conclude this article. Some people were travelling by a muddy road and praying to God to help them to cross the mud, but the bullocks became exhausted and the wheels stuck in the mud. Then another passer-by shouted out to those who were in the cart, saying "put your shoulders to the wheel;" "God helps those who help themselves." The occupants of the cart followed the example of their fellow-traveller and carried their cart through. In the same manner our Muhammadan brethren now seem to understand the right principle of self-help, and we are sure they will, in a short time, if they adhere to this principle, distinguish themselves in the world.

Hindustán, 1st May, 1901.

Lord Curzon's speech at the Aligarh College.

33. The *Indian Daily Mail* (Lucknow), of the 2nd May, says:—Lord Curzon's speech to the students and professors and directors of the Aligarh College must have been highly gratifying and encouraging to them. It has been an address without a single jarring note of disapproval or of discouragement. Everything in the past has gone on well with the college and will go on well in the future. That was the burden of His Excellency's splendid oration. One passage in the speech that strikes us is the thorough endorsement by His

Indian Daily Mail, 2nd May, 1901.

Lordship of the system of religious education given in the college, which is based, not on any general cosmopolitan ideal, but on the purely Muhammadan model. What a contrast this to the opinion recently expressed with regard to religious education in Indian schools and colleges by His Excellency's friend, the Lord Bishop of Calcutta, who laid down the teaching of the Christian Bible to be a *sine quâ non*.

HINDUSTÁN, 30th April, 1901.

Condemnation of the proposal to abolish the Sanskrit Chair in the Madras Presidency College.

34. The Hindi *Hindustán* (Kálákánkar), of the 30th April, says that when the Sanskrit Chair in the Madras Presidency College became vacant in 1893, the Madras Government appointed Doctor Hultz to it with the consent of the Government of India. A strong agitation was made against the measure, and it was contended that natives were better fitted for the Sanskrit Chair than Europeans. The matter was referred to Lord Kimberley, the then Secretary of State, who directed the Madras Government to appoint a duly qualified native to the post of Sanskrit Professor in the Madras Presidency College. Mr. Sheshagri Shastri was then appointed to the post. He has lately died, and now a proposal has been made to abolish the appointment. The proposal is open to serious objection. Many Hindu students in the colleges in this country, especially in Madras, Bengal and Bombay, where Persian and Arabic are not popular, still take up Sanskrit as their second language.

IV.—POST-OFFICE.

MUFID-I-AM, 20th April, 1901.

A Postal complaint at Agra.

35. The *Mufid-i-Am* (Agra), of the 20th April, complains that ever since the delivery of the mail was stopped at the City Sub-Post Office at Agra, the citizens have been exposed to great inconvenience. The first delivery of the mail at the head post-office is made at 7 A.M., but the townsmen do not receive their letters till 12 A.M., or even 1 P.M., while on Sundays they do not receive their letters as before till 2 P.M. This late distribution of letters in the town causes loss to traders and merchants. The residents of Belanganj and some other muhallas consequently send their own men to Rawatpára, where the postmen (bringing the mail from the head post-office) are brought in a postal cart, to take delivery of their letters, (and thereby avoid waiting for the delivery of the same at their houses by postmen at a late hour). As soon as the postmen get down from the cart, they are surrounded by men, clamouring for the delivery to them of the letters of their respective masters, and the result is that mistakes frequently occur in the delivery. Moreover the delivery of letters by postmen to anybody on the way is looked upon with suspicion by the people in general, and the authorities would do well to instruct postmen not to deliver letters to anybody on the way but at his house. As regards the great delay which the postmen make in delivering letters at the houses of the people residing in the town, the number of these men should be increased, if it is insufficient as they allege it to be so.

PRAYÁG SAMÁCHÁR, 25th April, 1901.

Loss of a large number of registered letters from a train between Tundla and Bombay.

36. The *Prayág Samáchár* (Allahabad), of the 25th April, in its columns of miscellaneous news, states that it would seem that 110 registered letters have been stolen from a railway train between Tundla and Bombay. If more such thefts should occur, the words dák (post) and *dáka* (dacoity) would become synonyms.

V.—RAILWAY.

OUDH SAMÁCHÁR, 28th April, 1901.

Over-crowding on the Indian Midland Railway.

37. The *Oudh Samáchár* (Lucknow), of the 28th April, says that on the one hand Government is sparing no trouble and expense to check plague; while on the other, the Indian Midland Railway Company is responsible for proceedings calculated to encourage the spread of that fell disease. Its trains are running, day and night, across infected and non-infected territories; and thus it brings the residents of such regions into close contact with each other, while travelling together in the same carriages. The practice of over-crowding passengers on that line makes matters considerably worse. Each compartment in a third class carriage is intended to accommodate 10 passengers at the outside; but the railway officials do not observe this restriction. They even place as many as 18 persons into a compartment

during the hot weather, as if the unfortunate passengers were animals. The Municipal bye-laws even provide for the prevention of cruelty to animals. But the sufferings of third class native passengers receive no attention. If the Indian Midland Railway Company is poverty-stricken and cannot afford to provide adequate rolling-stock, Government should transfer the working of the line to another railway Company. Government should make it a cognizable offence for a railway official to place more than 10 persons into a compartment. The editor also complains that the arrangements for the supply of water to passengers at stations during the hot weather are very unsatisfactory.

38. The *Prayág Samáchár* (Allahabad), of the 25th April, gives the substance of two letters which the editor has received, and draws the attention of the Railway Mail Service officials to them. In one of these letters, which is said to be an anonymous one, the writer complains that a clerk in the Railway Mail Service office attended office for a few minutes on the 23rd March last and then left office quietly without the permission of the Superintendent, for Benares to perform the shaving ceremony of his son there. On his way back he visited Bindhyáchal and arrived at the Allahabad station at 8 P.M. on the 24th March without a ticket. As he was going out of the station the ticket-collector found him out and realised the railway fare from him. In the other letter the writer makes some complaints against the Superintendent of the office and a Bráhman official and does not understand why the higher authorities have turned a deaf ear to the grievances of poor sorters and allow these low paid officials to be so harshly dealt with by their superior officer. If any officer should desire to see the letters, the editor would gladly show them to him.

PRAYÁG SAMÁCHÁR, 25th April, 1901.

Certain complaints against Railway Mail Service officials.

39. The *Gauhar-i-Hind* (Najibabad), of the 26th April, complaining of the ill-treatment of passengers by the railway employés at the Najibabad station in general, says that the booking-clerk wilfully refuses to issue railway tickets to many a passenger daily, and thereby causes him great inconvenience, and even loss at times. He would sometimes refuse to issue a ticket on the alleged ground of a rupee offered for the fare being a defective coin, though it might be a perfectly sound one. The editor then quotes several instances in which he saw, with his own eyes, the booking-clerk refusing to issue tickets to passengers who were bound to attend court in connection with their certain suits, and consequently lost their cause on account of non-attendance, or to take their seats in the train without a ticket, and pay double the fare on arrival at their destination. A former booking-clerk, who similarly misbehaved himself, was fined, on a representation being made to the railway authorities. If the Traffic Superintendent were to come down and make inquiries into the conduct of the present booking-clerk, the editor would be able to produce hundreds of persons to verify the complaint against him.

GAUHAR-I-HIND 26th April, 1901.

A complaint against the booking-clerk at the Najibabad railway station.

40. The *Bhárat Jiwan* (Benares), of the 29th April, complains that on the Indian railways native passengers have not a fraction of the comforts which European passengers enjoy. The railway carriages, refreshment rooms and privies provided for the latter are much better than those provided for the former. The East Indian Railway Company charges no rent to the keepers of refreshment rooms at stations, and allows their servants to travel and their goods to be carried free; while, on the other hand, native confectioners who supply food to native passengers have to pay a license fee! It would seem that some persons applied to the Railway authorities for permission to establish hostels for native passengers at stations on the Eastern Bengal and the East Indian Railways, and for the supply of rooms for the purpose free; but their applications were rejected. The editor then refers to the reply given to the Hon'ble Babu Surendra Nath Banarji's question in the Bengal Legislative Council on the subject.

BHÁRAT JIWAN, 29th April, 1901.

Rejection of applications for establishing refreshment rooms for native passengers on the Eastern Bengal and the East Indian Railways.

41. The *Indian Daily Mail* (Lucknow), of the 2nd May, says:—We wonder that the railway authorities do not feel the desire so to act as to make complaints of mismanagement against them less frequent. Not a few of the complaints made are easily avoidable, and if subordinates are responsible for them, we do not see why a stricter control should not be exercised

INDIAN DAILY MAIL, 2nd May, 1901.

Unsatisfactory arrangements for providing separate accommodation for female passengers on the Oudh and Rohilkhand Railway.

over them. We do not know how the railway official delinquents are departmentally punished, but if fine and dismissal are among the punishments awarded to them, it is inexplicable how they disobey or neglect orders. But be that as it may, we are just at present very much interested in a complaint made by some respectable inhabitants of Rampur to the Oudh and Rohilkhand railway authorities. It refers to the irregularity in providing third class carriages or compartments for females in the Panjab and Dehra Dún Mails. On some days they are given such compartments and on others they are not to be found. This is a source of extreme inconvenience, and trouble to middle class gentlemen who come to the stations with their female relatives, but have to return disappointed when reserved female compartments are not to be found. We think under the law these aggrieved passengers can sue the railway company for damages. But we Indians are a people too indolent and spiritless to resent wrongs, and the wrongdoers are consequently not brought to book. The irregularity we have pointed out above would have, however, been impossible, if the passengers concerned were European ladies, and not "native females," which is the railway expression for native women of all ranks and grades. We trust the representation of the Rampuris will be paid the attention it deserves by the authorities of the Oudh and Rohilkhand Railway.

VI.—Local and Miscellaneous.

Oudh Samáchár, 28th April, 1901.

Dakaitis in Farukhabad.

42. The *Oudh Samáchár* (Lucknow), of the 28th April, says that dakaitis are the order of the day in Farukhabad, fire-arms being used. The occurrence of daring dakaitis in broad daylight in British territory shows the negligence of the police who should be on the *qui vive*.

Mufid-i-Ám, 20th April, 1901.

Repair of the Fatehpuri mosque at Agra, at Government expense.

43. The *Mufid-i-Ám* (Agra), of the 20th April, is glad to state that, at the representation, and with the consent, of the local residents, Government most graciously taking the Fatehpuri mosque, in front of the Táj at Agra, out of the control of the Local Muhammadan Agents, who had utterly neglected it and allowed it to go to almost complete ruin, and making it part and parcel of the Táj, has caused it to be thoroughly repaired at an expense of Rs. 50,000 or Rs. 60,000. The repairs are nearly completed, and the building now presents the appearance of a new structure. May "our" Sovereign and Government be always happy and prosperous, and victorious over their enemies.

Allahabad:
The 7th May, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

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INDIA OFFICE

CONFIDENTIAL.] [No. 19 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 11th May, 1901.

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I.—Political and Foreign.

Rohilkhand Gazette, 1st May, 1901.

Hedjas Railway Scheme and the Musalmans of Rohilkhand.

1. The *Rohilkhand Gazette* (Bareilly), of the 1st May, publishes a communication from Siddiq Ahmad at Lucknow, who praises Sultán Abdul Hamid Khan of Turkey for his successful Government of the Empire during the last twenty-five years. The Sultán has restored order, encouraged education, sciences and arts, and greatly improved the efficiency of his land and sea forces. The Christian Powers of Europe were formerly thinking of dividing the Turkish Empire among themselves, but now they have been taken aback at the rapid progress of Turkey. Referring to the Hedjaz Railway Scheme, the writer highly approves of it on the ground that it will afford great facilities to the Mecca pilgrims, encourage trade in Arabia and lead to the reclamation of the Bedouins and other predatory tribes. The writer thanks the Sultán for allowing the whole of the Muhammadan world to contribute towards the cost of the scheme, and appeals to the Musalmáns of Rohilkhand, especially of Sháhjahánpur, Bareilly and Rámpur, to come forward with liberal subscriptions. The writer asks the editor of the *Rohilkhand Gazette* to open a subscription list, as has been done by the editor of some newspapers in the Punjab and Bombay.

Surma-i-Rozgár, 1st May, 1901.

Muharram riot at Bhurtpore.

2. The *Surma-i-Rozgár* (Agra), of the 1st May, received on the 10th idem, says that on the 7th day of the Muharram a rumour spread at Agra that there had been a serious riot at Bhurtpore between the Shias and Sunnis, attended with bloodshed. But according to a more trustworthy story, a Shia and a Sunni Muharram procession came in contact with each other, and one did not allow the other to pass by. The District Superintendent of Police, considering an affray imminent, ordered the police to be "ready" with a view to frightening the crowds. This order enraged the Sunnis who took possession of the swords which were attached to the Muharram standards. The Police Superintendent was equal to the occasion and avoided an outbreak with tact. An assault is said to have been made on the Assistant Superintendent. The Shias retired to a neighbouring Imambara, the Sunnis not interfering with them. On the 8th and the 9th days the Council placed troops in the streets and asked the Shias to parade their standards, but the Shias declined to do so on the ground that the usual day for the purpose was the 7th day. The Musalmans buried their *tazias* on the 12th day in accordance with the wishes of the Maharani.

II.—General Administration.

Naiyar-i-Ázam, 5th May, 1901.

Condition of the people under British rule.

3. The *Naiyar-i-Azam* (Moradabad), of the 5th May, says that people are generally accustomed to declare that there is no blessing or prosperity *(barkat)* under British rule. The supporters of the National Congress, who are educated men, make the same complaint but in a modified shape. They say that formerly famines were not so severe as now, that the rates of food grains were not so high, and that the artisans were not so poverty-stricken. The failure of the rains in the time of Akbar, Shahjahan, and the Deccan Kings led to a famine; and the same was the case in the time of Lord Elgin and Lord Curzon. The Indian Viceroys at the present day are no more to blame for such calamities than the Moghal or the Deccan Kings. Under the former Native rulers there were no railways, and the roads were infested by thieves and robbers. The transport of grain from one place to another distant place was therefore difficult or rather impossible; and the result was that when famine occurred at a place, the inhabitants of that place died of hunger, as grain could not be imported from other places where it abounded. But the introduction of railways under British rule is a great blessing, and the famine administration a perfect God-send. There is no reason why the railway companies should not carry grain from one place to another on receipt of freight, and why the grain trade should be interfered with. When famine breaks out at any place, Government introduces relief measures and also realizes subscriptions from well-to-do persons for the relief of the famine-stricken. Persons who find fault with Government for the occurrence of these visitations render themselves liable to the charge of ingratitude. If any individual officials on famine duty misbehave themselves, Government cannot be held responsible for their misbehaviour. The bulk of the Indian population is agricultural. If a portion of the people betook themselves to the pursuit of other industries, famines would not

be attended with such severe sufferings as at present. Again, as Government has provided means of irrigation in many parts of the country, famines are now not so frequent as formerly, and when a famine breaks out, the sufferings it involves are greatly felt by the people. Formerly the people led a very simple life and an increase in the population was checked by frequent wars and epidemic diseases. But now the state of things has entirely changed. Land has somewhat declined for want of good manure; indigo and opium are grown in large areas; but still the grain produced is sufficient for local requirements. The scarcity of grain is due to heavy exports. The people have adopted a higher style of living, there being no house without some foreign goods. There are no internecine quarrels, and the outbreaks of epidemic diseases are not so frequent. The population has consequently more than doubled during the last century. The average income of the people has also increased. Under these circumstances nothing could be more absurd than to assert that there is no prosperity under British rule. The people themselves are responsible for a great deal of their hardships. If they mended their ways, they would find their condition much better and happier.

Lord Curzon's term of office.

4. The *Bhárat Jiwan* (Benares), of the 6th May, urges that Lord Curzon's term of office should be extended, in order that His Lordship may be able to carry out the benevolent schemes he has in view. His Lordship's chief object is to improve the condition of the native princes and reform the police. The Indian princes are brought up under European tutors and guardians from their infancy, and consequently contract an undue love for European games and sports, horse races and dancing with European ladies. Indeed they acquire European tastes and adopt European manners, but one looks in them in vain for a sound and thorough English education. They do not receive that training which is essential to ruling chiefs. They, therefore, do not enjoy the confidence of the people and incur the displeasure of the Political Agents, which leads to their deposition. It is a matter of satisfaction that the present Viceroy is fully alive to these evils and desires to check them. His Excellency has already issued orders with a view to checking the visits of native chiefs to Europe. The necessity for police reform is admitted by every man. Lord Curzon is also anxious to preserve old buildings of historical importance or architectural beauty. This is a very laudable desire on his part. Half of his term is already over. An extension of his term of office is therefore absolutely necessary.

Bhárat Jiwan, 6th May, 1901.

Mr. J. A. Wadia on the closing of the Indian Mints and the Indian cultivators.

5. The *Advocate* (Lucknow), of the 3rd May, contains the following paragraph headed "The Commerce of India:"—Mr. J. A. Wadia writes a very interesting letter to the *Manchester Guardian* on the above subject. Thereby he shows how the condition of the Indian ryat is becoming more and more helpless every day. From the closing of the mint dates the rapid impoverishment of the country by the direct action of Government. While the State realizes an illegal profit by the coinage of rupees after the introduction of the gold standard, the people lose Rs. 5 in every sovereign on account of the discrepancy between the intrinsic and the token value of the silver coin. For his produce the ryat gets Rs. 15 per sovereign instead of Rs. 20. It is often said in reply that he pays at the same rate for his imports. Thus Mr. Wadia depicts the position in his letter:—"He is too poor to buy anything. His clothes are made of coarse country cloth and his cooking-pots are earthen ones. So you will easily see how this artificial currency affects him. We are told that as the rupee has an artificial value of 1*s.* 4*d.*, instead of 11½*d.*, consequently Rs. 15 to-day will do duty for Rs. 20. No doubt that is so; but here again just see how the cultivator is treated. He is paying to-day the same land assessment which he did before the closing of the mints in 1893. If this Rs. 15 are doing duty for Rs. 20, owing to the artificial rise, surely it does the same duty for the Government, and if he was paying Rs. 20 as assessment, he ought to pay Rs. 15 now. You can easily see how he must have fared for the last seven years. Officials and non-officials express great surprise at his total collapse during the last famine. Rich as England is, you legislate so that your farmers would receive 25 per cent. less money for their produce and see how you would fare. The poor ryat has been subjected to this treatment for seven

Advocate, 3rd May, 1901.

years, and yet people are surprised at his utter helplessness. His assessment and all other fixed charges such as interest on loans, &c., have remained the same, whilst for his produce he receives Rs. 15 to the sovereign at 1*s.* 4*d.* per rupee, instead of Rs. 20 at 11½*d.* which is the intrinsic value of the coin." Who can refute this logic of stern facts?

ADVOCATE, 3rd May, 1901.

Indian Famines.

6. The *Advocate* (Lucknow), of the 3rd May, says:—The Government of India have practically given up all idea of adopting preventive measures in the matter of our famines. The reason is plain. Adoption of such a course means abandonment of some cherished principles of Indian rule followed so long to the profit of the rulers and impoverishment of the people. These rules of conduct may be based on ignorance. For to think otherwise is to ascribe motives to the administrators. For reasons good or bad, the loaves and fishes of the public services have become the monopoly of Englishmen. They look with suspicion upon any encroachment by Indians upon those regions. Not only this. Even in the matter of social and economic problems of the country the leaders of the people are never consulted, much less allowed to criticise the views of the rulers. As a result, most injurious measures and half-measures are the product of the labours of high officials, ferretted out with all the dignity and weight of expert opinion. Let us see how. India is virtually the dream-land of English adventurers. Formerly these formed themselves into chartered companies with uncertain prospects; now they come as officers and merchants with certain hope of gain. The most unnatural state of affairs therefore prevails in the country. Development of her resources with foreign *capital*, and not with foreign *loan*, is regarded as one of the greatest achievements of British rule in India. A better illustration of a reversion of the best economic principle of real improvement cannot be cited. A most spendthrift system of administration has been introduced with a number of gaudy figure-heads with the unwritten but very powerful law of rigorous exclusion of the people from the higher offices under it. Indians are given such work as would only add more to the cost of Government if hands for it were to be secured from England. That the rulers know would bring down the system of administration like a house of cards. A generous policy of taxation cannot make both ends meet. So all sorts of devices have to be resorted to, to fill the coffers of the State. And in an agricultural country, land revenue is the main source of income. And it has been going up by leaps and bounds without any let or hindrance since India passed into the hands of the Crown after the Mutiny. Not only this. While land revenue increased, famines became chronic. But so long as the needed money came in, by force or persuasion, the Government of India paid no heed to the matter. Unfortunately for them, all Englishmen who ate the salt of India were not unsympathetic like the majority; and educated Indians have also learnt the art of constitutional agitation. Their efforts are now more like those of a child learning to walk, but succeed they must as the child does—in the end. Even in this matter our rulers of late have shown themselves in praiseworthy mood by trying to clip the growing wings of the Indian lark. Sedition hangs over every Indian like the sword of Damocles, wherever he be. Local Self-Government is about to be a thing of the past. But to our subject, ten famines within the last forty years are a painful record and go much against the success of a rule that regards famines more as an administrative problem than as a visitation. The loss of life has been so enormous, and more of late, that the Census of last March has simply stupefied the rulers who expected the results to be according to their pet theories. That throughout India the population stands at the figure it did a decade before, is perhaps the greatest condemnation of the benevolent despotism of English rule in India. Famine is now the constant factor in the economy of India. Necessarily the question is not, how to combat it, but how to get rid of it. Sir Antony MacDonnell's Commission is busy with the former. But we want a measure for the latter purpose.

INDIAN DAILY MAIL, 5th May, 1901.

Alleged exemption of the holders of the Kaisar-i-Hind Medals from the operation of the Arms Act.

7. The *Indian Daily Mail* (Lucknow), of the 5th May, says:—We hope there is truth in the statement made by the *Indian Daily News* of Calcutta that all persons to whom the Kaisar-i-Hind Medal has been awarded, have been exempted from the operation of the Indian Arms Act. Those whom Government

honor by titles, however high they may be, labour under a discouraging consciousness that these do not bring to them any particular advantage, or confer on them any substantial benefit. This complaint can no longer be made by the wearers of the Kaisar-i-Hind Medal. Many there are now who desire to keep arms and who would welcome the privilege of being exempted from the operation of the harassing Arms Act. Such men will now feel the ambition of deserving the honor of a Kaisar-i-Hind Medal and do everything to win it. We have no doubt, it is to the insight and wisdom of Lord Curzon that we owe this innovation of a highly desirable character.

A suggestion regarding the exemption of gazetted native officers from the operation of the Arms Act.

8. The *Express* (Lucknow), of the 2nd May, says:—The conferring of honorary distinctions by the sovereign authority on private individuals betokens not only a recognition of the value of their public services, but also their trust and confidence in that individual. It is only meet that such individuals should be accorded this privilege. We would only wish to see a more extended application of this doctrine. Why should men who are in the actual service of Government, men who help it to carry on the administration, who are entrusted with its secrets, be thought unfit to possess a simple fire-arm for sport or protection except under a special license? As a step in this direction we would suggest that all gazetted officers of Government should be exempted from the operation of the Arms Act. This would raise their status in the eyes of their countrymen, and the Government have nothing to lose by granting this privilege.

EXPRESS, 2nd May, 1901.

Mr. Pennell.

9. The *Prayág Samáchár* (Allahabad), of the 2nd May, praises Mr. Pennell in no measured terms for his justice, impartiality and courage, referring to his proceedings in the Noakhali and Chapra cases. The editor points out that he has incurred the displeasure of the powers that be owing to his independence and impartiality.

PRAYÁG SAMÁCHÁR, 2nd May, 1901.

Noakhali remand case.

10. The *Advocate* (Lucknow), of the 3rd May, says:—The proceedings of the Calcutta High Court in almost all the cases connected with Mr. Pennell's notorious judgment have been generally extra-judicial and none the less illegal in some respects. In Mr. Reily's case the Chief Justice began with a personal telegram before it came before him in his official capacity. The Judges who sat as the Appellate Bench did many a thing that was beyond the range of their functions. Not only has the public feeling been outraged by such procedure, but the law has also been set at naught. Sadak Ali, the principal offender in the murder case, has been directed to be re-tried, while the other two accused have been acquitted.

ADVOCATE, 3rd May, 1901.

***Indian Appeal* on the Pennell case.**

11. The *Indian Appeal* (Benares), of the 3rd May, publishes the following leader headed "a Comedy of Errors."—Both the press and the public have cried themselves hoarse over Mr. Pennell's case. We have hitherto refrained from saying our say on the subject, though occasionally we commented upon some of the salient features of the case. We will, however, now show that from beginning to end the whole thing has been the result of an unfortunate and unaccountable series of errors and blunders which resulted in the famous judgment of the Noakhali murder case.

INDIAN APPEAL, 3rd May, 1900.

It was a most serious blunder on the part of the Chapra officials to stop the mouth of the constable Narsingh by underhand means. It was very wrong of Mr. Pennell to betray his feelings in the Chapra judgment, and it was rather unbecoming on the part of the Government to make Mr. Pennell feel for such an action. His transfer to Noakhali had the effect of upsetting his equilibrium of mind. Had he not been transferred from Noakhali, further mischief would have been averted.

Then again the Chapra officials were nominally punished. This was an error for which the higher officials are responsible. It was a most imprudent and impolitic act which resulted in all the mischiefs that followed in succession.

The crowning folly on the part of the Government was to make Mr. Pennell think and nourish the feeling of humiliation in his breast which led to his lengthy sensational judgment.

But Mr. Pennell would not have committed the blunder, if he had not been provoked by Mr. Buckland, Chief Secretary to the Bengal Government. The Chief Secretary added fuel to the fire by sending the Chapra Resolution of the Government of India to Mr. Pennell, thus threatening him. The Chief Justice made a serious slip by telegraphing to Mr. Pennell to release Mr. Reily on bail. Mr. Pennell would never have introduced such irrelevant matters in his judgment, had not the Chief Justice erred. He would never have fallen foul of the authorities as he did on that account. These mistakes on the part of the Chief Justice acted most cogently to unhinge the mind of Mr. Pennell. It should also be mentioned here that the Indian Press also committed a blunder by making too much of the case. It was rather foreseen. But a sheer blunder it was. It could have discussed some of the most important issues raised by Mr. Pennell in his judgment.

The scene now changes to Calcutta. Mr. Pennell went there with the best of motives—to personally deliver the record of the murder case to the High Court. He should have been allowed to do so and then allowed to go back to Noakhali. But as facts would have it, every one went out of his mind more or less, and then another series of blunders transpired. First of all the High Court came to the front. It was an unwarrantable act on the part of the Honorable Judges to see its Registrars, late and present, wait upon Mr. Pennell, singly and doubly and thus arouse his suspicions. But the most serious part of its blunder was not only to recommend the suspension of Mr. Pennell, without giving him an opportunity to defend himself, but to convey the recommendation in hot haste to the Government of Bengal with a request that the Court should know that the order had been carried out immediately. Now the Bengal Government joined hands with the High Court. It immediately issued the order without asking the High Court to reconsider its decision, and announced the suspension of Mr. Pennell next day in the Gazette. These incidents created an impression that there was an "unholy alliance" between the Executive and the Judicial. Hence the people got alarmed and the press took the matter earnestly in hand. If Mr. Pennell had not been suspended, the press would have supported the action of the authorities. But as it is things went astray with the highest judicial authorities and then the hue and cry of the public and press came about.

Another item of blunder is to leave the case in the hands of the Deputy Legal Remembrancer who had no heart in it and who was imperfectly acquainted with the details. Indeed every effort ought to have been made to make the proceedings above criticism and suspicion. It was a mistake to treat it as a murder case, which has convulsed the whole country, as an ordinary one.

The last error committed by the High Court is the upsetting of the finding of Mr. Pennell in the murder case. Of course the Criminal Bench decided the appeal according to their own light and conscience. Nevertheless the decision had added much more to the tension of feeling of the people. As it is, the setting aside of Mr. Pennell's judgment means practically the discharge of Mr. Reily and without a trial. This is unfair both to Mr. Reily and the cause of justice. Then again, if the finding of the lower Court were upheld, the agitation which this Noakhali case has produced, would have collapsed, but now it is likely to be kept up.

Certainly these occurrences are a comedy of errors which have demoralized Bengal thoroughly. The authorities have shown themselves in their true colours and the jealousy with which they wish to keep their privileges and power has now become well known to us.

But there is one thing for which we must be thankful to our Anglo-Indian contemporaries, and that one thing is that race-feeling is not introduced into the controversies. This is, to a great extent, due to the good sense of the Anglo-Indian press which has done nothing to fan the flame. The reason is that no Indian admirer of Mr. Pennell sympathises with him in his denunciations of the higher authorities. On the other hand everybody condemns his rancorous spirit and intemperate language. If Mr. Pennell has succeeded in moving the country so powerfully in his favour, it is because he has exposed the methods of administration. Even the *Englishman* frankly admits that "from its inception to its sequel it (the Pennell case) reflects very little credit upon our methods of administration."

12. The *Indian Daily Mail* (Lucknow), of the 7th May, has a leader, headed "The Conspiracy of Silence. It breaks with a vengeance." The first portion of it is reproduced below:—The conspiracy of silence which the majority of the Anglo-Indian Press has so long and so shamelessly held over the Pennell affair has now been broken with a vengeance, and it is eminently funny to watch the ludicrous exhibitions of temper with which some of these papers are daily filled. Of these, the *Pioneer* heads the list, and has almost run mad over the criticisms of the Native press on the action of the Government. The fact of the matter is that Mr. Pennell has received sympathy from the best and independent portion of the Anglo-Indian community on account of the injustice done to him by the Bengal Government, and his unaccountable and hitherto unaccounted suspension. The "Indian Civilian's" masterly expositions of the Pennell puzzle in the columns of such an influential paper as the *Times of India* added to Mr. Geidt's sober judgment scathingly denouncing the character and conduct of the Noakhali police and recommending its thorough overhauling after strict enquiry, have put the Government in a falser position. The only little improvement in that position was effected by the two Judgments passed by Justices Amir Ali and Pratt on the Noakhali Adultery and Murder cases, as also by the setting aside of Mr. Pennell's order for the prosecution of Mr. Reily for perjury. And Government would perhaps have availed itself of the opportunities thus afforded to wear an improved face and attitude in regard to the matter. Mr. Geidt's Judgment, however, spoilt this advantage. This Judgment of Mr. Geidt's was indeed a stunner to the Government and at its shameless sattelites and sycophants in or out of office in the press and among the public. It has driven away the chance of the poorest excuse in the world to continue to believe Mr. Pennell's attitude against the Noakhali police to be anything but profoundly just. And when once this is settled, as Mr. Geidt has settled it, Mr. Pennell's decision on the Noakhali murder case must stand good, as the High Court Judges reviewing that Judgment have mainly based their reversal of it upon the evidence of the police.

Pioneer and the Pennell case.

INDIAN DAILY MAIL, 7th May, 1901.

But what has maddened Mr. Pennell's brainless enemies is the warm and enthusiastic receptions given by the Noakhali and Barisal people to Mr. Pennell after Justices Amir Ali's and Pratt's decisions. The raving intensity of the *Pioneer's* mental state is ill-concealed in its last article published on Saturday. Therein the Allahabad paper has tried to point out what the Native public attitude should be in regard to Mr. Pennell instead of what it scandalously is just now—from its own standpoint. And we have no hesitation in saying that it is an extremely poor pleading upon wilful misinterpretations of facts and far-fetched fancies. The only point where it deals with truth is its reference to the violent attacks against the heads of Government and its officials in Mr. Pennell's now famous Judgment. Here we are at one with the *Pioneer*, as we have ere now repeatedly said. No Government can pardon Mr. Pennell's contemptuous remarks on the Viceroy and the Lieutenant-Governor, and it would be the height of folly for Mr. Pennell and his friends to expect his re-instatement in office.

13. The *Indian Daily Mail* (Lucknow), of the 3rd May, says:—It cannot be that there are not to be found some among the Anglo-Indians who are capable of taking a dispassionate view of the Pennell case. Discussing the cause of the popularity of this suspended Civilian, in the columns of the *Bengalee*, an Anglo-Indian is outspoken enough to remark that it is chiefly because Mr. Pennell championed the cause of the native against the *zoolum* of the executive that he has commanded the respect and sympathy of the natives. That is quite true. Mr. Pennell has indeed exposed an evil, the consequences of which are felt by all, high and low, and under the circumstances, his popularity is not a thing to wonder at. We refuse to believe that any European in this country who knows anything of the despotic rule of the executive in the Mufassil, will in his heart, deny that Mr. Pennell has done the right thing. There is nothing disloyal or seditious in the attitude of the native admirers of Mr. Pennell. This is a truth which, we believe, the authorities, that is the Viceroy and the Provincial Governors, will at once admit.

Cause of the popularity of Mr. Pennell among natives.

INDIAN DAILY MAIL 3rd May, 1901.

INDIAN DAILY MAIL. 7th May, 1901.

14. The *Indian Daily Mail* (Lucknow), of the 7th May, says:—It is funny to note how hopelessly some up-country Anglo-Indian papers have lost their temper over the temerity of the thousands of people who gave Mr. Pennell such a right royal reception during his recent halt at Barisal *en route* to Calcutta. The local Anglo-Indian contemporary gives the incident the heading of "Pennell Pooja." The *Indian Daily Telegraph* in spite of its being an Anglo-Indian Journal takes exception to the English word "worship", and uses instead "pooja" which is a Bengalee word. And why so? The answer is simple. The editor of the said paper having passed his early Indian career in Calcutta, cannot be so ungrateful as to forget some stray words of that rich language to learn which he had to employ all his intelligence and no little energy. Our friend would do well to unlearn these precious words he had taken so much care to learn, so that he may get at least partly cured of Babuphobia.

Indian Daily Telegraph on Mr. Pennell's reception at Barisal.

ALIGARH INSTITUTE GAZETTE, 7th May, 1901.

15. The *Aligarh Institute Gazette* (Aligarh), of the 7th May, referring to the extension of the plague to the United Provinces says that Government has wisely laid stress on disinfection, segregation, and inoculation, as the only possible means for checking the disease. If the natives are generally opposed to the plague measures in question, it is due to their ignorance and superstition, but the masses even in such civilized countries as Europe are found to oppose hygienic measures, vaccination for small-pox, for instance, being still disapproved of there (by a large section of the community). But disinfection, which is intended to secure the cleanliness of the body, clothes and house of a person, is advocated by both Hindu and Muhammadan religions. Segregation too was enforced by Muhammadan rulers in times past, at the outbreak of plague. Severity was no doubt practised at first in the Bombay Presidency in the matter of segregating plague patients. In India the members of the family of a sick person, and even his distant relatives and friends, are always to be found near his bed to help and comfort him, and hence to separate him from his relatives and lodge him in a straw hut in a jungle is very revolting to the feelings of the latter. Government has, however, greatly modified its plague rules now, while "our own" Lieutenant-Governor has, from the very outset, paid due regard to the feelings and customs of the people in adopting plague measures. It is highly necessary for the authorities that influential and competent native gentlemen should be consulted and taken into confidence in the matter of enforcing plague measures, and that the latter should assist the former in carrying out these measures smoothly by explaining their benefits to the public, and establishing temporary hospitals in every city and town, to accommodate such plague patients therein whose dwelling-houses are not big enough to admit of their being segregated there.

Plague and plague measures.

NÁTYA PATRA, May, 1901.

16. The *Nátya Patra* (Allahabad), for May, takes those persons to task who foolishly conceal plague cases in the beginning and allow the disease to obtain a firm footing in their town or village. When mortality increases, the people are brought to their senses and seek refuge in flight. The editor quotes an extract from the *Bihar Bandhu* (published at Bankipur), dated the 20th March last, which was under suspension for several months owing to the prevalence of plague at Bankipur, and which points out that the city was almost entirely deserted by the people, and thanks God that the disease has lately abated and that consequently persons are returning to their houses. The editor states that the plague case on the South Road at Allahabad, which was reported by Pandit Shiva Ram Vaidya, ended fatally on the 24th April, and finds fault with the *Prayág Samáchár* dated the 25th idem, for announcing that the patient was doing well, and that Dr. O'Brien did not consider the case to be one of plague. The editor asks the residents of Allahabad not to be alarmed, and assures them that the Collector has made satisfactory arrangements to meet the disease if it should break out.

Plague at Allahabad.

SURMA-I-ROZGÁR, 1st May, 1901.

17. The *Surma-i-Rozgár* (Agra), of the 1st May, referring to the plague cases which have occurred at Agra, expresses satisfaction that Mr. Cobb, in whose good nature and sympathy the people have so far had full confidence, has entirely excluded the police from the plague administration. It is believed that the Civil Surgeon or

Plague at Agra.

the Health Officer thinks that plague has broken out at Agra: his idea may be right or wrong; but the people are not distracted, partly because the district officer bears a kind and sympathetic attitude towards them, and partly because they believe that there is no plague in their town. The cases, whether imported or local, which have occurred so far, have created no alarm or unrest among the people. But there is a general desire among all classes of the community that a European Health Officer may be deputed on duty at Agra.

18. The *Indian Daily Mail* (Lucknow), of the 4th May, says:—The question of the plague in Benares excites interest and sympathy not only in the residents of that town alone, but also in many outside it, who have friends and relations there or have a mind to come over to it on pilgrimage. It is, therefore, that we feel constrained to advise the Government of Sir Antony MacDonnell to bestow more thought on this question than it is apparently doing. We feel bound to refer to the Benares Drainage scheme. It cannot be disputed that on the completion of this scheme depends to a great degree the alleviation or extermination of the plague in that town. But the drainage work is carried on in a manner which would make one believe that it will not be a *fait accompli* for many many years to come. If Benares be subject to plague in a chronic form, there is no question that from that centre it will spread to all parts of the Empire, for communication with that holy city must exist in every province, and every district in every province. We think the sanitation of Benares, in which is included its drainage scheme, ought to form without delay the subject for discussion and settlement with the Imperial Government in consultation with the Local Government.

Plague at Benares and the Drainage scheme.

Indian Daily Mail, 4th May, 1901.

19. The *Oudh Akhbár* (Lucknow), of the 6th May, says that the *Civil and Military Gazette* dated the 23rd April, points out, on the authority of an official report, that in those municipalities in the North-Western Provinces and Oudh where the vaccination rules were not enforced with undue severity, and people were not largely prosecuted for neglecting to vaccinate their children, the results were very satisfactory. The Lahore paper adds that the enforcement of the plague rules with leniency in the plague-infected areas has been attended with similar results. The principle recommended by the *Civil and Military Gazette* is a sound one. If the district officers and their subordinates kept that excellent principle in view in working the rules for checking the spread of contagious diseases, the rules would cease to be viewed with suspicion by the people; and as the people were convinced of the advantages of such measures, they would gladly co-operate with the officials in giving effect to them. No man can be so foolish as to allow those near and dear to him to die of small-pox or plague, if he knows that he can save them by taking certain precautions. Under these circumstances, when Government desires to introduce any rules with a view to checking small-pox, plague or any other disease, it should first entrust the working of the rules to committees, composed of private gentlemen, and make the operation of the rules optional, thus giving the public opportunities for appreciating the advantages of the rules. If, on the outbreak of plague in a place, the residents were suddenly required to evacuate their houses, and the police abused their power to extort money, the measure would assuredly be very unpopular and lead to serious riots like those which occurred in Bombay, Cawnpore, Calcutta and other places. But if the advantages of segregation were explained to the people, and satisfactory arrangements made for the accommodation of patients, so that they might not be exposed to the inclemencies of the weather, the people would have no objection to the measure.

Method of enforcing vaccination and plague rules.

Oudh Akhbár, 6th May, 1901.

20. The *Azád* (Lucknow), of the 30th April, received on the 11th May, does not understand how the *Riyáz-ul-Akhbár* has announced that plague is raging in Lucknow and that 23 deaths occur every day. Thank God there is no plague in Lucknow. The rumour is entirely false and should be contradicted by the *Riyáz-ul-Akhbár*.

Contradiction of rumour regarding the prevalence of plague in Lucknow.

Azád, 30th April, 1901.

PRAYÁG SAMÁCHÁR, 2nd May, 1901.

Cawnpore outrage case.

21. The *Prayág Samáchár* (Allahabad), of the 2nd May, adverting to the Cawnpore outrage case, expresses deep regret and surprise that God who is called "an ocean of compassion" does not come to the rescue of helpless women under such circumstances, and observes that His non-intervention even on such occasions leads one to doubt his very existence. The editor also regrets to say that the Judges do not make an example of the brutes who commit such serious offences. It is believed that Rewah was formerly entirely free from thieves and adulterers, simply because such offenders were hanged. If Government sentenced such criminals to death or transportation for life, such heinous crimes would soon cease. The editor, on the authority of the *Bhárat Mitra* of Calcutta, gives an account of the Cawnpore outrage case, in which a woman is said to have been taken to Mr. Hoff's Emigration Depôt and there relieved of her jewellery and clothes, and outraged by a number of men during her detention. Mr. L. C. Porter is entitled to public gratitude for the tact exhibited by him in detecting the offenders, who are awaiting their trial before the Sessions Judge.

INDIAN DAILY MAIL, 4th May, 1901.

Cawnpore outrage case.

22. The *Indian Daily Mail* (Lucknow), of the 4th May, says:—The *Pioneer* contradicts the statements made by the correspondents of several native newspapers that the respectable Marwari woman of the "Cawnpore Outrage case" was wrongfully confined and ravished by Mr. Hoff, a European employé of the Emigration Depôt. * * * The Allahabad paper has lost its head over the matter, as it loses its head over all such matters in which a European is accused by a native. Our only wonder is that this precious editor of the *Pioneer* did not choose a blue bottle's baton for a calling, instead of the sacred editorial pen. A journalist, who recommends the prosecution of a brother journalist because the latter's information about an incident *seems* to him to be wrong, is a disgrace to his profession, and in England, Europe and America would be spat upon. The *Pioneer* is more a sort of journalistic Scotland Yard, and it is worse than absurd to mistake it as fit to be classed with a noble-minded, albeit humble and poor organ of public opinion. It is the masked police, and no wonder it often betrays the manners of the blood-hounds of the law. It is the tall helmet that covers the horns, and the Cawnpore top boots the glimpse of the cloven nether extremities.

PRAYÁG SAMÁCHÁR, 2nd May, 1901.

A recruiting agent at Allahabad accused of outraging a woman at his Emigration Depôt.

23. The *Prayág Samáchár* (Allahabad), of the 2nd May, says that Emigration Depôts are a dark stain on the fair fame of British rule. They are places where persons are robbed and outraged by bad characters with almost perfect impunity. Hardly one or two per cent. of the criminal offences perpetrated inside these depôts come to light. If the police officials who investigate the cases happen to be honest and conscientious, the offenders are brought to justice; otherwise the police and the offenders collude, and there the matter ends. It would seem that the recruiting agents, as a rule, are bad characters who, being unable to turn an honest penny, have become recruiting agents. They have no difficulty in betaking themselves to this profession inasmuch as they are not required to produce certificates of good conduct or to furnish any securities. One of the recruiting agents at Allahabad is one Abid, a notorious bad character. A case similar to the Cawnpore outrage case has lately also occurred in one of the Emigration Depôts at Allahabad. Banarsi, a recruiting agent, decoyed a woman and detained her at his depôt for three days, where he and his son forcibly had sexual intercourse with her every day. The police found her locked up in a room inside the depot. It is to be regretted that such grave offences should be committed at these depôts under British rule. The recruiting agents should be required to furnish certificates as to their good character, and also securities. Moreover, a very respectable person should be appointed an Inspector who should visit these depôts. If an inquiry were made into the antecedents of the present recruiting agents, many of them would be found to be notorious villains and habitual criminals, having several previous convictions against them. Sir Antony MacDonnell should give his attention to the matter.

BHÁRAT JIWAN, 6th May, 1901.

Governor of Madras and the police.

24. The *Bhárat Jiwan* (Benares), of the 6th May, says that the Governor of Madras speaks highly of the police and urges that their power and influence should be increased so that the people may remain loyal to Government through fear of the police. There are

few officers who share this view, the majority of Government officers having a bad opinion of the police. Only those persons who have occasion to come in contact with the police have an idea of police tricks.

ROHILKHAND GAZETTE, 1st May, 1901.

Alleged police surveillance over Mr. Tilak.

25. The *Rohilkhand Gazette* (Bareilly), of the 1st May, says that it would seem that Mr. Tilak is still under the surveillance of the secret police, his movements being secretly watched and reported by the police to the authorities. Such surveillance, it may be feared, may deter him from writing with his usual freedom, from exposing the irregular proceedings of Government officers, and from showing the dark side of the picture of the condition of the people. Such a state of things would be injurious both to Government and the public. If the rumour as to the police surveillance over Mr. Tilak is true, the measure is unjustifiable. Can he be expected to indulge in objectionable writings for which he has once been punished? The chances are in the opposite direction. A person who has once been bitten by a snake dreads even a rope.

AL BASHÍR, 6th May, 1901.

Al Bashír on the question whether Government servants can take part in public meetings held to support or oppose the Hindi Resolution.

26. *Al Bashír* (Etáwah), of the 6th May, says that a question of vital importance in connection with the Hindi Resolution of the 18th April 1900 is whether the public offer of thanks to Sir Antony MacDonnell for that Resolution, and the entering of protests against it come under the head of politics or not. If these things are not political matters, the charge brought against the Managers of the Aligarh College as to their turning the college into a political arena will fall to the ground, and the Muhammadan Educational Conference will be at liberty to express disapproval of the Resolution. The editor, however, holds a different view, and thinks that an expression of opinion for or against the Resolution comes under the category of politics. This is the reason why the meeting held at Aligarh to protest against the Resolution was held at the Crosthwaite Hall, and not at the Strachey Hall; why the editor has always been opposed to the Muhammadan Government servants joining the Urdu Defence Association; and why the Muhammadan Educational Conference has so far refrained from taking up the Resolution at its sessions. The editor is of opinion that the Hindu Government servants, who took part in the proceedings of the Social Conferences and other public meetings, which offered thanks to Government for the Resolution, acted against the Government orders, prohibiting public servants from attending political meetings. Several Hindu castes hold social conferences every year, which are freely attended by Hindu Government servants. These conferences, held since the passing of the Resolution, have adopted resolutions thanking Government for it. The editor has more than once drawn attention to this objectionable proceeding in vain. Even the Kayasth Conference, recently held at Lucknow, has proved no exception to the rule, though the Kayasth community abounds in intelligent and well-informed persons. The Hindus need not be content with offering thanks to Sir Antony MacDonnell, but they are at liberty to erect and worship His Honor's statues in every town, if they like. The Hindus in the public service should, however, keep aloof from such movements. The Lieutenant-Governor cannot be unaware that Hindu Government servants attended these social conferences, but still His Honor has not yet taken any action in the matter. This shows that Government does not consider the Hindi question a political one, and that Government servants can freely support or oppose the Hindi Resolution; or that they can only support the Resolution but not protest against it. The editor asks the people to ventilate their views on the subject in the columns of his paper, so that the question as to whether the Hindi Resolution is a political matter or not may be definitely settled.

TAFRÍH, 7th May, 1901.

Munshi Amba Prasád, the editor of the *Jámi-ul-Ulúm*, convicted of a libel, and his appeal to the public to render him pecuniary help by buying his books in his present distress.

27. The *Tafríh* (Lucknow), of the 7th May, states that, for sometime past, certain Urdu newspapers have been publishing an appeal (to the public) from Munshi Amba Prasad, the editor of the *Jámi-ul-Ulúm*, who has lately been convicted and punished in the Rámpur libel case. In this appeal Amba Prasad announces that he has reduced the prices of his works, and requests the public to buy them, and thereby provide means of sustenance for his wife and children (during his present distress). The *Tafríh*, while expressing his full

sympathy with the wife and children of Amba Prasad, does not think the latter to be deserving of any public sympathy at all. What public service has he ever rendered? He has never done anything more than exposing the private life of a *rais* (nobleman or chief) or passing some severe criticisms on a Government officer. When he lately wrote against the Chief of Rámpur he indulged in such frivolities regarding His Highness as were not fit to find a place in a respectable journal. Similarly when he criticised the character and conduct of the Rani of Landaura, he simply grew indecent, which no gentleman can approve of. These sorts of writings cannot possibly entitle a person to be called a benefactor of his countrymen, or one who has made great personal sacrifices for the good of his country, as some journalists represent him to be. As regards the Chief of Rámpur, Amba Prasad would now malign and now be friends with him. During the trial of the Rámpur libel case it was elicited that Amba Prasad received Rs. 200 a year as a subsidy to his paper from the Rámpur Darbár. So long as respectable journals will not make it a point to cry down such (mean) editors of newspapers who levy black-mail by intimidation, &c., it is Utopian for them ever to expect to improve their position.

ADVOCATE, 7th May, 1901.

A quarrel between the Hindus and Muhammadans at Dharampur Biswan in the Sitapur district on the last day of the Muharram.

28. The *Advocate* (Lucknow), of the 7th May, says:—We learn that there was a serious riot between the Hindus and Muhammadans at Dharmpur Biswan, Sitapur, on the *Ashra* day. The quarrel arose over a *Sabil* which under the orders of the Police was set up at a well close to a Thakurdwara against the will of the Hindus. While the *tazias* were passing, stones were thrown at the *Sabil*; some of the stones hit the District Superintendent of Police. We hear some of the rioters were thereupon wounded. Several arrests have been made, and the whole neighbourhood is under excitement.

POLICE NEWS, 1st May, 1901.

Habib-Ullah, Inspector in Muzaffarnagar, committed to the Sessions on the charge of bribery.

29. A correspondent of the *Police News* (Meerut), of the 1st May, received on the 8th idem, writing from Jhanjhana in the Muzaffarnagar district, regrets to say that there are wicked and corrupt officials in the Police Department, who are bringing that department into disrepute by their misconduct. But such officials do not long prosper: sooner or later they are detected and receive their deserts. Munshi Mahmud Ali was convicted of bribery and got 3½ years. Many other police officials have shared the same fate. Munshi Habib-Ullah, Inspector in the Muzffarnagar district, who was held in high respect by the officers, has recently been accused of having received several thousand rupees as a bribe. He and two sub-inspectors have been committed to the sessions for trial.

RAHBAR, 7th May, 1901.

Contradiction of the imputation of certain irregularities to Babu Achal Bihari, late Additional Sub-Judge at Moradabad.

30. The *Rahbar* (Moradabad), of the 7th May, referring to the communicated letter published in the *Naiyar-i-Azam* of the 19th April last, in which the writer accused Babu Achal Bihari, late Additional Sub-Judge at Moradabad, of having practised certain irregularities in connection with a certain civil suit lately decreed by that officer against Musammat Zeb-un-Nisa and others, heirs of the late Muzaffar Ali Khan, in favour of one Jagmohan Lal, a castefellow of his, contends that all the allegations made against Babu Achal Bihari and the clerks of his court, &c., were unfounded and incorrect. The writer stated that it was a general rumour at Moradabad that the bond, on the strength of which Babu Achal Bihari had given the decree in the case, was a forged one. This statement is altogether incorrect, no such rumour being current in the town. Similarly, the date on which a portion of the decreed money was realized from one of the judgment-debtors by effecting his arrest, and deposited in the Treasury, was not the 21st March, as stated by the writer, but the 20th March. An application for attachment of the said money was also filed on the 20th, and not the 21st March. All other statements made by the writer in connection with the granting of this application by Babu Achal Bihari, &c., were also incorrect. The Babu had no power to cancel his order, directing the Treasury officer to hand over the deposited money to the plantiff's pleader, after it was once handed over to him. The Judge, on the complaint of the defendants, made enquiries regarding the alleged irregularities in the matter of the attachment of the said money, &c., and has rightly deposited the same, only remarking that the decree-holder had practised undue haste in securing the money in question, and that the *amlas* had shown great promptitude

in enabling him to do so. But as several other creditors had claim on the property with respect to which the plaintiff had obtained a decree, he was quite justified in endeavouring to secure the money as soon as possible, lest the other decree-holders might come forward and claim their share in the same. As regards the *amlás'* promptitude in the matter, they are required by the orders of the High Court on the subject to cause no unncessary delay in the issue of papers applied for.

AL BASHÍR, 6th May, 1901.

Selection of Hindu and Muhammadan tahsildars for Deputy Collectorships.

31. *Al Bashír* (Etáwah), of the 6th May, says that it is rumoured that 17 tahsildars are to be promoted to Deputy Collectorships this year in the United Provinces. At the time of making the selections 10 Muhammadan and 7 Hindu candidates appeared before the Board of Revenue who selected 8 Muhammadans and 4 Hindus. The Board sent up a list of the selected candidates to Government for sanction, and reported that no more Hindu tahsildars were fit for Deputy Collectorships. Government approved the Board's list, and asked them, it is rumoured, if they could recommend any Hindu naib tahsildars for Deputy Collectorships. The editor does not know how far this rumour is correct. But if it is correct, the question arises whether, if competent men are not to be found even among the Hindu naib tahsildars at any time, Government will ask the Board to draw upon the ranks of kanungos to recruit Deputy Collectors, in order to maintain a due proportion between the Hindu and Muhammadan elements in the executive service. It is to be hoped that the rumour is true, so that the Muhammadans may, on the strength of that precedent, be able to ask for an increase of the Muhammadan element in those public departments where that element is proportionately short.

HINDUSTÁN, 5th May, 1901.

Appointment of Babu Madhusudan Sen Gupta as Under-Secretary to the Bengal Government in the Irrigation Branch.

32. The Hindi *Hindustán* (Kálákánkar), of the 5th May, praises Sir John Woodburn for appointing Babu Madhusudan Sen Gupta, Assistant Engineer, as Under Secretary to the Bengal Government in the Public Works Department, Irrigation Branch, and hopes that other Local Governments and Administrations will follow suit and elevate natives to the posts of Under Secretaries and Secretaries from which they have so far been excluded.

EXPRESS, 2nd May, 1901.

Fifty-five years' rule.

33. The *Express* (Lucknow), of the 2nd May, says:—The fifty-five years' rule now awaits the decision of Government. Whether an officer, whatever his merit or ability, and however fit to continue in the service, be included in the same category with another whose mental and physical powers have been impaired by age and compelled to retire on the attainment of 55 years, is a question, to be judged singly by itself, upon which there cannot be two opinions. We should certainly be as sorry to lose the services of the one—the man of real merit and experience on the one hand, and be as willing to recommend the other to seek rest when nature unmistakably points out that his life work is done. It is equally as desirable to retain the one as not to allow the other to stand in the way of younger men with energy and powers more fresh. The adoption of a hard and fast rule cannot accomplish both these ends; but the absence of any such rule has the pernicious effect of leaving an open door to favouritism, detrimental to the public service in general. To put a stop to too much laxity in this direction, a defined age limit to continuance in the public service, with a reservation in favour of men of real merit and ability who are yet able to render valuable services to the State, is desirable.

ADVOCATE, 7th May, 1901.

Advocate on Mr. Burn's re-classification of castes.

34. The *Advocate* (Lucknow), of the 7th May, says:—Mr. Burn, Superintendent of the Census Operations in these Provinces, has issued yet another circular which will be found elsewhere, in which he has revised the grouping made by him in a former circular. He has divided each of the first three groups into two, and thus attempted to throw oil on the agitated minds of thousands of people. Though the re-classification now made is an improvement on the old one, we have no hesitation in saying that it cannot calm down the storm of fierce opposition raised by the former circular. The more we think over the question and the more we discuss the matter with the people of different castes, the more are we convinced that no classification whatsoever is needed; at least the Superintendent of the Census Operations has not shown any ground for the trouble which he is going to undertake. The people do not want classification: they know whom to treat

as Brahmans, Kshatriyas or Vaishyas. Every caste has its position. It does not stand in need of classification for its every day dealings. No administrative good can come out of this labour. Then why should officers of the Government create discontent and bitterness for nothing? We are afraid Government interference in these matters will be greatly misunderstood and resented. People in large numbers, we admit, are to be found in every community who dispute the very motives of the Government. They accuse it of rousing bad blood among the different castes of Hindus, and consider in re-classification an attempt at rousing inter-racial jealousy. They go so far as to say that this is an offshoot of the divide-and-rule policy. Of course all these accusations are preposterous; but the one thing that is clear, is the fact that an amount of ill-feeling has already been created. Not only those people who consider that they have been degraded, resent the classification, but even those whose position remains undisturbed consider it a matter of no little grievance that they should be classified with castes with which they have nothing in common. This discontent has not only a social but religious significance; and we think it our duty to warn the Government against the probable political consequences of such an attempt. Jealousy will be created equally among the illiterate and the educated classes. Take for instance, the proceedings of the Khattri meeting at Lahore. Professor Ruchi Ram, a scholar of great erudition, had, in supporting his contentions as to why the names of subdivisions of the Khattris were not similar to those of the Rajputs, had to go out of his way and say, about Rajputs, things which he had no business to say, and which cannot but wound the feelings of a large class of the people. What happened at Lahore is happening everywhere in these Provinces; one caste is passing strictures against another which it has no right to refer to. This is extremely painful, and ought, in the very interest of mutual good feeling and general progress, to be avoided. We earnestly appeal to leading Hindus of all castes, who consider this classification as useless or conducive to bitter feelings; we appeal to Societies that consider that the *varan* of a man is to be decided by his *gun-karm* and *Subháv*, *i.e.*, personal character, actions and virtues; the people who think that the revival of caste hatred and jealousy is likely to disturb the progress of those forces which under the ægis of British civilization are welding the different castes into one common whole; to enter a strong protest against this interference of the Census Department with our social and religious arrangements. The protest must go from every city and town to check the tide of jealousy and class hatred that is likely to follow this classification. The Census Department may be actuated by the best of motives, but if it does not foresee the results of its interference in matters beyond its scope, it is the duty of the leaders of the Hindu community, who have any regard for the progress of the race, to warn it against the probable results of its action.

NAIYAR-I-ÁZAM, 5th May, 1901.

Bajgarhi estate in Aligarh.

35. The *Naiyar-i-Azam* (Moradabad), of the 5th May, refers to a communication which the editor has received from a correspondent and which, according to him, is full of complaints against the Raja of Bajgarhi in Aligarh and his officials. The editor will not publish the letter until he has satisfied himself how far the contents are true. Rani Khushhal Kunwar, who has so far enjoyed a good reputation, should exercise great care and caution in managing the affairs of the estate.

NAIYAR-I-ÁZAM, 5th May, 1901.

Raja of Kashipur in the Naini Tal district.

36. The *Naiyar-i-Azam* (Moradabad), of the 5th May, urges that Rája Udairaj Singh of Káshipur is a very intelligent prince and should now be installed on the *gaddi*. Referring to the rumour that the prince will be sent to Lucknow to complete his education, the editor protests against the proposal and contends that he should be allowed to remain at Kashipur. Owing to the death of the Nepali Rani, he himself has to look after the affairs of his family. He has recently been married, and he has two young sisters whom he has to bring up.

NÁTYA PATRA, May, 1901.

Delay in the grant of permission for building houses within the Allahabad Municipality.

37. The *Nátya Patra* (Allahabad), for May, complains that there is great delay in the disposal of applications made to the Allahabad Municipal Board for permission to build or alter a house, &c. The member in charge of each ward takes his time to inspect the locality; and even when he has sent in his

report, the issue of orders from the Municipal Office hangs fire. Musammat Ganga Bibi, owner of house No. 309 or 310 in muhalla Yahiyapur, and Lala Bhawani Prasad, banker, and owner of house No. 101 in Unche-ki-mandi, filed such applications three or four months ago, but they have not yet received the required permission. The delay is a source of inconvenience, and even of loss especially as the rains will shortly set in.

38. The *Prayág Samáchár* (Allahabad), of the 2nd May, does not understand why large woodstalls have been allowed to be so largely increased at Allahabad. These stalls are to be found in every street (muhalla), and contain hundreds of maunds of wood each. If any of them should happen to catch fire, (which heaven forbid), the conflagration might spread to the whole of the street. There should be no wood-stalls inside the town, or at all events, none of those situated inside the town should contain more than 50 maunds of wood. Moreover, the keepers of such stalls should be required to execute bonds to the effect that they will make good the losses which their neighbours might suffer from the outbreak of fires in their stalls.

PRAYÁG SAMÁCHÁR, 2nd May, 1901.

Wood-stalls inside the Allahabad City.

39. The *Advocate* (Lucknow), of the 10th May, says:—Mr. Pennell's two judgments passed in Chapra and Noakhali show how the police in Bengal fail sadly to discharge their duties both of prevention and detection of crime. Mr. Geidt gave indirect support to Mr. Pennell's severe strictures. A careful scrutiny of the criminal cases in all districts may reveal a not very desirable state of police efficiency. A theft case just concluded shows how the guardians of the public peace fail in their duty and catch at every straw to shirk their work. Some money from a maid servant's box, serving at a teacher's in Burdwan was stolen. The box was found by the son of the master near a canal and brought home. The father who had been away on duty returned to learn the affair. Forthwith he informed the police. He was however surprised to find that his very boy was suspected by the police to have stolen the money. Not only this. The boy was arrested and thrown into a *hajut*, bail being refused by the Magistrate who was told by the Sub-Inspector of Police that the boy had confessed his guilt and would not admit it before the trying Magistrate if he were allowed to go out of the *hajut*. In spite of all these legal and illegal proceedings, the prosecution utterly broke down in the course of the trial, and the Deputy Magistrate, who heard the case, not only discharged the boy, but passed strictures on the conduct of the police. Well, the long and short of inefficiency in the police is the fact that the officers sadly neglect the due discharge of their duties, and fasten any guilt upon any man that comes in their way to enjoy undeserved rest, or to fatten on bribes.

ADVOCATE, 10th May, 1901.

A theft case at Burdwan and the police.

40. The *Oudh Samáchár* (Lucknow), of the 7th May, on the authority of an Unao correspondent, complains that a theft was lately committed at the house of the Munsif at Unao, and that some of the stolen property has been found at a house which is in the joint occupation of a number of police constables, and is situated near the town police station. If a shepherd himself kills sheep, who can protect them?

OUDH SAMÁCHÁR, 7th May, 1901.

Police implicated in a theft case at Unao.

41. The *Oudh Samáchár* (Lucknow), of the 7th May, complains that a daring dakaiti was lately committed at the house of Babu Bandi Din in Old Cawnpore, the Babu being cruelly belaboured with sticks, and two thousand rupees worth of property being carried away by the robbers. What were the police about? Had the people not been disarmed, dakaitis would not have been so frequent.

OUDH SAMÁCHÁR, 7th May, 1901.

A dakaiti at Cawnpore.

42. The *Nasím-i-Agra*, (Agra), of the 7th May, complains that there is an increase in theft cases at Agra, the padlocks at shops situated in the principal streets being picked at night. The editor attributes this increase in theft cases to the inadequacy of the police force, and to the prevalence of gambling in the shape of opium speculations, and Tommy Dod.

NASÍM-I-AGRA, 7th May, 1901.

Theft cases at Agra.

ADVOCATE, 7th May, 1901.

A dakaiti at the Shahabad Post office in the Hardoi district.

43. A correspondent of the *Advocate* (Lucknow), of the 7th May, writing from Kanauj, says:—Wild and persistent reports are prevailing here about dakaits and dakaitís. Some cases are said to have occurred in the vicinity of Bilgram. It is rumoured here that the Postmaster of Shahabad, district Hardoi, has been killed and the office robbed of Rs. 1,500 in cash. A gang is said to have been lying some six miles from this place in a *dhoha*. The Police are on the trace. The Mahahjans here are vigiliant.

HINDUSTÁN, 8th May, 1901.

Dakaitis at Kanauj in the Farukhabad district.

44. The *Hindustáni* (Lucknow), of the 8th May, on the authority of a correspondent, complains that several cases of dakaiti have lately occurred at Kanauj, that well-to-do traders and bankers are consequently alarmed, and that the police have not yet succeeded in arresting the dakaits.

AL BASHÍR, 6th May, 1901.

Ziladars in the United Provinces.

45. A correspondent of *Al Bashír* (Etáwah), of the 6th May, says that the lot of ziladars in the United Provinces is very hard indeed, both with respect to their salaries, and the amount of work they have to perform. A sub-overseer, when obtaining promotion, is either made a ziladar or an overseer, according to his choice. But as a ziladar has a much larger circle in his charge than an overseer, he has consequently to keep, as a rule, a carriage, while the latter has no such need. A ziladar cannot do without tents in all seasons whereas an overseer requires them only now and then. A ziladar receives most peremptory orders to do this, that or other thing "at once, by the return of post," &c. He has to assess the irrigation cess on thousands of acres of land; to hear all sorts of complaints from cultivators which must be disposed of within 15 days; &c., &c. On the other hand an overseer has not to dispose of, or reply to, more than 5 or 10 cases in a month. In short overseers are sinecurists as compared with ziladars. Again, an overseer is also put in charge of a subdivision, and thus a ziladar, who was his equal just before, may at once become his subordinate. The ziladars though thankful to Mr. Palmer, the Chief Engineer, for requiring his subordinate officers to address them in respectful terms, would rather prefer to see him paying attention to the need of improving their emoluments. Those ziladars, who do not themselves increase their emoluments, by dishonesty and corruption, are neither able to give good education to their children, nor to make any savings. Government ought to consider their responsibilities and position and improve their prospects. The fourth-grade of ziladarship should be abolished, and ziladars should also be put in charge of subdivisions (like overseers). Failing these reforms, the salaries of their various grades should be raised to Rs. 60, Rs. 80, Rs. 100 and Rs. 120 respectively.

III.—EDUCATION.

INDIAN DAILY MAIL, 7th May, 1901.

Viceroy's speech at the Aligarh College.

46. The *Indian Daily Mail* (Lucknow), of the 8th May, says:—Our Muhammadan friends, especially of Aligarh, are to be congratulated on the Viceregal visit to the Aligarh College, and the words of wisdom, sympathy and encouragement in His Excellency's reply to the address presented by the Trustees. Lord Curzon is exceptionally happy in his deliverances on Education, for His Lordship's views are based upon the fundamental truths of education as recognised by the sages of old of all races and climes. Hence his views and sympathies are broad and elevated as the blue expanse of the heavens, which is this troubled earth's refreshing canopy. And Lord Curzon's boldly sympathetic words have gone deep into the hearts of all Indians, whatever their faiths and religion. They have made them forget the narrow views of Bishop Welldon and for once driven away the fear engendered in their minds by his holy Lordship's recommendation for the introduction of the Bible into the Indian schools. It is a great mistake to allow Indians to have the slightest impression that the British Government in India, which up till now has religiously abstained from any interference with the faiths of its subject people, is any party to the conversion "tricks" of the Christian Missionary. "Tricks" we say advisedly, for, it would be an abuse of terms to call it by a better word. There are passages in His Excellency's speech at the Aligarh College which falling as they did from the Viceregal lips, deserve to be written in characters of gold only to better convey their import to the minds of

the educated Indian youths whose godless education have taught them to be indifferent to all religions, and hate their own without knowing or even enquiring what it may be.

The exceptional frankness and geniality which pervade Lord Curzon's speeches, wherever he is face to face with young Indians anxiously looking up to him for some advice and encouragement, are but unmistakable indices to his heart which throbs with such pure and healthy sympathy for a people whom, the new order of things introduced and the iron-walled restrictions placed upon their hopes and aspirations by the British régime have plunged into a mental, moral, social and material chaos. But while the Indians of other faiths have progressed as far as allowed by such restrictions by the open road of the new education, although to the confusion of their own national habits of thought, and at the expense of their own religious convictions, the Muhammadans have so long suffered in progress owing to their jealously sticking to their innate conservative ideas and religious principles .... The Viceroy's bold admission that without adhering to their own religion, the Indian cannot hope to progress even in the material field, will not only serve as a lesson to young India, but to Europeans in India who look down upon the Indian "heathens." Only one body it will strike as a bomb shell, —the missionaries who will soon kick up a howl.

IV.—Post-Office.

47. The *Indian Daily Mail* (Lucknow), of the 5th May, says:—The Postal Department is the best managed Department connected with the Government of this country. Not only it is the most efficient branch of the administration, but it is also a source of income to the Empire. Thus it is a department which can introduce improvements even if they entail expenditure. A proposal is now before the Government to reduce the inland parcel postage rates. Such reduction may at the commencement have the effect of decreasing the present proceeds from the Postal Department, but after a time it will very probably be a means of increasing the same. The present parcel rates are not low enough to encourage people to avail themselves freely of the postal parcel system. We think Lord Curzon will give effect to a popular wish, if His Excellency accords his sanction to the proposal before him.

A proposal to reduce the inland parcel postage rates.

Indian Daily Mail, 6th May, 1901.

V.—Local and Miscellaneous.

48. The *Shahna-i-Hind* (Meerut), of the 8th May, says that the charge against Shaikh Zia-ul-Haq of Hapur has become a serious one, and that he has therefore been required to give a personal recognisance in Rs. 1,000, and securities for Rs. 2,000. The police are producing very respectable witnesses against him.

Prosecution of Shaikh Zia-ul-Haq of Hapur in the Meerut district.

Shahna-i-Hind, 8th May, 1901.

49. The *Advocate* (Lucknow), of the 7th May, says:—Sad news comes from Fatehpur, district Bara Banki. A *Duldul* was passing through the narrow streets of Fatehpur accompanied with numerous torch lights. These had kerosine oil *dibbies* in the *punshakhas*. The canopy over the *Duldul* anyhow caught fire. In the confusion all the torch-bearers fled, throwing down the torches on the spot and thus injured no less than 125 persons, of whom we are pained to learn 25 persons have since died of the injuries. There was one death almost under similar circumstances from kerosine oil in Bhatwamow.

A serious fire accident during the Muharram at Fatehpur in the Bara Banki district.

Advocate, 7th May, 1901.

50. The *Prayág Samáchár* (Allahabad), of the 2nd May, says that the editor is surprised to hear from a member of the Allahabad Municipal Board that the streets are lighted at night simply to help the people in wending their way, and not to protect them from thieves and robbers, and that it is not necessary, therefore, to keep the streets lighted during the whole of the night. If the member's statement be correct, the street lamps need not be kept burning during eight or ten nights in every month, though only nominally, as is done at present. The District Magistrate may forbid people to go out of their houses after midnight without a light. Such a restriction would check thieves in going out and committing thefts at night.

Street-lighting at Allahabad.

Prayag Samáchár, 2nd May, 1901.

NÁTYA PATRA, May, 1901.

Vegetable market at the Allahabad City.

51. The *Nátya Patra* (Allahabad), for May, complains that the vegetable vendors at the vegetable market in the Allahabad City frequently place their baskets even on the thoroughfares, which causes great inconvenience to the crowds of people who visit the market to make purchases. Sometimes persons have their legs bruised by these baskets. The Collector should give his attention to the matter.

BHÁRAT JIWAN, 6th May, 1901.

A Hindi book treating of cattle diseases, printed and published at the *Bharat Jiwan* Press, Benares.

52. The *Bhárat Jiwan* (Benares), of the 6th May, referring to the utility of cattle for agricultural purposes, urges its readers to obtain from its Press copies of a Hindi book treating of diseases to which cattle are liable.

ALLAHABAD:
The 14th May, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 20 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 18th May, 1901.

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I.—Political and Foreign.

1. The *Bhárat Jiwan* (Benares) of the 13th May, regrets to say that Chinese affairs threaten to become more and more complicated. The hasty invasion of China by the European Powers was an error. The next difficulty that cropped up was *re* Manchuria. Russia occupied Manchuria and entered into a secret convention with the Chinese Court regarding the grant of the lease of that province to her. America got wind of the convention, and brought the matter to the notice of the other European Powers, who entered a protest at once. The result was that the convention was not ratified. The editor then refers to the dispute that arose between Russia and England regarding the railway siding at Tientsin and to the affray which took place between the French and the English troops. The conduct of the Europeans in China has not been in accordance with their vaunted civilisation and enlightenment. They are persecuting the Chinese to their heart's content; and the latter, not being in a position to retaliate, have to quietly endure every kind of tyranny and oppression. There is perfect anarchy in the principal towns in the Celestial Empire, the lives and property of the people being entirely at the mercy of robbers and dakaits.

Chinese affairs.

Bhárat Jiwan, 13th May, 1901.

2. The *Bhárat Jiwan* (Benares), of the 13th May, points out that the condition of the Turks, who are surrounded on all sides by unsympathetic Christians in Europe, resembles that of the tongue in the midst of teeth in the mouth, and that the European Powers are desirous of dividing Turkey among themselves, but that the Turks being a brave and shrewd people have so far succeeded in protecting their Empire, though it has largely been curtailed. The editor says that Japan, which has made remarkable progress all along the line in an extremely short time, has become an eyesore to the great European Powers. Japan was not well advised in waging war against China with a view to occupying Korea, and thereby weakening her neighbour. China had to throw herself into the arms of Russia to save Korea. The murder of some Christian missionaries by the Chinese afforded the great European Powers a pretext for attacking China, for which they had been anxiously waiting since the exposure of her weakness in the struggle with Japan. Russia now desires to deprive China of a portion of her territories, to which Japan and some of the European Powers are opposed. The editor advises Japan not to allow herself to be influenced by the counsels of her selfish European friends, and to avoid war with Russia as far as possible.

China, Japan and the European Powers.

Bhárat Jiwan, 13th May, 1901.

3. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the recent despatch of a Turkish Mission by the Porte to China, at the instance of the Emperor of Germany, though opposed by the Czar, says that there is a large population of Musalmans in China, who have now come to realize what they owe to the Sultan of Turkey by virtue of His Majesty being the Khalifa of the Faithful and guardian of the shrines of Mecca and Medina. The Turkish Mission consists of able persons, with a body of Turkish *ulama* (learned men or theologians) and Anwar Pasha as the political officer, and the writer hopes that it will succeed in promoting the cause of effecting a universal union among the Musalmans of the whole world, and drawing the affections of the Chinese Musalmans towards the Sultan.

Despatch of a Turkish Mission to China.

Naiyar-i-Azam, 12th May, 1901.

4. The *Bhárat Jiwan* (Benares), of the 13th May, in its columns of miscellaneous news, copied from other newspapers, says that the Amir of Kabul is busy increasing and improving his army. He has lately bought 6½ lakhs of rupees worth of Krupp guns through the British Government. These guns are expected to reach Kabul by August next. It is not known what designs the Amir is cherishing in his mind.

Purchase of new Krupp guns by the Amir of Kabul.

Bhárat Jiwan, 13th May, 1901.

5. The *Zamindár-wa-Káshtkár* (Bijnor), for May, referring to the large sums of money subscribed by certain big zamíndárs in the Gorakhpur and Etah districts to the Victoria Memorial Fund, says that the raising of a subscription on a large scale and keeping it open for a long time is calculated to "grind

Need for fixing a limit to the contributions to be made to the Victoria Memorial Fund by zamindars in the United Provinces.

Zamindár-wa-Káshtkár, May, 1901.

down" many an ordinary zamíndár, every one being anxious to please the authorities. Just as the Government of India has fixed a limit to the contributions to be made by Native Chiefs, the Lieutenant-Governor would do well to fix the maximum amount—say Rs. 1,000—which the zamíndárs may subscribe to the Memorial Fund, it being as necessary to preserve the honour and existence of zamíndárs as those of native Chiefs.

II.—General Administration.

Prayág Samáchár, 9th May, 1901.

Recruiting agents of Emigration Depots in the United Provinces.

6. The *Prayág Samáchár* (Allahabad), of the 9th May, deeply regrets to say that the recruiting agents of Emigration Depôts, which are fast increasing, are generally bad characters and greatly misbehave themselves. Even when a recruiting agent is a gentleman, the underlings, whom he employs to decoy persons from the various places of public resort, are rogues and would stick at nothing. Banarsi, a recruiting agent at Allahabad, has lately committed an outrage on a woman in that town, similar to that committed on another woman at Cawnpore, and is now undergoing trial. Abid, who is a notorious *badmash* and at whose house gamblers were lately arrested, is another recruiting agent at Allahabad. The editor most earnestly prays Government to speedily frame rules to the effect that none but well-behaved persons shall be appointed recruiting agents, and that securities for good behaviour shall be taken from them.

Prayág Samáchár, 9th May, 1901.

The Cawnpore Marwari woman outrage case.

7. The *Prayág Samáchár* (Allahabad), of the 9th May, in adverting to the Cawnpore Marwari woman outrage case, says, on the authority of the *Bhárat Mítra*, that the woman concerned is a respectable Brahman lady of Jodhpur, named Rampiari, both her father and husband being well-to-do traders. "We" are, no doubt, extremely thankful to the British Government for the various comforts and blessings under its rule; but so long as such terrible outrages are committed on unprotected native ladies as that perpetrated on Rampiari by Mr. Hoff and others of the Emigration Depôt at Cawnpore, it cannot justly be asserted that the tiger and the lamb drink from the same fountain under the present Government. Mr. Hoff, who has been accused of outraging the lady, not only detained her in his Emigration Depôt, but kept her in his bungalow also for one night, and then while sending her off to another station, forced her to put on a man's garb (to conceal his crime). The event has created great excitement, not only among the Marwaris but among other classes also at Cawnpore. The news of the outrage can hardly fail to shock the feelings of any person, however hard-hearted he may be. The violation of the chastity of a native woman is very terrible in its effects, involving as it does, the loss of the honour and position of her entire family. "Our" ancestors who punished such grave offences with death, amputation of arms, &c., were not fools. They realized the extreme necessity of putting down heinous crimes, and hence enacted severe laws to suppress them. Let the British Government follow their noble example, and outrages on native women will disappear. It is high time that the educated native society urged upon Government to provide by law, death or transportation for life for such miscreants as outrage native women. It is advocated in some quarters that native women should be given their liberty, but when they are so exposed to outrages at the hands of Europeans and others, at every step, their condition would be worse still if they were allowed to move about freely, &c.

Indian Daily Mail, 14th May, 1901.

Mr. Pennell's intention to leave India for England.

8. The *Indian Daily Mail* (Lucknow), of the 14th May, says:—So Mr. Pennell is about to leave India and soon sails for England to the relief of Sir John Woodburn in particular and the supporters of official vagaries at the cost of justice in India in general. These latter will now breathe freely once more. Once more they will unblushingly go on screening white offenders and ignoring the devil's work of the Police in Bengal. The lank, of almost "cadaverous-looking" Mr. Pennell, as some one has described him, has proved a veritable bull in the China shop of official prestige. The relief which the keepers of this shop are now feeling, now that the bull has left the shop of his own accord, may be more easily imagined than described. They have never been in a worse state of nervousness, never was the feeling of consternation more

unbearable. Mr. Pennell was accused of two unpardonable offences—opened out the festering sore of Police corruption and sent a white District Superintendent of Police to jail. Not only this, but he had the good fortune of an "unlikely" successor of a Sessions Judge proving his reasons for such unpardonable actions to the hilt. This last is even more outrageous than the initial offences. Was Geidt such a friend of Pennell as he has proved to be? If so, what a mistake was it to let Geidt succeed Pennell.

Then those stupid and disloyal Noakhali and Barisal "natives"—you know, *fete-ing* and "Long-live-ing" him in the face of official discomfiture. Even the High Court judgments and censures on Pennell had no effect upon these thick-headed fools. What a pity there is no law in existence by which to deport these two whole disloyal districts to the Andamans; what a pity there should be worse than disloyal "Old Civilians" and "Senex" and other white abortions who wrote in such severe condemnation of Governmental actions against Pennell. This confounded Pennell's unspeakable *galees* did not serve these more than confounded white lovers of justice to prejudice them against the just side of Pennell's judgment. It ought to have struck as monstrous to these wiseacres that such reckless personalities as Pennell indulged in, in course of his notorious judgment, precluded any healthy possibility of considering the provocation he received at the hands of the Government. The Government would have climbed down after the Chupra case, if Pennell had only *chuprao-ed* instead of kicking up such a "hell of a row" once again at Naokhali.

But Mr. Pennell is now off, and when he will be on the blue the officials can now count upon peace for at least a fortnight. After that the sensation will begin once more, but it will never affect Indian official nerves as it has done during the past two months. There will probably be some interpellation put in Parliament. But there is the invincible and invulnerable Lord George Hamilton and his "swamping majority" who will soon satisfy the House and stop the "nuisance" in no time. It is the newspapers which will create some stir for a short time. But that is nothing. They will fret and fume for a little while and then will fret and fume no more. They will then cast about for some newer sensation. As to Lord George asking for an explanation as to why Pennell was suspended illegally instead of being dismissed for *galee*, that is out of the question. Pennell will be safe in the hands of shrewd Lord George, and so the Pennell puzzle may be sent to Li Hung Chang or the President of Honolulu for solution. It has puzzled Anglo-Indian brains for a long time, and now there will be peace: no more puzzling. That is a handsome arrangement—very. Exit Pennell and exeunt all causes of trouble.

ALIGARH INSTITUTE GAZETTE, 14th May, 1901.

Plague measures.

9. The *Aligarh Institute Gazette* (Aligarh), of the 14th May, referring to the serum manufactured by Dr. Haffkine as an efficacious prophylactic against the bubonic plague, urges its great usefulness as found by actual experience. But until the leaders of the native community take the lead in accepting a measure which Government wishes to adopt, the ignorant masses will shun it however useful it may be. When this serum was first sought to be introduced into the system of man by inoculation in plague-infected areas, the natives spread all sorts of unfounded, wild rumours regarding it, some giving out that Government desired to reduce the native population which had so greatly increased, &c. But ever since the Hon'ble Mr. Justice Badr-ud-din Taiyabji, together with all the members of his family, and His Highness Agha Khan Sahib, the leader of a well-known sect in Bombay, had themselves inoculated with the serum, without experiencing any unhappy consequences, the susperstitious fear against the operation has gradually begun to die out among the people. There is many an ignorant person who has been heard asking what has been the result of the various measures Government has hitherto adopted to check the disease, seeing that people continue to fall victims to it in large numbers wherever it once happens to break out. But they forget history, otherwise in former times towns and cities were decimated, nay nearly depopulated, by the outbreak of plague, and it is due simply to the prompt measures of Government that "we" have escaped a similar havoc. It is a pity indeed that instead of appreciating the strenuous efforts which Government has been making all along to put down plague in India, and thanking it for the

same, some thoughtless persons should lay their fingers on certain blunders that some officers happen to make now and then, and make attacks on Government administration in general, and thereby create discontent among the masses against Government. Had educated and intelligent native gentlemen, who are themselves convinced of the good intentions of Government regarding the public welfare, taken upon themselves, from the beginning, to impress their own ideas upon the masses, and explained the benefits and uses of the Government plague measures, instead of publishing exaggerated accounts regarding them in the newspapers, and thereby exciting indignation among the masses, many of the lamented plague disturbances would not have occurred. Why, if educated men had respectfully pointed out the mistakes which the authorities made in carrying out plague measures at the outset, and the defects in the latter, Government would probably have been in a position to modify or relax them much earlier.

SURMA-I-ROZGÁR, 8th MAY, 1901.

10. The *Surma-i-Rozgár* (Agra), of the 8th May, received on the 17th idem, regrets to say that, in spite of all the efforts of the local authorities to prevent the outbreak of plague, it has after all broken out at Agra. From the 9th April last till 10th May there have been 16 plague cases at Tájganj, of which 13 proved fatal. The editor, then, highly praising the tact of Mr. Cobb, District Magistrate, Saiyid Abul Husain, sadar tahsildar, and Munshi Muhammad Ali Khan, Deputy Collector, in adopting most conciliatory measures to prevent the spread of the disease to other parts of the town, and reassuring the minds of the public in every way, says that the thatches of the houses at Tájganj where plague cases occurred have been renewed at the municipal expense by the orders of the District Magistrate.

Plague at Agra.

LIBERAL, 8th May, 1901.

11. The *Liberal* (Azamgarh), of the 8th May, says that journalism in this country has become a very dangerous profession. The Muhammadan proprietor of the *Phœnix*, which is published in English at Karachi, has been punished for giving publicity to a rumour regarding plague, even though the rumour was admitted by the Judge himself to be correct. The freedom of the native press is in a precarious state, and what is worse is that Government is indifferent to the matter. The abolition of the Press Act would be very welcome to the members of the fourth estate.

Muhammadan proprietor of the *Phœnix* published at Karachi punished for publishing a rumour regarding plague.

INDIAN APPEAL, 10th May, 1901.

12. The *Indian Appeal* (Benares), of the 10th May, says:— The present Governor of Madras, Lord Ampthill, being fresh from England, holds a very high opinion of the Police, especially of the Indian Police. He is reported to have said that "everywhere under the British flag the people are accustomed to regard the police with great confidence and expect that as a matter of course they will do their duty in any emergency and that it is very rare for that confidence to be belied." But our sad experience is otherwise so far as the Indian Police Department is concerned. We may be wrong and Madras may be fortunate in having a better Police than ours, and we congratulate Lord Ampthill on finding out a Department so very efficient. However, there is one thing certain that the Government of India will soon devote its attention to better the condition of the Police Department as Lord Curzon emphatically told in his celebrated Budget speech.

Praise of the police by Lord Ampthill.

HINDUSTÁNI, 15th May, 1901.

13. The *Hindustáni* (Lucknow), of the 15th May, says that, according to the *Oudh Samáchár* a theft was committed in the house of the Munsif of Unao, a few days ago, and that the property stolen has been traced to the house of a certain police constable.

A police constable involved in a theft case at Unao.

ADVOCATE, 14th May, 1901.

14. The *Advocate* (Lucknow), of the 14th May, says:—For the second time a High Court Judge had occasion to find fault with the grammar and diction of a Civilian Sessions Judge. These are the rulers to whom our lives and liberties have been entrusted, men who cannot make their judgments intelligible. We hope His Honor the Lieutenant-Governor will interfere in the sentence passed in the Bareilly Police murder case. The provocation given by Gokal, constable, was grave, and any other man placed as Bihari and Murli were, would have acted in the same manner to put an end to the life of the destroyer of the peace of his family.

Bareilly police murder case.

15. The *Zamíndár-wa-Káshtkár* (Bijnor), for May, referring to the speech of the Lieutenant-Governor at the late meeting of the North-Western Provinces Legislative Council, in which he complained that the *raises* would not assist the authorities in improving the *morale* of the police, observes that such a remark from His Honour would imply that "our innocent" (simple-minded) officers were altogether ignorant of the condition to which the zamíndárs and taluqdars had been reduced. The continued distrust of the authorities towards land-owners, always suspecting them to be on the lookout for ruining their tenants, has been at the bottom of the complete loss of the land-owner's influence in the villages. A tenant who happens to quarrel with another tenant and goes to law for redress, can easily accuse the zamíndár of being involved in the affair, and have him dragged to court. There can be no objection to courts making the tiger and the lamb drink from one and the same fountain, but it is not well for the executive officers to encourage the lamb to constantly threaten to cut the throat of the tiger. The new laws and the policy of the authorities have destroyed all the influence which the zamíndárs formerly enjoyed in their villages, and it is absurd for Government to expect them to help the authorities in putting down the oppression, &c., of the police now. A zamíndár is afraid even of the "fox of a patwári," much less can he seek to save others from the clutches of such rapacious beasts as the police. It was the Rent Act which divested zamíndárs of all power in their estates, and unless Government improves their position and directs its officers to change their attitude towards them and treat them better, there is little prospect of village headmen being in a position to check the police in their high-handed proceedings, as Government wishes and intends to empower them to do. There exists no freedom of opinion in the country: the 99 per cent. of the native gentlemen, who have access to the authorities, daring not speak of the real condition of their country before them. If it be really desirable to protect the people from the oppression of the police, let Government restore zamíndárs to their original position and honour, before it can expect them to render real and effective help in the matter. The idea of Government to exercise some check on the proceedings of the police through zamíndárs or village headmen is, however, commendable.

Proposed Police reform in the United Provinces.

ZAMINDÁR-WA-KÁSHTKÁR, May, 1901.

16. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th May, does not agree with the Hon'ble Raja Muhammad Tasadduk Rasul Khan in thinking that the *morale* of the Police Department can be raised by recruiting it from educated men of respectable families. No sooner does a person, however well educated or highly connected he may be, don the police uniform, than as a rule he begins to deal with the public in the same (high-handed) manner as the sons of European civilians do on being appointed Assistant District Superintendents and District Superintendents of Police in India. The Persian saying 'whatever goes into a salt mine is turned into salt' is quite applicable to the Police Department. Even supposing an educated person of good descent does not soil his hands with bribes, how can he refrain from carrying the orders of his superiors directing him to adopt illegal proceedings against a person? There are instances in which District Superintendents of Police brought undue pressure to bear upon Deputy Magistrates to convict and punish the accused, and when the latter dare not act against the wishes of the former, how can a subordinate police official be expected to do the same, however conscientious and honest he may be? Again, it is difficult to find out the true parentage of a person. There are lots of persons admitted into the subordinate judicial and executive services who are really the offspring of women of such low castes as blacksmiths, carpenters, tailors, goldsmiths, kahars, kurmis, weavers, cooks, &c., illegitimately begotten by rajas, nawabs, deputy collectors, &c. The proposal of the Lieutenant-Governor of the United Provinces to appoint a number of well-paid officials to keep watch over the doings of the police, and bring the offending ones among the latter to book by the help of the village headmen, will also prove a failure. These headmen are too much afraid of the police to express their opinions freely or act independently. A reform of the police will be possible only when some of their powers are taken away from them. Excepting in the case of most serious crimes, such as murder, dakaiti, robbery, poisoning, &c., they should have no power to arrest a person on their own authority. If this

Certain suggested reforms in the police.

ROZNÁMCHA-I-QAISARI, 15th May, 1901.

reform were effected, many of the opportunities of the police to extort bribes or practice oppression would disappear. Again, men of stout heart and good character, who have passed an examination in detective science should be appointed on handsome salaries in the Police Department, so that they may be able to trace out crimes without having recourse to extortion. Let these two reforms be introduced, and a great change will take place in the *morale* of the people without the need of incurring any additional expenditure in appointing new officers to keep an eye on the people, as proposed by Government. In the Native States zamíndárs are granted jagirs and bound to trace out crimes within their estates on pain of forfeiting the same. This system works very successfully in the Native States, and Government might also give it a fair trial.

ROZNÁMCHA-I-QAISARI, 15th May, 1901.

Complaint regarding the alleged delay in the disposal of criminal and revenue suits at Allahabad.

17. The *Roznâmcha-i-Qaisari* (Allahabad), of the 15th May, complains that civil and revenue suits filed before the courts at Allahabad are allowed to hang fire to the great inconvenience and loss of the litigants concerned. Poor cultivators have specially to suffer much, having to neglect their agricultural affairs in order to attend court again and again owing to the hearing of their suits being postponed from time to time. The fact is that Government has made no arrangements for efficient supervision over subordinate courts. The editor was told by a correspondent that a Deputy Magistrate in Allahabad, who had been lately deputed on special plague duty in the Mufassil, had his tent pitched in the very quarter where the disease had broken out. A very large number of both criminal and revenue suits were pending before him, and the result was that a crowd of litigants had collected in the court of that officer in the vicinity of the plague-infected area. The disease is considered infectious, and segregation is recommended to check the spread of the disease: then why should the Deputy Magistrate in question have been required to collect a number of people from abroad in a plague-affected area? Now an officer who is thus deputed on special work, and has to attend to his own proper duties, must of necessity be obliged to postpone the hearing of cases again and again.

ADVOCATE, 17th May, 1901.

Moharram riot at Mahrajnagar in the Sitapur district.

18. The *Advocate* (Lucknow), of the 17th May, after giving an account of the origin of the Mahrajnagar affray, observes:—

We fully sympathise with Mr. Tweedie in the rough treatment he received at Mahrajnagar. We know the prestige of the officials has to be maintained, but we think this could have been done without turning the affray into something like a mutiny on a small scale, at least the scenes which followed the riot could have been avoided. We think there was a great deal of blundering. Firstly, in deputing Mr. Tweedie with Mr. Alders, a very junior Assistant Commissioner, having *no* experience of such serious matters. Secondly, in not deputing some senior Hindu or Muhammadan Deputy Collector to explain the attitude of the parties. The complaint of the Hindus is that their case was quite unrepresented. There was not a single Hindu officer present to gauge their feelings and interpret them to Messrs. Tweedie and Alders. Had there been an experienced Indian officer the riot could have been averted. Had Mr. Tweedie acted patiently, he could have induced the Muhammadans to draw water from another well, which, we understand, is situated at a distance of a few paces from the place where the *sabil* was kept. There was a mosque near by where the *sabil* could have been conveniently placed, in case there was any difficulty in inducing the *sabíl* organizers to place the *sabíl* at the site which it used to occupy in previous years. That the relations of the Hindus and Muhammadans of the town were cordial is apparent from the fact that Paragi Sáh, the ruined Hindu banker of Mahrajnagar, used to maintain in years past a *sabil* at his own cost. These relations became strained after the construction of the *shivala*. On considering all the facts related to us, we cannot but come to the conclusion that had the local authorities shown more prudence, things would not have come to this pass.

We are not much concerned here about the trial of scores of persons indiscriminately arrested by the police. If there is evidence against them, they will receive their deserts. But we ask Government to make an inquiry into the stories of Paragi Sáh and others, to enquire whether Mr. Tweedie was justified in acting as he did, whether the policemen round him and the *sabil* men close to him were not sufficient in number to protect him and Mr. Alders. To our mind there was no

occasion for firing. The life of Mr. Tweedie was not in danger. Had he controlled his temper, and instead of firing at the mob tried to get the men who threw brickbats arrested, Mahrajnagar would have been saved the deplorable scene, and the relations of Hindus and Muhammadans not embittered for years to come. We trust that the Government will not content itself only with such facts as may be disclosed in the course of the trial, but will use its other resources to get at the truth, for affairs at Mahrajnagar are in a bad way. The Hindus of the place, at any rate, have lost all confidence in the district authorities, who, we regret to say, have not shown any great sagacity and coolness of judgment in the matter, and the less they are allowed to have any hand in it the better. The future peace of the town depends upon the action of the Government now.

19. The *Hindustáni* (Lucknow), of the 15th May, in its local news columns, says that if the reports which have reached the editor were relied upon, it would seem that the police adopted most high-handed proceedings in arresting people accused of taking part in the late Moharram riots at Maharajnagar in pargana Biswán, Sitapur district. The complaint is said to have reached the ears of Government which, it is to be hoped, will soon order an enquiry to be made into the affair, and thereby put an end to various disquieting rumours that find currency regarding the doings of the police.

HINDUSTÁNI, 15th May, 1901.

Alleged high-handed proceedings of the police in connection with the late Moharram riot at Maharajnagar, Sitapur district.

20. The English *Hindustán* (Kálakáukar), of the 8th May, in its columns of scraps and news, has the following paragraph:—There has been a riot with broken heads over cow-killing at Garhmuktesar, says a Jhánsi correspondent, and but for the promptness of the Magistrate in going to the spot personally, matters would probably have been still more serious. The principal Hindus and Muhammadans of the place have been bound over to keep the peace, and the actual rioters are under trial. Garhmuktesar is a place of Hindu pilgrimage with a large number of temples, and the residents are principally Hindus. The Muhammadan inhabitants are few, and it is said that cows were rarely, if ever, sacrificed; but it is thought that disturbances have been fomented for personal objects, where hitherto there had existed good feeling between the two classes.

HINDUSTÁN, 8th May, 1901.

A cow-killing riot at Garhmuktesar in the Meerut district.

21. The *Nasim-i-Agra* (Agra), of the 15th May, referring to the subject of the grain trade, observes that formerly natives kept large stocks of grain. When there was a rise in prices, they disposed of their stocks at high market rates, retaining a quantity sufficient for their own requirements. On the other land, now the agents of European grain merchants make purchases from cultivators, even before the crops are ripe, at low rates, and take possession of the crops as soon as they are gathered. Thus the European merchants chiefly profit by the grain trade, and not the Indian cultivators. The scarcity of grain is no doubt due to heavy exports. In order to remedy the evil, it is necessary that only the surplus stocks should be exported.

NASIM-I-AGRA, 15th May 1901.

Heavy grain exports.

22. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th May, referring to the discussion lately raised in England by Mr. Bell regarding the export of food-grains from India and the repeated occurrence of famines in that country, agrees with that gentleman in thinking that the free export of grain should be prohibited, or a heavy export duty levied, so as to remove the scarcity of food which is found to prevail here.

ROZNÁMCHA-I-QAISARI, 15th May, 1901.

Need for checking the free export of food-grains from India.

23. The *Zamíndár-wa-Káshtkár* (Bijnor), for May, referring to the hard competition to which Indian cultivated indigo is subjected with European artificial indigo, and the difficulty which Indian cultivators of sugar manufacture find to hold their own against the producers of sugar from beet and other stuffs in foreign countries, says that Russia has recently promised to carry to the Persian Gulf the sugar of her manufacturers free of freight, and guaranteed to make good the loss, if any, on its cost price up to 24 per cent. All these circumstances

ZAMÍNDÁR-WA-KÁSHTKÁR, May, 1901.

Agricultural products of India and their competition with foreign imports.

tend to ruin the agricultural industries in India, and God knows when Government will, instead of adopting half-hearted measures such as imposing an import duty on bounty-fed foreign sugars, take effective steps to protect Indian products from being ousted from local markets.

SURMA-I-ROZGÁR, 8th May, 1901.

Miserable condition of agriculturists in India.

24. The *Surma-i-Rozgár* (Agra), of the 8th May, received on the 17th idem, pointing out what a superior and affluent life the British cultivators lead as compared with their *confrères* in India, who are most poorly fed and clad, calls upon the various conferences that are annually held in this country to first direct their attention to improving the condition of agriculture and agriculturists in whose prosperity lies the well-being of the whole country.

ZAMÍNDÁR-WA-KÁSHTKÁR, May, 1901.

Protest against the complete fencing of certain tanks at Mandawar, Bijnor district.

25. The *Zamíndár-wa-Káshtkár* (Bijnor), for May, states that the Sub-Divisional Magistrate has caused three tanks situated within the town of Mandáwar, Bijnor district, to be fenced round with bamboos, leaving passages to only one of them, while completely enclosing the other two. The Magistrate has taken this action under section 133 of the Criminal Procedure Code, and charged the cost of the same, Rs. 400, to the zamíndár, which must have pressed hard on him. The two tanks to which admission is completely barred lie in the heart of the town, where there is a large number of straw huts of poor people. The Government school too lies in the neighbourhood. These tanks have hitherto served the means of putting out fires breaking out in the town in the summer season. Two fires have already occurred this season; but the means of putting them out is now closed to the people. If the fencing has been thought necessary to prevent accidents in the tanks, a fencing of only a few feet along the public road was all that might have been necessary. No accidents were ever reported to have occurred before. If the object has been to improve the health of the town by closing the tanks, this could be gained by simply enforcing the North-Western Provinces and Oudh Village Sanitation Act. Grass has now grown long at the edge of the tanks, being no longer grazed by cattle, and will rot and putrify when the rain falls, and thereby vitiate the atmosphere. The fencing, being of bamboo, is weak, and is liable to be easily disturbed and dislocated, which gives a handle to the police to harass the people.

ZAMÍNDÁR-WA-KÁSHTKÁR, May, 1901.

Need for increasing irrigation works in India.

26. The *Zamíndár-wa-Káshtkár* (Bijnor), for May, says that the (last) year's Famine Relief Report of the Panjáb shows how badly the means of irrigation are required to be extended in India, but that little practical interest is taken by Government in supplying this need as compared with its zeal for extending railways. There are no means for irrigating as much as 90 per cent. of the area of land in the district of Hissar, where during the last five years 75 per cent. of culturable land was allowed to remain fallow (for want of water for irrigation purposes). The decrease in population as shown by the late Census has (generally) occurred in those places where the means of irrigation are wanting. The enquiry which the Government of India has ordered to be instituted regarding the possibilities of increasing the irrigation means in this country should be made in right earnest, and intelligent zamindárs being consulted in the matter, and projects recommended, commenced as soon as possible.

HINDUSTÁN, 12th May, 1901.

Need for reducing the land revenue assessments, and providing means of supply of water for irrigation purposes with a view to modifying the intensity of famine.

27. The Hindi *Hindustán* (Kálákánkar), of the 12th May, endorsing the views of the *Bengalee* to the effect that the intensity of famines in this country would be greatly diminished if the heavy land-tax were reduced, the ryots in Bengal where the permanent settlement of land obtains, being never found to be so distressed, during a famine, as their confrères are in other provinces. But with the reduction of the land-tax, Government should, at the same time, take steps to provide cultivators with the means of a good supply of water for irrigating their fields.

EXPRESS, 16th May, 1901.

Classification of Hindu castes by the Census Officers.

28. The *Express* (Lucknow), of the 16th May, says:—The recent census operations have given rise to a recrudescence of caste questions, long and some times learned correspondence on which are to be found almost every day in the columns of the daily papers. If the census authorities intend to place the contending

castes in a lower grade than they are acknowledged to occupy in the social scale, it is certainly a matter of grievance. But, on the other hand, if it is contended that the Census authorities should place them in some higher position, than they actually fill, from a consideration of the texts and authorities of ancient Hindu writers, the agitation is not only fruitless, but is bound to fail. The intricate nature of the question itself and the conflicting nature of the texts cited by each party would naturally make the census authorities diffident of entering into such questions.

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Considering the matter from a purely historical point of view, it is not at all free from doubt, and it would certainly be too much to expect the poor census officers to pronounce an authoritative opinion on it when the learned in law so hopelessly disagree. In the next place, it is beyond the province of the census authorities to enter into the question from a historical point of view. It is their duty to record facts as they are found to exist, and not as they should have been. Whether any particular caste is to be recorded under the head of Bráhmans, Kshatriyas or Vaishyas or Shudras should be decided upon a consideration as to how that caste is regarded by the general voice of the community. On the other hand, if such a question were to be decided on the authority of the ancient texts, and even if the census officers arrive at the most correct view as to the status of that particular class as it ought to be, but if it is against the general view of the whole community, it would not be a fact, as it is. In short, it would only be a correct opinion and not a true fact.

A higher position assigned to any particular caste in the census classification would not have the slightest effect in raising its social standard. Classification or no classification, each caste must intermarry among its own members, must eat and have all social functions performed within that body. So a mere census classification would not raise the social standard of any particular caste.

Instances are not wanting in the pages of the ancient history of India of persons born in lower castes attaining, by spiritual merit, to the highest grade which caste can confer. Vyas's mother was a fisher-girl who plied a ferry boat on the Jumna. And what name in ancient India has had a more permanent influence on the mind of the Indian people than that of Vyas? The Saint of Ajudhia, Tulsidas is commonly known to have been a *banya*, but did this circumstance prevent him from attaining to the dignity of a saint? Then why so much wrangling about caste classification?

29. The *Oudh Akhbár* (Lucknow), of the 14th May, referring to the new scheme of classification of castes, which Mr. Burn has now circulated, says that though this scheme is a great improvement on the previous one, it is still faulty and open to serious objections. Natives of India are extremely sensitive with respect to their social position, so that a caste would greatly resent its being assigned a lower place in the classification of castes than it thinks it is entitled to. To the writer's thinking, hardly any object is to be gained by seeking to classify the various castes under different headings; the attempt at this kind of classification being rather calculated to stir up bad blood among the various castes. Every caste in India now forms a distinct unit, and though a number of castes may bear a common designation, they bear separate ones as well, and marry among their own particular sub-divisions respectively. Hence when a caste claims, say, to be Brahmans, it does not seek to cultivate any relationship or institute intermarriages with any other class of Brahmans, but wants simply to be recognized as a distinct class of Brahmans in itself. If the authorities have any political object to subserve in seeking a classification of castes, they should classify such castes only as, after consultation, give their consent for it, leaving others severely alone, happy in the position they already enjoy. As regards the inquiry as to which castes take *pakki* or water from the hands or *lotahs* of which castes, it can be instituted without attempting any classification.

OUDH AKHBÁR, 14th May, 1901.

Mr. Burn's new scheme for classification of castes.

30. The Hindi *Hindustán* (Kálákankar), of the 12th May, publishes a communication from Guru Prasad Singh at Gidhaur, who contends that the term Khatri is not a corruption of Kshatriya but of Kshetri, *i.e.*, a cultivator. According to the Bhagwat Gita the duties of Vaishyas are to cultivate land, to tend cattle,

HINDUSTÁN, 12th May, 1901.

Khatris and the classification of castes.

and to carry on trade. Thus the Vaishyas, who were chiefly engaged in cultivation, were called Kshetris, Khetris or Khatris. No Purana shows that the Khatris were ever engaged in any wars; nor have any intermarriages been performed between the Khatris and the Kshatriyas. The allegation of the Khatris to the effect that their forefathers assumed the name of Vaishyas through fear of Parashu Ram is unfounded. The Kshatriyas who had recourse to this change never severed their connection with the other Kshatriyas. The province where they settled is still called Baiswara. Formerly the Khatris were cultivators, but not finding cultivation to be a profitable calling, they subsequently became traders. Moreover, their social customs resemble more those of Vaishyas than those of Kshatriyas.

HINDUSTÁN, 14th May, 1901.

Káyasths and the classification of castes.

31. The Hindi *Hindustán* (Kálákankar), of the 14th May, publishes a communication from Guru Prasad Singh at Gidhaur, who says that, at the time of the Kayasth Conference held last year at Monghyr, the Kayasths published a book regarding their own community. In that book 12 sub-divisions of Kayasths are mentioned, one of which is called Amashta, or rather Ambashta, and another Karan. No subdivisions among Brahmans, Kshatriyas, Vaishyas or Shudras bear these designations. Now, according to verse 8 of chapter X of the Ordinances of Manu, a son born of a Vaishya girl by a Brahman is called Ambastha; and, according to verse 22 of the same chapter, from a Vrátya member of the regal caste is born a Karan, &c. Thus the origin of each of the 12 castes above referred to appears to be faulty, and these 12 castes formed themselves into one community under the name of Kayasths. Such being the origin of the various subdivisions of Kayasths, how can they be considered to be pure Kshatriyas? Again, according to verse 83 of chapter 5 of the Ordinances of Manu, a Brahman becomes pure in 10 days, a king (Kshatriya) in 12, a Vaishya in 15, and a Shudra in a month. There are many Kayasths in Mithla, Bengal and Behar, who consider themselves to be impure for a month on the occasions of births and deaths in their families. Thus the Kayasths, following, as they do, Shudra customs, have no right to represent themselves to be Kshatriyas. However, since the last Monghyr Conference the Kayasths have taken to wearing the sacred thread, and have reduced the period of impurity among them from a month to 12 days.

INDIAN DAILY MAIL, 16th May, 1901.

Indians and the Civil Service examination.

32. The *Indian Daily Mail* (Lucknow), of the 16th May, says:—How difficult the Civil Service Examination has been made for Indians can be gathered from the fact that last year although there were eighteen Indian candidates, only two came out successful. It is melancholy to think that Indians can supply but a very small proportion of the whole bulk of our Civilians. At present many of the best scholars and students at Oxford and Cambridge compete for the Civil Service, and unless the best products of the Indian Universities are sent to England to compete with them we cannot expect to have any appreciable number of covenanted native civilians. As a matter of fact, only a few of our best students go to England to study for any profession. Unless we have a simultaneous Civil Service examination in India, the Indian Civil Service will continue to be as exclusively European as it has hitherto been. If Australia be granted the privilege, India should make a fresh heroic effort to obtain the same.

INDIAN APPEAL, 10th May, 1901.

Fifty-five years' rule.

33. The *Indian Appeal* (Benares), of the 10th May, says:—The important question of the extension of Government service after 55 years of age ought to be settled definitely in view of the efficiency and maintenance of the service. Often it happens that the extension of service is granted after 55 years to those persons whom the Departmental heads choose, and who become their favourites. No uniformity is maintained practically. It would undoubtedly be conducive to the public interest if Government could make up its mind to decide this question once for all, and without further delay. For some years, if we remember rightly, the rule was so strictly enforced that extension was rarely granted even to especially deserving officers. For some time again the strictness of the rule was relaxed, and the granting of extension was rather the rule than the exception. In this state of things it is not possible to do justice to all parties. We should therefore very much wish to see Government taking such a step in this matter

as would effectually put a stop to complaints arising from a want of uniformity in the application of the 55 years' rule. There may be rare exceptions, but they are few and far between. It will prevent heart-burning among deserving men, and no more injure the cause of many for the sake of the few.

ADVOCATE, 17th May, 1901.

Sovereigns and gold notes at Lahore.

34. The *Advocate* (Lucknow), of the 17th May, says:—Legislate in haste, and repent at leisure is the fate of the Government of India. Since the passing of the gold standard Act, sovereigns have not unoften been forced upon the people. Officers could not demur to accepting their pay in gold, though they found much difficulty when they tried to exchange it for silver. The fact is not unknown to Government. Yet the action of the authorities has not ceased in that direction. Nay, more. Upon the Indian markets they have now forced their pet coin and notes representing sovereigns. Thishas resulted in a panic as far as Lahore is concerned. We read with concern that the temporary issue, without public notice, of gold notes in Lahore circle, has increased the people's distrust of the paper currency. To save themselves the expense of importing silver at the opening of the buying season, grain agents took sovereigns to the Lahore Treasury and demanded rupees. Government checked this by hastily issuing the gold notes with a small distinguishing black mark "G" in one corner. A large number of these notes are now in circulation and are being discounted in the bazárs at twelve annas per cent. A Karachee firm, whose Lahore agent held about Rs. 40,000 worth of this marked paper, passed it on to the unfortunate zamindárs who, when they came to cash the notes, were refused rupees and offered sovereigns, which were not only unfamiliar to them, but so inconvenient as to be practically useless. Speculation of a serious type is thus indulged in by Government for the sake of English merchants and capitalists who have, however, found it a hard task to induce the Indian dealers to accept gold in place of silver. This distrust of the people in the currency policy of Government is a great blow to the credit of the State in the money markets.

SURMA-I-ROZGÁR, 8th May, 1901.

Cost of collecting the revenue of the *nazul* lands by the Municipal Board at Agra.

35. The *Surma-i-Rozgár* (Agra), of the 8th May, received on the 17th idem, states that at the commencement of the East India Company's rule, the tahsildars, who were appointed to collect land revenue, were not given any fixed salaries, but received 10 per cent. on their collections as their commission fee. Government has made over its income of Rs. 8,000 from the *nazul* lands at Agra to the local Municipal Board, and the latter has entertained a staff of amla to collect the same at an expense of Rs. 2,000 a year, that is to say the cost of collecting the *nazul* revenue will be as much as 25 per cent. of the receipts!

OUDH SAMÍCHÁR, 14th May, 1901.

Mismanagement of Hindu religious endowments.

36. The *Oudh Samáchár* (Lucknow), of the 14th May, says that the Hindus have always been famous for their charity. They have established numerous endowments for religious, charitable and educational purposes throughout the country. To say nothing of the princely endowments at Gaya, Benares, Allahabad, Ajodhya, Muttra, Pushkar, Dwarka and other sacred places of the Hindus, the endowments at Cawnpore, which is a centre of trade in these provinces, amount to about a crore of rupees in value. These endowments, if properly managed, would be of great public utility; but under the present arrangement, they serve no useful purpose, and the objects which the donors had in view are entirely defeated. Some trustees appropriate the income derived from such endowments to their own use, while others make an improper use of it in a variety of ways. It is to be regretted that Government did not support the Hon'ble Mr. Ananda Charlu's Hindu Religious Endowment Bill on the ground that the measure might render it liable to the charge of religious interference. If Government forcibly converted Hindus to Christianity or did not allow them to perform their religious duties, then it would no doubt be interfering in religious matters. But if it put a stop to the gross misappropriation of the income derived from religious endowments, the Hindus would be extremely thankful to it, and not accuse it of religious interference. If they are grateful to it for its punishing persons who commit thefts at their temples, for its insisting on their temples being properly cleaned, and for its suspending the issue of railway tickets to would-be pilgrims to religious fairs to prevent the spread of plague,

they cannot be so foolish as to become dissatisfied with its laudable efforts to check the waste of religious funds. Swami Blacketanand, who was, as it were, born only to promote public good, finding Lala Kallu Mal's Pathshala Endowment at Cawnpore greatly mismanaged, instituted a suit against the former trustees at no small personal expense and trouble. The Judge accepted the Swami's complaint and dismissed the former trustees. New trustees have been appointed, but they are quarrelling among themselves, and the Pathshala has not fared better at their hands. The Swami has lately forwarded a memorial to His Excellency the Viceroy on the subject. It is to be hoped that Government will intervene, and take steps for the protection of the endowment. All religious endowments which are under the control of Government officials are managed in a satisfactory manner. In each district Government should have the accounts of the Hindu and Muhammadan religious endowments examined and audited by a Hindu and a Muhammadan Deputy Collector, respectively, every year. This would check misappropriations to a large extent. Finding religious and charitable endowments so badly managed, charitably-disposed Hindus do not like to make any such endowments. The conduct of the mahants in the temples at Ajodhya cannot be too severely condemned, Babu Ram Sahaya, taluqdár, established a dharmshala and a pathshala in Unao, but the public knows little or nothing about the pathshala.

VED PRÁKÁSH, May, 1901.

37. The *Ved Prakásh* (Meerut), for May, referring to a number of cruel customs, such as the burning of a widow on her deceased husband's funeral pile, the leaving of old parents on the banks of a river by their sons, the burying of old parents while alive by their sons, infanticide, the throwing of children by their parents into the Ganges, suicide committed by persons by throwing themselves under the car of Jagannath while in motion, and so forth, which the British rule has suppressed, styles British rule *Rám Rájya* (Ram's rule).

Suppression of ancient cruel customs under British rule.

HINDUSTÁN, 16th May, 1901.

38. The Hindi *Hindustán* (Kálákánkar), of the 16th May, refers to some cruel social customs, which were prevalent among Hindus in the different parts of the country under former native rulers, but which have been entirely stopped or greatly checked under British rule; and observes that, although the British authorities are averse to interfering in religious matters, they have not refrained from checking inhuman customs. It is to be hoped that the authorities and the social reformers will co-operate with each other in putting a stop to any such customs which may still be found to linger in any places.

Cruel social customs among the Hindus stopped by Government.

INDIAN DAILY MAIL, 12th May, 1901.

39. The *Indian Daily Mail* (Lucknow), of the 12th May, says:—We hear an astounding piece of news from Bengal. It is rumoured, in fact it is stated with some show of authority, that some of the speakers at the last Provincial Conference held in Midnapore are to be prosecuted by the State for sedition. We can hardly persuade ourselves to believe that there is any truth in the statement. It is a fact that the District Superintendent of Police was present at the meetings of the conference, and perhaps was taking mental notes all the while. But will the Government be so rash as to proceed against any speaker on the strength of the report of a single person, and that a policeman? Lord Curzon will, we are sure, never be led by the Anglo-Indian cry of sedition in a constitutional agitation, and thus commit a blunder which will bring discredit on his administration of India.

Rumour regarding the intention of Government to prosecute some of the speakers at the late Bengal Conference held at Midnapore, for sedition.

NAIYAR-I-ÁZAM, 12th May, 1901.

40. The *Naiyar-i-Ázam* (Moradabad), of the 12th May, giving the proceedings of the trial of Amba Prasad, editor of the *Jámi-ul-Ulúm*, for defaming Mirza Tahawar Ali Beg, late *diwan* or manager of the Landaura estate, before the new Joint Magistrate, Moradabad, on the 8th and 9th idem, states that the judgment was delivered on the 14th, convicting the accused of offences under sections 471 and 500 of the Indian Penal Code, and sentencing him to two years' rigorous imprisonment under the first count and two years' simple imprisonment under the second, the sentences to run consecutively.

Punishment of Amba Prasad in the Landaura defamation case.

41. The *Express* (Lucknow), of the 9th May, says:—The Magistrate of Alipore delivered his finding in the investigation into the case of the death of Mr. Ross' child, which is commonly known as the Lansdowne Road case. He was of opinion that the nurse Miss Macleod had perjured herself throughout, and that her story about the attack by a burglar upon herself, and the struggle in the bath-room was from start to finish imaginary. He came to the conclusion that the death of the baby was due to an accident the precise nature of which was difficult to ascertain. He held the police as well as the Civil Surgeon to blame for the incompleteness of the original *post mortem* examination.

Lansdowne Road case.

EXPRESS, 9th May, 1901.

42. The *Hindustáni* (Lucknow), of the 15th May, in its provincial news columns, states that dakaits are abroad at Farukhabad in these days. A gang of dakaits (lately) murdered Munshi Imdad Husain, the Kotwal of the town.

Dakaits at Farukhabad.

HINDUSTÁNI, 15th May, 1901.

43. The *Ved Prakásh* (Meerut), for May, on the authority of the *Sanjíwani*, a Bengali newspaper, published at Calcutta, refers to a plough constructed by one Ram Charan, a resident of Udarganj in the Ghatal pargana of the Midnapur district, and observes that the plough works without the help of cattle. It is therefore very useful, especially as cattle are so scarce and dear at the present day. The Department of Land Records and Agriculture should try the plough, and take steps with a view to encouraging its use in every district, if it be found to work satisfactorily.

A new plough invented by a workman in the Midnapore district.

VED PRAKÁSH, May, 1901.

44. The *Tohfah-i-Hind* (Bijnor), of the 13th May, states that the *Dayanand Mat Khandan* (contradiction and of the creed preached by Dayanand), Part I, printed at the *Urúj-i-Mihr-Nimroz* Press (Bijnor), has just come under the notice of the editor. The book, which is written in Hindi, violates all the rules and principles of decency and civilization. It abuses the followers of Dayanand in most indecent and inflammatory language, so that it is calculated to bring about a breach of the peace any time. The writer points out certain pages and lines of the book, which he says contain repulsive abuses; some of the passages being so very egregiously indecent that they will not bear quotation. The book should not be allowed to be published or circulated, and the District Magistrate should see to this.

An indecent book published at Bijnor, attacking Arya Samajists.

TOHFAH-I-HIND, 18th May, 1901.

III.—EDUCATION.

45. The *Indian Appeal* (Benares) of the 10th May, says:—Many of us will agree with the Viceroy when he told the Muhammadans, that the twentieth century was certain, whatever else it might bring forth, to be a century of great intellectual activity. of far-reaching scientific discovery, and of probable unparalleled invention. That is all very grand. But what part are the Indians going to play in this intellectual arena? It is easy to carp at Indian illiberality in advancing educational movements, and to compare English and American private donations for the furtherance of general or special education, to the great discredit and shame of the Indians. Tata's liberality, it is said, makes only the darkness of Indian close-fistedness still more visible. The critics ought however to remember that the new civilization of the West, with its bewildering activities of the press, the steam and the telegraph, have almost dazed the Indians. We have not yet recovered from the shock, much less have we fitted ourselves for coping with the keener struggle for existence. The educative advantages of travel to the more materially civilized countries have not been open to us, partly by our own fault and partly by the crushing poverty to which all the intellectual classes in India have been perhaps unavoidably subjected. In this despondent situation it is for the inheritors of the noble educational despatch of 1854 to put the Indians in touch with the intellectual and scientific advances of the times. Where are the thousand and one laboratories, museums and workshops in India, which are to save her from her moribund state? Indian intellect is keen. Professor Bose has shown "that Indians love plain living"; that is also an admitted fact. But where are the scientific appurtenances and environments which will nurture Indian intellect and give us Indian Kelvins and Edisons? Government alone has the means, and, we are afraid, the knowledge, of

India and scientific research.

INDIAN APPEAL, 10th May, 1901.

how to secure such surroundings in India. The Viceroy's bursting enthusiasm for the Victoria Hall has beggared the Indian voluntary resources beyond description. Government resources are as a rule unfortunately declared or found to be limited. How then are we to be helped on in the race for future intellectual eminence? The dwarfing of Eastern intellect to the disadvantage of general human progress will have its own penalties to pay. Even the ten Northbrooke scholarships which in a very small way enabled the Indians to go to Europe, the fountains of the present highest form of civilization have dwindled. Lord Curzon who wants us to run the intellectual race of the new century, and whose expressions of deep attachment to India have been sincerely received by all India, must see that Indians, whether Muhammadans or Hindus, are well equipped for the race and have an equal start. Indians in common with brilliant Japs do not want to limp about the starting point. But Lord Curzon like the Mikado and his Council ought to leave no stone unturned to push on a people whom Providence has committed to his sacred charge. We have, however, our own fears, and even the strong individuality of Lord Curzon may have to bend before the bogie of finance.

IV.—Post-Office.

Prayág Samáchár, 9th May, 1901.

Complaint against postal peons.

46. The *Prayág Samáchár* (Allahabad), of the 9th May, stating that while it has been a common complaint that postal peons not unfrequently abstract postage stamps from letters, and make away with books posted, says that there is no guarantee for the safe delivery of a packet sent per book post, even when the sender fortifies himself with a certificate of posting the same, from the office where it is posted, at the cost of half an anna. The editor then quotes an instance in which Pandit Jagan Nath Vaidya at Allahabad posted a book on 15th October, 1900, addressed to a gentleman, but it neither reached its destination, nor has its loss been made good to the Pandit by the Post Office, notwithstanding his having obtained a certificate of posting it.

Indian Appeal, 10th May, 1901.

Interpretation of the term "the supplement of a registered newspaper" by the Director-General of Post Offices in India.

47. The *Indian Appeal* (Benares), of the 10th May, says—Indian journalism is not a favourable factor with our official classes, nor is it a walk upon a path of roses. It is profitable too. Every one is putting obstacles in the way of its healthy growth and improvement. We hear that the Director-General of the Post Offices in India has decided that the "supplement of registered newspapers" referred to in clause 73 of the current edition of the Indian Postal Guide should not consist wholly of advertisements, but it should be a genuine supplementary issue of a newspaper, with or without advertisement, and that price lists and leaflets forming no part of the issue of a registered newspaper with which they are circulated, though bearing in print at the top of each page its title and date of publication, will not in future be admitted as a supplement to the said newspaper. This means a fresh loss to the newspapers which are already in most cases losing concerns.

V.—Railway.

Hindustán, 15th May, 1901.

Want of wagons on the East Indian Railway.

48. The English *Hindustán* (Kálákánkar), of the 15th April, says:—It is simply incomprehensible to an outsider how the East Indian Railway Company can continue the suicidal policy it has been carrying on for the last few years. Annually the cry goes up "More wagons wanted," and yet every year the lines are blocked, trade hindered, losses caused to merchants, exporters, and to the East Indian Railway itself, simply for the want of more goods wagons and trucks. More rolling-stock, in this instance, at any rate, means more freight carried, and more freight signifies increased profits. The rolling-stock at present available is not even sufficient for a normal state of affairs: what would then happen if a case of sudden national emergency arose?

Thekadár, 9th May, 1901.

Want of rolling-stock on the East Indian Railway.

49. The *Thekadár* (Lucknow), of the 9th May, says that the residents of Aligarh and Khurja complain that wagons are not available on the East Indian Railway for the transport of wheat to Calcutta, which involves losses to traders. The complaint is shared by Coal Companies which are unable to get wagons. This state of things is unsatisfactory. Parliament should be memorialised to suspend the construction of new lines until sufficient rolling-stock has been provided for the East Indian Railway to cope with goods traffic.

50. A correspondent of the *Indian Appeal* (Benares), of the 10th May, says:—During the last six months I have been now and then taking a trip sometimes by the Oudh and Rohilkhand Railway and sometimes by the East Indian Railway, but I am sorry to find that the *Pani Pandes* or water carriers were not so scarce in the winter season as they are in this scorching hot weather. It is really a matter to be regretted that at some big stations of the Oudh and Rohilkhand Railway between Benares and Lucknow, and at those of the Moghal Sarai-Gaya Railway running between Moghal Sarai and Sasram, the passengers are put to great trouble for want of water. I hope the Railway authorities will look into the matter and do the needful.

INDIAN APPEAL, 10th May, 1901.

Scarcity of water at stations on the Oudh and Rohilkhand Railway and the East Indian Railway during the hot weather.

51. The Hindi *Hindustán* (Kálákánkar), of the 15th May, regrets to say that the arrangements made regarding the supply of food to Hindu passengers at the railway stations, who are not prepared to have recourse to the refreshment rooms are not very satisfactory. The food supplied by the confectioners is adulterated and rotten, and the charges heavy. There are no refreshment and waiting rooms for native passengers at the smaller stations: even drinking water is not available. It is believed that the Traffic Superintendent of the Oudh and Rohilkhand Railway has entered into an agreement with two well-to-do confectioners for the supply of good food to passengers. They have furnished security for Rs. 2,000 each in cash; and Babu S. C. Mukerji, Assistant Traffic Superintendent, is to exercise control over them. It is to be hoped that other railway companies will follow suit and make similar arrangements for the convenience of native passengers from whom they derive the lion's share of their revenues. Moreover, good refreshment and waiting rooms should be provided for natives at the principal stations.

HINDUSTÁN, 15th May, 1901.

Arrangements made on the Oudh and Rohilkhand Railway for the supply of food to native passengers.

VI.—Local and Miscellaneous.

52. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 7th May, complains that the pit at muhalla Sanicharaha in the town of Fatehpur is in a most dirty state. All the filth of the town and the foul water of drains are thrown into it, and consequently a horrible smell emanates from it. It may lead to an outbreak of some dangerous disease in the town.

MURAQQA-I-TASAWWAR, 7th May, 1901.

A dirty pit in the town of Fatehpur.

53. The *Nasím-i-Agra* (Agra), of the 15th May, again complains of delay in renewing the pavement of the Sitla-gali at Agra. The old flag-stones have been removed from their positions, and placed against the walls of the houses in the lane. Pedestrians find it difficult to walk along the lane in its present state, and, as driving is impracticable, women have to walk to their great inconvenience. The whole of the pavement should not have been destroyed at once, if it could not be rebuilt within a reasonable time. The District Magistrate should visit the lane and enquire into the matter.

NASÍM-I-AGRA, 15th May, 1901.

Delay in rebuilding the pavement of a street at Agra.

54. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th May, complains that the green lawns that have been laid out in the Kaisar Bagh at Lucknow, after cutting down the beautiful trees of the time of the Muhammadan rulers, have been sadly neglected, having been allowed to dry up altogether, notwithstanding that there are a large establishment of gardeners and a number of bullocks attached to the garden. The Oudh Taluqdárs' Association, who are in charge of the garden and have their office located there, are responsible for allowing the lawns to be so neglected. The garden had better be placed under the care of Mr. Ridley, who keeps the lawns of the Canning College premises in so splendid a condition.

OUDH AKHBAR, 11th May, 1901.

The green lawns in the Kaisar Bagh at Lucknow.

55. The *Almora Akhbár* (Almora), of the 15th May, on the authority of a correspondent, complains that the foot-and-mouth disease has broken out among cattle at Silauti Bhim Tal, and asks the authorities to direct the veterinary officials at Mukteswar to help the cultivators in treating their cattle.

ALMORA AKHBÁR, 15th May, 1901.

Foot-and-mouth disease among cattle at Silauti Bhim Tal in the Naini Tal district.

INDIAN DAILY MAIL, 16th May, 1901.

Mr Forest's "Sepoy Generals."

56. The *Indian Daily Mail* (Lucknow), of the 16th May, says:—The title "Sepoy Generals," which Mr. George W. Forest has chosen for his new book, recalls the epithet contemptuously applied to Wellington by Napoleon. It was not uncommon, in those days, to see an officer in the British Army deriding his brother in the Indian Army, as one inferior to him in military rank or social position. One case is remembered where an army chaplain in India boasted that he had the care of white not of black souls! The Sepoy General, like the Sepoy himself, has, however outlived all reproach, and both are at present objects of the world's admiration.

INDIAN DAILY MAIL, 11th May, 1901.

Vernacular Press in the North-Western Provinces and Oudh.

57. The *Indian Daily Mail* (Lucknow), of the 11th May, says:—The Vernacular Press in the North-Western Provinces admit of much improvement. Education is progressing as Government reports show. But why should not the number of newspapers keep pace with such progress? Why should their number decrease instead of increasing? We notice that during the last official year the number of newspapers fell from 86 to 80. We note that there are still 15 districts in these Provinces which have no vernacular journal, religious or political. Then as regards circulation, our vernacular papers can boast of no progress. In Bengal the most widely circulated vernacular paper has a sale of 30,000 copies, but in the North-Western Provinces and Oudh the *Bhárat Jiwan* of Benares has the largest circulation with 1,500 copies. In fact there are only two papers in our province which have a circulation of over one thousand copies, while in Bengal their number is we believe, about a dozen. In Bengal the newspapers have been popularized to a great extent by making them cheap according to the means of the population. We think we should also have recourse to the same expediency. A broad sheet weekly Hindi paper, priced at two pice per copy, is yet a nonentity in the Upper Provinces, but not in Bengal, where half a dozen journals of this description flourish. We should be glad to see some up-country capitalist starting a Hindi journal of that character and trying to bring about a revolution—a healthful change in vernacular journalism in the provinces.

ALLAHABAD:
The 21st May, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 21 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH.

Received up to the 25th May, 1901.

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I.—Political and Foreign.

Hindustán, 17th May, 1901.

Russia, Japan and the British Government.

1. The Hindi *Hindustán* (Kálákánkar), of the 17th May, making a quotation from the *North China Daily News*, according to which Japan will never allow Russia to establish her dominion in Manchuria and Korea, even at the risk of a war, says that the British Government, on its part, cannot possibly be expected to let Russia gain a footing in Thibet or Chinese Turkistan, where it has large commercial interests. Nepal, who is on friendly terms with England, has close relations with Thibet, and cannot possibly approve of Russia acquiring any influence in that country. Besides, if Russia gained a footing in Thibet, she might begin to entertain designs against India. It is, therefore, very necessary for the British Government to keep Thibet altogether free from the influence of the Muscovite.

Hindustán, 23rd May, 1901.

Progress made by Japan.

2. The Hindi *Hindustán* (Kálákánkar), of the 23rd May, refers to the great progress which Japan has made in such a short time. Only thirty-four years ago Japan was but a small kingdom in Asia. Formerly the administration was entirely conducted by the rich and powerful landholders, called Shaguns, the king being a figurehead. In 1852 a civil war broke out between the followers of the Shaguns and the King. Hostilities were prolonged, but in the end the King was victorious. At the termination of the war Western ideas and civilisation rapidly spread in Japan. In 1889 a parliament was established. It had to encounter a number of difficulties in the beginning, but it overcame them and performed its duties with remarkable ability. All the official bureaus were filled by Europeans, and it was apprehended that the king would become a Christian. But the apprehended conversion was avoided, and the services of the European officials were dispensed with in course of time. Now not a single foreigner is admitted to any branch of the public service. An idea of the efficiency of the Japanese forces may be formed from the fact that they easily gained a victory over the Chinese army. Again, Russia desired to permanently occupy Manchuria. This was disagreeable to the other great Powers of Europe, but none of them had the courage to enter a protest. Japan rose to the occasion and warned the White Bear against such a proceeding. Peaceful counsels prevailed with Russia, and she abandoned the idea of the occupation of Manchuria. The land of the Rising Sun has been recognised as a powerful kingdom even by the great European Powers. If there were one or two more such powerful countries in Asia, the encroachments of the European Powers in Asia would be checked.

Bharat Jiwan, 20th May, 1901.

Rebellion in Macedonia.

3. The *Bhárat Jiwan* (Benares), of the 20th May, referring to the rebellion that has broken out in Macedonia against the Sultan of Turkey, is afraid that Russia may espouse the cause of the rebels, which may lead to a general conflagration in Europe (which Heaven forbid!), there being strong mutual jealousy among the great European Powers. A general war in Europe would assuredly affect India.

Indian Daily Mail, 19th May, 1901.

Rumour regarding the forcible collection of subscriptions at Brindaban in the Muttra district by the police for the erection of a Victoria Hall there.

4. The *Indian Daily Mail* (Lucknow), of the 19th May, says:—Here is an allegation to which the Government of Sir Antony MacDonnell should not be indifferent. It is said that the authorities in Brindaban have set the local police to the business of collecting funds for the Victoria Hall to be erected in that town in honor of Her late Majesty Queen-Victoria, that the police are illtreating those who express their inability to contribute to the fund, and that collections are made in many cases under threats. This is indeed a clearly despotic proceeding, if true. We are sure our Lieutenant-Governor has no sympathy whatever with such reprehensible ways for collecting money to perpetuate the Queen's memory in these Provinces. We trust the high-handedness of the Brindaban officials will at once be put down.

Oudh Akhbár, 21st May, 1901

A Talukdar in the Hardoi district proposing to establish in his estate an Anglo-Sanskrit School in memory of the late Queen Victoria.

5. The *Oudh Akhbár* (Lucknow), of the 21st May, is glad to state that Thakur Maharaj Singh, Talukdar of Atwa Nasirpur, Hardoi district, intends to found an Anglo-Sanskrit school in the village of Hathaura, where he resides, to perpetuate the memory of Her late Majesty Queen Victoria. The site chosen

for the school is on the banks of a tank, called Ganga Ságar Táláb, which his deceased ancestor Thakur Bharat Singh had constructed at a cost of Rs. 50,000. He has made an endowment, whose annual income will be Rs. 2,400 for the maintenance of the school. His scheme is really a good one and worthy of every praise.

Disabilities of Indian immigrants in South Africa.

6. The *Rohilkhand Gazette* (Bareilly), of the 16th May, expresses surprise and regret that Government is so indifferent to the difficulties which the Indian labourers have to bear and the ill-treatment which they receive at the hands of the whites in South Africa. Those Englishmen who make a show of sympathy with the Indians should see how high race feeling is running in that country, and what tyranny and oppression are being exercised there. Measures are being devised with a view to turning the Indians out bag and baggage. Justice demands that the rulers and the ruled should be treated in the same way, the wolf and the lamb drinking water at the same fountain. But some Englishmen are so selfish and narrow-minded that they would wipe black men off the face of the earth if they could. They readily profit by the labour of the Indians in the Dark Continent, but they would give them no rights and privileges. The poverty of India is a favourite subject with British politicians. They are never tired of discussing it. Some of them accuse natives of sloth and idleness ; while others, expressing false sympathy with them, recommend relief in taxation. But none of them are true friends to India, their sympathy being all moonshine. A European called his dog ("Hindustáni"). On being asked why he had given his dog that name, he replied that his bull-dog was extremely lazy and fond of ease like the Hindustanis! It is to be deeply regretted that the poor labourers of India serve their European masters like faithful dogs, but that still the latter are as it were ready to kill them with the stick of prejudice or race feeling. What is the society for the prevention of cruelty to animals about? The European settlers in South Africa hate the Indians, but the former cannot do without the latter. To say nothing of men, they cannot get even animals which would work for them continuously from morning till evening. The miners of Rhodesia held a meeting at Salisbury and passed the following Resolutions :—

ROHILKHAND GAZETTE, 16th May, 1901.

(1) There is a great demand for Asiatic immigrants for mining purposes, but Government should enact proper laws, suited to the circumstances.

(2) The Asiatic labourers should be retained only for five years, and all of them should be sent back on the expiry of that period. If the manager of a factory fails to comply with this rule, he should be liable to a heavy fine.

(3) Any labourer found two miles away from his factory should be dealt with as a criminal offender, unless he has a written permission from the proprietor.

(4) These immigrants will be employed on rough work requiring no skilled labour. If the manager of a factory employs any Asiatic immigrants on skilled labour, he will render himself liable to a heavy fine.

(5) In no case will Government grant them a license to do any work other than working in a mine, carrying on a trade or selling liquor ; or permit them to buy land or settle down permanently in Rhodesia.

Evidently the above Resolutions will be injurious to the natives of this country. Are the natives considered to be beyond the pale of humanity ?

Foreign Press Association established in London to discuss Indian questions.

7. The *Indian Daily Mail* (Lucknow), of the 23rd May, says:--It is with unfeigned pleasure we learn that a Foreign Press Association has been established in London to discuss questions bearing on India. The Association is formed by the representatives of the leading papers of Germany, France, Russia and other countries. Such an institution is indeed a happy sign of the times as it is just possible that many more Indian questions will now see the light of day. At a dinner held by this Association a short while ago there were present the delegates from the great dailies of Germany, France, Russia, Italy and other countries, as also Miss Margaret Noble and Dr. Mullick. What Miss Noble said we notice in a separate article. But the speech of the President has filled us with hope that henceforward the grievances of India, keen and numerous

INDIAN DAILY MAIL, 23rd May, 1901.

as they are, will henceforward find not only a free channel for ventilation in England, but will attract the greatest possible attention of justice-loving Britons. Had the existence of such an Association been known to us all, Mr. Pennell's case would not have remained so shamefully unnoticed in England. In fact, we have carefully searched many English papers received during the last three weeks, but not even so much as any mention of it is found in any one of them. This, indeed, has struck us as very strange, and we think the mystery will now be solved as soon as Mr. Pennell reaches England. The Foreign Press Association has come into existence just in time, and we have no doubt Mr. Pennell will receive every help from the Association.

INDIAN DAILY MAIL, 18th May, 1901.

Inclusion of Urdu in the curriculum of the new University at Constantionple.

8. The *Indian Daily Mail* (Lucknow), of the 18th May, says:—We are sure it will be a good news to all Muhammadans in the Upper Provinces to hear that it has been decided to include Urdu in the curriculum of the great, newly established University at Constantinople. Urdu is the modern language of Muhammadans in India, and as there is communication of a vital nature between Indian Musalmans, and the Musalmans in Turkey, the establishment of a chair for Urdu in the new Muhammadan University at the Turkish Capital is a step taken in the right direction. We believe Muhammadan preachers come from Constantinople to India and they have to deliver their discourses in Persian or Arabic which is not intelligible to the Indian followers of the prophet of Arabia. Turkish Musalmans willing to establish permanent communication with their co-religionists in this country will now have an excellent opportunity of doing so by acquainting themselves with their vernacular, Urdu, without having the necessity to come to India for learning it. We must inform our Muhammadan readers that it is to the patriotism and public spirit of a Bengal Muhammadan, Syed Muhammad Munir-ud-din, that they owe this boon, for it was he who applied to the Sultan of Turkey for the establishment of a chair of Urdu, and convinced His Majesty's Government of the extreme importance of his suggestion being accepted. We congratulate the Syed on his pluck and the Indian Muhammadans generally on their good fortune in winning the grace of the Sultan.

INDIAN DAILY MAIL, 18th May, 1901.

Decline of the popularity of the turf among the Indian Chiefs.

9. The *Indian Daily Mail* (Lucknow), of the 18th May, says:—The tide of Anglicization in this country is happily ebbing away, and we think we must consider it to be a strong proof in corroboration of this fact that Indian chiefs and nobles are gradually dropping out of racing. Patiala, Cuch Bihar, Dholepur and Jodhpur are the States whose Chiefs have been too much addicted to what might be called the dissipation of the turf. They all have now retired from this European pleasure, which is not only costly, but, we believe, demoralizing too. The country is to be congratulated on the anti-turf spirit that is now showing itself among the Indian princes and nobles. The Government discourages foreign travels being indulged in by our princes; but we think the authorities might more reasonably discountenance their spending lakhs of rupees on the turf.

II.—GENERAL ADMINISTRATION.

INDIAN DAILY MAIL, 21st May, 1901.

Sir John Woodburn and the inquiry into the conduct of the Noakhali Police.

10. The *Indian Daily Mail* (Lucknow), of the 21st May, says:—Sir John Woodburn has come to be regarded as almost a blind lover of the members of the Civil Service that serve under His Honor, and we are sorry to observe that he has been giving evidence of this foible on his part in his proceedings with regard to the Noakhali case. It is stated that Sir John has allowed Mr. Cargill, the District Magistrate of Noakhali, to be associated with Mr. Bonham Carter in the conduct of the inquiry into the local police administration. It is notorious that Mr. Cargill was intimately connected with the Noakhali Police, and if he be associated with Mr. Carter in the same inquiry, he will be required to judge many of his own actions as the head of the District Police. Then again, it is said that Babu Chowdhry, who with Messrs. Carter and Cargill, has also to take part in the investigation, is so greatly beholden to Mr. Reilly that it is impossible that he can ever do anything that might displease the late District Superintendent of the Noakhali Police. These revelations are as ugly as they are surprising. And the inquiry into Mr. Reilly's maladministration of the Noakhali Police is going to be a mere

nominal inquiry. Both for the sake of the Government and the people the Noakhali affair is most to be regretted. It is quite unexpected that Sir John Woodburn's administration in Bengal should be tarnished by such a black spot.

ADVOCATE, 24th May, 1901.

Advocate on Mr. Pennell's departure from India.

11. The *Advocate* (Lucknow), of the 24th May, says:—If one person goes wrong, the other has therefore no reason to go the same way. Mr. Pennell has become more enthusiastic than discreet. He seems to be possessed with the idea that he can roam in any part of the world. The very fact that he still has the right to draw an allowance from the State Treasury proves that he is an officer of Government, though in the suspended list for the present. If he had a mind to go to England he was bound to take permission from the Bengal Government. His reply to the warning given him at Bombay shows his ignorance of this commonsense rule. Personally he has every right to do anything he likes, for he himself will suffer the consequences. We are sorry that his indiscretion affects seriously the good of the cause he has ruined himself for. In the meantime, his position has been strengthened by the re-conviction of Sadak Ali by Mr. Geidt, Sessions Judge of Noakhali, in spite of the High Court of Calcutta. The result of the departmental inquiry into the affairs of the Naokhali police by a Magistrate is awaited with anxiety.

BHÁRAT HITOPDESHAK MITTRA, 2nd May, 1901.

Gratitude of the Hindus to Sir A. P. MacDonnell for the recognition of the Nagri character.

12. The *Bhárat Hitopdeshak Mittra* (Bara Banki), of the 2nd May, received on the 20th idem, says that all the Hindus will remain grateful to Sir A. P. MacDonnell, G.C.S.I., as long as the sun and the moon last, for his saving them from ruin by introducing the Nagri character into the law courts and the public offices. His Honor has let off many persons who were (unjustly) convicted by courts, and they and their children are now blessing him in return for his love of justice.

PRAYÁG SAMÁCHÁR, 16th May, 1901.

Need for providing a severe punishment, by law, for the offence of outraging native women.

13. The *Prayág Samáchár* (Allahabad), of the 16th May, referring to outrages which are reported to have been committed on native women (by Europeans), regrets to say that the British Government, that has prohibited *satti* and passed the Age of Consent Bill for the benefit of women should not take any effective steps to put a stop to the commission of outrages on them. So long as "our" just Government does not provide (a severe) punishment by law, for such outrages, they will continue to be committed.

THEKEDÁR, 16th May, 1901.

Criminal prosecution for libel instituted against the Cawnpore correspondent of the *Amrita Bazar Patrika* by Mr. Hoff.

14. The *Thekedár* (Benares), of the 16th May, refers to the criminal prosecution for libel instituted by Mr. Hoff, who is implicated in the Cawnpore outrage case, against the Cawnpore correspondent of the *Amrita Bazar Patrika*.

BHÁRAT JIWAN, 20th May, 1901.

Increase in the Military charges of India.

15. The *Bhárat Jiwan* (Benares), of the 20th May, in commenting on the military charges of India, points out that the numerical strength of the army in this country in 1856 was 40,000 British troops, and 2,15,000 native troops, *i.e.*, 2,55,000 in all: the cost being 12 crores and 20 lakhs of rupees a year. Now the army consists of 75,000 British troops and 1,40,000 Native troops, or 2,15,000 in all. Thus the army has fallen off in numbers, but the cost has risen to 27 crores of rupees. The rise in the expenditure is chiefly due to the increase in the number of British soldiers. The editor says that the Indian army is maintained in view not only of local requirements, but also of the needs of the British Empire, inasmuch as contingents of Indian troops are occasionally sent to foreign countries. Such contingents are at the present day employed in South Africa and China. The editor refers to the armaments of the great European Powers and points out that the army charges of India are nearly equal to those of Italy. In 1856 the public revenues and expenditure in India amounted to 50 crores of rupees. Since then there has been a large increase in both. The people have no objection to bear the increased burdens imposed on them, but the difficulty is that they cannot afford to pay such heavy taxation.

RÁJPUT, 15th May, 1901.

Classification of Hindu castes.

16. The *Rájput* (Agra), of the 15th May, publishes a Hindi translation of the new circular dated the 25th April last, containing a revised scheme for the grouping of the Hindu castes, which the Provincial Census Superintendent has issued to all Presidents of Caste Committees in the United Provinces. Though the revised scheme is somewhat better than the original one, yet the editor has received several complaints regarding the revised classification from a number of Kshatriyas. It is contended that it will be absurd to place Kshatriyas into new group III, while putting each and every *garbar* caste (a caste of obscure, uncertain or mixed origin) that puts forward a bare claim to be Brahmans, in group II, *i.e.*, a grade higher than (true) Kshatriyas. The Kshatriyas are greatly indignant at the proceedings of the Caste Committees in certain districts. They greatly resent that certain lower castes should be placed on the same level with them. The Rajputs are very proud of their descent and position, and it was due to this race pride that strifes frequently took place among them in former times. They cannot, therefore, tolerate that such castes as have hitherto been held to be lower should be given a place in their group. They urge that the number of the members of no other castes in any of the Caste Committees should exceed the number of the members of their own caste, otherwise the members of such castes as aspire to be Kshatriyas will wherever they will find themselves in preponderance, manage to have their castes entered among Kshatriyas indiscriminately, defeating the object of the Census Superintendent's enquiry. "We" were hitherto surprised at one or two castes, that have always been engaged in trade or menial work and have never performed or can ever yet perform the duties of Kshatriyas, boldly laying claim to be Kshatriyas; but lo! "we" now find even a caste like that of Kurmis advancing the same claim. Why are then *Kachhis*, their compeers, silent and do not put forward the same claim with them? "We" see no difference between a Kachhi and a Kurmi, and if one can become a Kshatriya there is no reason why the other should be denied that distinction. The editor would put the following questions to would-be Kshatriyas, and request them to answer them:—

(1) "Do you consider yourselves Kshatrias by birth or *karm* (occupation)?

(2) If you claim to be Kshatriyas by birth, you must belong to some of the known Kshatriya races or tribes and be able to trace your origin, giving the name of your first ancestor. You should also tell the names of the Rajas and heroes of your race, and the places of their dominion, and an account of their brave deeds. Did the men of your caste generally enter the army either during the Hindu or Muhammadan rule or not? Produce historical evidence, if your answer be in the affirmative.

(3) How did your caste separate from those castes that are called Kshatriyas at the present time? If you fell from your original position owing to any dereliction in the past, then how can you claim now to be Kshatriyas again?

(4) If you base your claim on your *karm*, then show what Kshatriyas' *karm* you do. The main occupation of Kshatriyas is military service: say what is the estimated number of your castemen in the Indian army. If your castemen are not to be found in the army, then how can you be considered to be Kshatriyas?

(5) In what religious matters or social customs and ceremonies do you resemble the Kshatriyas of the present day?"

Unless the would-be Kshatriyas satisfy the (real) Kshattriyas of the genuineness of their claim, they will never be regarded as Kshatriyas by being merely classified as such. In reality those castes only are Kshatriyas who belong to the Lunar or Solar race or are related to them. India is under foreign Government and enjoys peace at the present time, and hence lower castes aspire to be called Kshatriyas, and holding their caste conferences and getting their claims supported by greedy Brahmans by means of money, try to pass themselves off for Kshatriyas. Were the present times as disturbed as they used to be formerly, perhaps none of these aspiring castes would come forward and claim to be Kshatriyas (lest they should be enlisted in the army). The Census

Superintendent would do well to make full enquiries before he classifies the aspiring castes with Kshatriyas or allied castes, otherwise the authorities will in future experience much difficulty in recruiting the army from (true) Kshatriyas.

17. The *Shri Gopál Patriká* (Lucknow), of the 20th May, says that riots occurred at several places during the late Muharram, the most serious among them being the one of which Maharajnagar in the Sitapur district was the scene. There is a *chabutra* or platform in Maharajnagar, which is situated on Raja Amir Hasan Khan's estate. One Lukshman, Brahman, a shopkeeper, applied for permission to provide a temple for the idol of Shiva already placed on the *chabutra*. The Musalmans protested against his application; but it was sanctioned by the authorities and he built a temple. During the late Muharram the Musalmans desired to place a *sabíl* near the *shivala* (temple) and to take water for it from the well in the temple. The Hindus objected to this. Inspector Muhammad Jan reported the matter to the District Magistrate, who deputed Mr. Tweedie, District Superintendent of Police, to settle the dispute. The Hindus suggested that the *sabíl* might be placed near the neighbouring mosque, water being supplied to it from the well in the mosque. The Musalmans did not approve of the suggestion on the ground that the well in the mosque would not be sufficiently close to the *sabíl*. The Hindus met this objection by offering to supply water at their own expense. But the Musalmans did not accept the offer, and forcibly drew water from the well in the *shivala*. Some *badmashes* threw stones. The District Superintendent being hit by some of these stones, fired upon the crowd, wounding twenty men. The events that followed are still more painful. A number of Hindus were arrested next morning and their houses searched. Piragi Sah's house has, it has been alleged, been entirely plundered by *badmashes*. This was not all. The women and children of those Hindus who were arrested, were turned out of their houses! According to rumours the Hindus appear to have been oppressed also in other ways. No one can hear of the ill-treatment of His Majesty's subjects in these ways without feelings of sorrow, indignation and pity.

Muharram riot at Maharajnagar in the Sitapur district.

Shri Gopál Patriká, 20th May, 1901.

18. The *Hindustáni* (Lucknow), of the 22nd May, referring to the riot that took place on the 10th day of the Muharram at Maharajnagar, in Biswán tahsil, Sitapur district, in connection with a *sabil* (a stall set up during the Muharram where water or *sherbet* is distributed free to all comers). There existed no doubt strained relations between the Hindus and the Musalmáns for some time past at Maharajnagar. A certain Brahman, named Lachhman, had notwithstanding the opposition of the Musalmáns, obtained from the Executive authorities permission to construct a *shivala* at a locality, and constructed it accordingly, the Musalmáns being told to apply to the civil court if they had any right to the site. At the approach of the Muharram, Muhammad Jan, Sub-Inspector of Police at Biswan sending a list of both the Hindu and Muhammadan leaders to the Deputy Commissioner told that officer that a breach of the peace was apprehended between the Hindus and Musalmáns, and advised him to have securities taken from their leaders (to keep the peace during the festival). By the orders of the Deputy Commissioner securities were accordingly taken from the Hindu and the Muhammadan leaders by the Court of Maulvi Abdul Qadir. Mr. Tweedie, the District Superintendent of Police, and Mr. Alder, Assistant Commissioner who is the newly arrived civilian, and is not perhaps well acquainted with the vernacular of the country yet, were deputed to keep order at Maharajnagar on the last day of the festival. On this day the Musalmáns waited to put up a *sabil* at the foot of the *shivala* and draw water from the well situated in that shrine for the purpose. The Hindus (naturally) objected to it, and the Musalmáns insisted on doing it. Through the mediation of Mr. Tweedie, the Hindus agreed to let a *sabil* be placed at the foot of the *shivala* this year, and volunteered to themselves draw water from the well and supply it for the *sabil* in question, inasmuch as if they allowed the Musalmáns themselves to draw water from the well their shrine might be polluted with sprays or drops of water splashing. But on the Musalmans objecting to use water drawn by Hindus, Mr. Tweedie overruled the Hindus on this point also, which greatly wounded their feelings and created great excitement among them. Seeing this state of things, the

Riot at Maharajnagar, in the Sitapur District.

Hindustáni, 22nd May, 1901.

Hindus from whom securities had been taken stood round Mr. Tweedie, lest they should be implicated in any riot that might take place. A great tumult then arose, and the Hindus were twitted by somebody for allowing such an outrage to be committed on their holy temple. This led to the throwing of brickbats by certain *badmashes* or bad characters on the *sabil* men, some of which hit Mr. Tweedie. Mr. Tweedie was also jostled in a rough way. At this he lost his temper, and, firing upon the people, wounded some 20 or 25 persons, most of whom must have been spectators. The people at once dispersed at the discharge of a fire-arm, and no affray whatever took place between the Hindus and Musalmans. The next day arrests of persons began to be made. There are most disquieting rumours current regarding these arrests. It is said that some people have been plundered, and that other enormities have been committed on them. The houses of many persons were searched during their absence. One Mahajan named Pragi, according to his own statement, lost property worth about Rs. 1,000. Women were turned out of their houses. The sacred thread of a Brahman was forcibly torn. *Badmashes* extorted money from the neighbouring villages threatening the villagers to have them incriminated in the riot. About 100 persons are shut up in the lock-up. It is a pity that no experienced Hindu or Muhammadan Deputy Collector was deputed with Mr. Tweedie, who might have explained to him the reasonableness or otherwise of the Hindus' attitude. Mr. Tweedie had also no need to fire on the Hindus: the police and the *sabil* men were quite enough to protect him; his life was in no way in danger. The (true) rioters and offenders must of course be punished; but the residents of Maharajnagar have lost all confidence in the local officers, and Government would do well to make enquiry into the affair through other means, so that those who have practised high-handedness on the innocent may be duly punished also. Nobody can possibly have any sympathy for those who assaulted Mr. Tweedie, but everybody must sympathize with those innocent and respectable residents at Maharajnagar who have suffered, on account of certain blunders on the part of the Executive officers, and the mischiefs of certain religious fanatics.

EXPRESS, 23rd May, 1901.

Famine Commission's Report.

19. The *Express* (Lucknow), of the 23rd May, says:—The report of the Famine Commission has, it is understood, been forwarded to Simla. It is needless to say that the views and recommendations of the Commission on this momentous question are awaited by the public with the keenest interest. An early publication of the same is therefore highly desirable The report, it is understood, is calm and impartial in tone, and the services of the famine officers have been duly recognised.

URÚJ-I-MIHR-I-NIMROZ, 21st May, 1901.

Zamindars and proposed agricultural banks in the United Provinces.

20. A correspondent of the *Urúj-i-Mihr-i-Nimroz* Bijnor), of the 21st May, is surprised to learn that Government should have issued a (circular) order to the zamindars (in the United Provinces) requiring them to start a bank on their respective estates with their own capital, which shall advance money as loans to their tenants, in their need, charging interest at Rs. 6 per cent. per annum. Government ought surely to pity the condition (of the majority) of the zamindars. Were these zamindars rich persons, they could certainly invest their money in loans at Rs. 24 per cent. or so: why, most of them are indebted. They get only one-third of the produce of the soil, the remaining two-thirds going to the cultivators themselves. Half of this one-third is taken by Government (as land-revenue) from the zamindar, and with the remaining one-half of his one-third share he has not only to maintain his position, but has also to pay subscriptions for this or that object every now and then. The relative position of the zamindar and the tenant is quite reversed under the present *régime*, the latter virtually occupying the position which the other enjoyed before. Government had better call upon tenants also to contribute their due share to subscriptions that are now and then being raised for some public object or other. The tenants should certainly be called upon to contribute to the Victoria Memorial Fund, and, instead of thousands, lakhs of rupees will be forthcoming (from every estate).

INDIAN DAILY MAIL, 19th May, 1901.

Increase in dacoities.

21. The *Indian Daily Mail* (Lucknow), of the 19th May, says:—Dacoities and rumours of dacoities are, we may say, the order of the day in these Provinces. It is a matter of serious concern, both to the Government and the people, that there should be a recrudescence of the dacoities of the old type, the type which obtained in

pre-British days. Such dacoities were, for a considerable period during British rule, that is, till recently found to be almost non-existent. To what was this due? It seems to us that this happy change was due to the creation of an impression in the minds of the masses of the population that the British were invincible, and that they had inexhaustible resources at their disposal to detect and suppress all sorts of crimes. Then to what is the recrudescence of the dacoities at the present day to be attributed? What happened was this. The ignorant, unlettered people, from whose ranks are recruited the dacoits, took a long time to realize the nature of the machinery employed in detecting a crime, and as soon as they came to know all about the Police, its inefficiency, and especially its corruptibleness, they lost no time in reviving the torch-light dacoities of old. The Government ought to do all it can to suppress dacoities, for nothing tended to make the mass of people more loyal to the British Government than the almost absolute security of life and property it once gave to them. We do not know whether Sir Antony MacDonnell attaches any very great importance to the suppression of dacoities within his jurisdiction or not. We hope the recent dacoities have attracted His Honor's attention.

22. The *Advocate* (Lucknow), of the 21st May, says:—Turab Khan, the leader of the several gangs of dacoits in Farukhabad, is a veritable terror. He, like some noted dacoits, asks rich people to send him heavy presents in cash and jewellery in order to save themselves from inconvenience. The police have not yet succeeded in arresting him. The news of the murder of M. Imdád Husain, Kotwal of Farukhabad, at the hands of dacoits has been contradicted.

ADVOCATE, 21st May, 1901.

A dacoit leader in Farukhabad.

23. The English *Hindustán* (Kálákánkar), of the 17th May, says:—There is no doubt that our Government realize a large sum of money from a tax which is called the road cess, and is imposed on the Indian landed-proprietors and their tenants. The tax is collected for no other purpose than to construct and repair roads, and thus to improve the facilities of communications, so that the children of the soil may be able to transport the country produce to the towns and railway stations, as well as to travel comfortably. But we regret to note that the present condition of the country roads is simply deplorable. The peasantry class which bears the heavy burden of State taxation has in fact no facility of pucca roads. The simple Indian villagers have only narrow and rough paths which are often found blocked up in the rainy season. Would it not be advisable for the Government to spend a little more money on the improvement of the roads between villages so that the cultivators and village banias might successfully carry on trade between their villages and towns. We think a sufficient number of pucca and kachcha roads maintained in a satisfactory way would also help Government officials to make their tours in the mufassil with more ease.

HINDUSTÁN, 17th May, 1901.

A suggestion for improving village roads.

24. The *Indian Daily Mail* (Lucknow), of the 18th May, says:—His Excellency the Viceroy has got a press, connected with his personal establishment. It is said with some authority that the men employed in this press have a special privilege, *viz*, that, as a rule, they are given at a time an extension of five years after the completion of their fifty-five years' service. This extension is repeated twice in certain cases. If this be true, we are tempted to ask the reason for this special favour, and we are sure all India will feel quite as interrogatively disposed. Why should the employés of the Viceroy's press enjoy this special privilege? Are the men employed in this office chosen from a class who are medically guaranteed to retain their physical and mental powers unimpaired after the period of life at which all other Government servants are considered to be disqualified for service by reason of age? The present Viceroy is, we believe, opposed to such anomalies, and we may be sure that as soon as the fact is brought to his Lordship's notice, it will be relegated to the limbo of the dead past.

INDIAN DAILY MAIL, 18th May, 1901.

Enforcement of the 55 years' rule in the Viceregal press.

25. The *Police News* (Meerut), of the 18th May, referring to the great pluck and bravery which are required of the police in their having to encounter armed robbers and dakaits, and protect the lives and property of the people, observes that just as a policeman is liable to be degraded or otherwise punished for any display of cowardice on his part on such occasions

POLICE NEWS, 18th May, 1901.

Need for providing maintenance allowance for the children and wives of such police officials as lose their lives in the discharge of their duties.

as entail danger to his life, so suitable provisions should be made for the maintenance of his wife and family in the event of his falling a victim in the discharge of his duties. The editor is pained to learn, from the *Morning Post*, that Saiyid Imdad Husain, the young Kotwal of Farukhabad, has fallen, in the brave discharge of his duty, at the hands of a gang of dakaits. His death must have given a very severe shock to his old father, Saiyid Muhammad, a retired tahsildar, and his children and wife, to whom the Inspector-General of Police should see that a suitable maintenance allowance is granted by Government. If such a provision is made for the family of the deceased, it will encourage other police officials to grudge no trouble or shun no danger in the discharge of their duty, otherwise they will seek to avoid danger as much as possible, and the cause of public peace and happiness will suffer.

TOHFAH-I-HIND, 20th May, 1901.

Suggestion to require stamp vendors to take the thumb mark, on a stamp of the person who buys it from them.

26. The *Tohfah-i-Hind* (Bijnor), of the 20th May, referring to the great uses of the thumb-marking system in identifying habitual criminals and others, as proved by actual experience since its introduction into certain public Departments in India, urges that Government should now require licensed stamp-vendors also to take the thumb-mark, on a stamp of the person to whom or through whom they sell that paper. This will prevent people from getting a forged bond, &c., executed in the name of any person whom they want to fleece or get into trouble.

GAUHAR-I-HIND, 19th May, 1901.

A suggestion to regulate the sale of kerosine oil in order to prevent fatal accidents.

27. The *Gauhar-i-Hind* (*Najibabad*), of the 19th May, in its columns of local news, regrets to say that the clothes of the wife of the brother of Pandit Ram Sahay, Sub-Postmaster at the city of Najibabad, caught fire owing to the upsetting of a kerosine lamp in the house, and that she soon died of her wounds. The use of kerosine oil was lately attended with a conflagration in a Muharram procession at Fatehpur in the Bara Banki district, which led to 125 men being burnt, of whom 25 succumbed to their wounds. Indeed it has already been responsible for the destruction of thousands of lives. It is time the sale of kerosine oil were regulated like that of gunpowder, to check the occurrence of such fatal accidents in future.

BHÁRAT HITOPDESHAK MITTRA, 2nd May, 1901.

The charity of Lord Curzon.

28. The *Bhárat Hitopdeshak Mittra* (Bara Banki), of the 2nd May, received on the 20th idem, says that it would seem that Lord Curzon, the present popular Viceroy, gives away more than half his pay in charity to the poor and the needy, for which the Indian public will always cherish his memory with gratitude.

PRAYÁG SAMÁCHÁR, 16th May, 1901.

Death of the Chief Justice of the N.-W. P. High Court.

29. The *Prayág Samáchár* (Allahabad), of the 16th May, in its local news columns, expresses sorrow at the death of the Chief Justice of the North-Western Provinces High Court, and says that all the courts in Allahabad were closed out of respect for the memory of the deceased, on the day the announcement was made.

ALIGARH INSTITUTE GAZETTE, 23rd May, 1901.

Death of Sir Arthur Strachey.

30. The *Aligarh Institute Gazette*, of the 23rd May, gives an account of a public meeting, which was held at the Muhammadan College at Aligarh, on the 18th idem, under the presidency of the District Magistrate, to express regret at the sad and untimely death of Sir Arthur Strachey, Chief Justice of the North-Western Provinces High Court. Speeches were made by Nawab Mohsin-ul-Mulk, Mr. Morison and others, pointing out the close connection which Sir Arthur and his father have all along had with the Muhammadan College. While the death of Sir Arthur is a public misfortune for the whole of the United Provinces, it is a most severe and irrepairable loss to the Aligarh College.

III.—EDUCATION.

HINDUSTÁN, 22nd May, 1901.

Selection of text-books for schools and colleges.

31. The Hindi *Hindustán* (Kálákánkar), of the 22nd May, says that the mind of a child is like a *tabula rasa*, and readily receives impressions. Sensible persons, therefore, always take care not to utter bad words in the presence of their children, nor do they allow them to mix in bad society. Parents send their sons to school in order that they may learn good manners and may

be taught to obey their elders, and receive such education as may enable them to turn an honest penny. But it is to be regretted that sometimes text-books are not selected with due care. The educated natives in Bengal have taken exception to Lee-Warner's History of India which has been prescribed by the Calcutta University as a subject of study, on the ground that the author has abused the Hindu religion. In Madras a Tamil book is taught in schools which contains some very obscene verses. The last year's Hindi Course for the Middle Examination in these provinces contained a number of objectionable verses taken from the book called Bihari Das' Satsai, and the teachers felt ashamed in explaining those obscene verses to the students. But the Department of Public Instruction readily expunged the verses from the book on the matter being brought to their notice; and the verses are not to be found in the Hindi Course for this year. It is to be regretted that the Indian Universities and educational officials do not carefully examine the books prescribed for study in colleges and schools, and that the result is that students turned out of these institutions are generally to be found lazy, impertinent and of bad manners and morals.

Alleged mismanagement of the Sultanpur High School.

32. The *Rohilkhand Gazette* (Bareilly), of the 16th May, says that the High School at Sultanpur appears to be in a very unsatisfactory condition. It cuts a sorry figure at the annual examinations. It sent up 8 candidates to the last Entrance Examination and twelve to the Middle Examination, of whom only two were successful at each examination. Do the school authorities and the Department of Public Instruction take no interest in its affairs? The Deputy Commissioner made remarks in the school inspection book regarding the instruction given in the school, and the present staff of teachers, but they appear to have been disregarded. The attendance in the school has fallen off. Again, it has been alleged that the Headmaster is not strong enough to work steadily even for four hours during the day. The editor will refer in a future issue to other complaints which have reached him regarding the unfair promotion and degradation of students, &c.

ROHILKHAND GAZETTE, 16th May, 1901.

Collection of subscriptions in the Punjab by Mrs. Annie Besant for the Central Hindu College at Benares.

33. The *Indian Daily Mail* (Lucknow), of the 19th May, says:—We are glad to learn that Mrs. Annie Besant has taken upon herself the task of securing for the Central Hindu College in Benares as large a fund as she can collect in her tours in the different parts of India. She is now sojourning in the Panjáb, and has been doing her best to convince Hindu noblemen and gentlemen of that province of the importance of the newly-established institution in Benares and to bring home to their minds the truth that the permanence of that institution mainly depends on the pecuniary help they can afford towards its endowment. We notice that Mrs. Besant is accompanied in her tour to the Panjáb by Lala Bhagwan Das, an enthusiastic worker in the Theosophic cause. Both Mrs. Besant and the Lala will spend three full months on their present tour. We earnestly hope that it will be attended by results on which all well-wishers of the Central Hindu College will have enough reason to congratulate themselves.

INDIAN DAILY MAIL, 19th May, 1901.

Raja of Faridkot and the Central Hindu College at Benares.

34. The *Indian Daily Mail* (Lucknow), of the 23rd May, says:—A report was circulated not long ago to the effect that the fact having come to be known to the great Princes of the Feudatory States that Lord Curzon was not favourably disposed towards the Central Hindu College in Benares, they had been obliged to withhold their subscriptions to the funds of that institution. We do not exactly know how much truth is there in this report: but it seems to be not without some substratum of truth, since contributions from our Princes to the Fund of the college have been up to this time quite insignificant. The recent munificent donation of the Raja of Faridkot, creating a Sanskrit chair with a monthly salary of Rs. 100, is therefore most welcome, and we trust it will be a sign for other Princes to follow in the wake of His Highness. We fancy that the secret suspicion of the Government that the Central Hindu College will rear up fanatical Hindu youths, who will prove a dangerous political factor, has by this time been shaken off by it; and if so, we see no reason why Mrs. Annie Besant should not commence her long projected tour in the Native States to awaken in the Princes and their subjects an interest in the Central Hindu College.

INDIAN DAILY MAIL, 23rd May, 1901.

IV.—Post-Office.

Jám-i-Jamshed, 19th May, 1901.

Alleged improper distribution of letter boxes in the city of Moradabad.

35. The *Jám-i-Jamshed* (Moradabad), of the 19th May, complains that letter-boxes have not been put up at convenient places in the city of Moradabad, which is a source of great public inconvenience. Many persons have to go long distances to post their letters. Hardly any letters are posted in some of the boxes during the day: the box in muhalla Pilwan being an instance in point. It is to be hoped that the Postmaster will make a proper distribution of the boxes.

V.—Railway.

Gauhar-i-Hind, 5th May, 1901.

A complaint against the booking-clerk, railway station, Najibabad.

36. The *Gauhar-i-Hind* (Najibabad), of the 5th May, received on the 22nd idem, publishes an article in which the writer, referring to his previous complaints against Thakur Prasad, the booking-clerk at the Najibabad railway station, says that the clerk has not yet mended his ways. It is said that he refused to issue tickets to a number of people who desired to travel by a certain train during the week ending the 5th May. One of these men had to go to Dehra Dún on urgent business, and offered to buy a ticket for any class of carriage in which he could be accommodated, but the booking-clerk was inexorable. It is not known why the clerk behaves so spitefully towards the residents of Najibabad. The Traffic Superintendent will greatly oblige the people if he transfers the booking-clerk also, as he has already transferred the Station-Master and the signaller, to the great satisfaction and relief of the public.

Gauhar-i-Hind, 19th May, 1901.

A complaint against the booking clerk at the Najibabad Railway Station.

37. The *Gauhar-i-Hind* (Najibabad), of the 19th May, regrets to say that the editor has to complain against the management of the Najibabad railway-station almost every week. The booking-clerk does not supply platform tickets before the arrival of a train as he should do, but he does so when the train has arrived and the in-coming passengers have alighted from their carriages. The result is that the gentlemen who go to the station to receive their friends cannot greet them as the train halts and help them in getting out of the carriages. This is a great disappointment to both of them. If a *parda-nashin* lady arrives, she is quite non-plussed at not finding her relatives on the platform to receive and escort her with due privacy. She is exposed to the public view, and circumstances may arise which may give offence to her relatives and lead to an affray. It would be well if the booking clerk issued platform tickets in time.

Hindustán, 18th May, 1901.

Insufficiency of rolling-stock on the East Indian Railway.

38. The Hindi *Hindustán* (Kálákánkar), of the 18th May, referring to the complaints regarding the East Indian Railway Management failing to meet the goods traffic demands for wagons, on account of the insufficiency of rolling-stock in its possession at the present, asks if such is the case with this railway, which has the reputation of being the best managed line, what could be expected of other railways? Surely it will simply increase the profits of the East Indian Railway, if it provided itself with an adequate number of wagons and promptly carried goods from one place to another. If the railways in this country cannot even cope with the commercial demand for wagons (in peace time), how would they be able to carry soldiers and their provisions to the North-West frontier in a time of exigency, with due promptitude and expedition.

Advocate, 1st May, 1901.

Colonel Wilson on the conduct of European and Eurasian railway employes towards native passengers.

39. The *Advocate* (Lucknow), of the 21st May, says:—The parting advice given by Colonel Wilson to the European and Eurasian employes on the Oudh and Rohilkhand Railway, if honestly followed, would go a long way to remove the increasing annoyance of the travelling public due to the policy which insists on a larger employment of "poor whites" on Indian railways. Colonel Wilson rightly holds that courtesy does not cost anything, and the Indian travelling public does not want anything more than courtesy at the hands of railway employès. We are glad that Colonel Wilson is now the Director-General of Railways, and we trust he will be able to devise some scheme, by which he could compel the staffs employed on the railways to be courteous towards passengers. Cannot the railway authorities put a complaint box up at important stations to enable the travelling public to immediately bring to their notice the instances of misconduct of their employes?

VI.—Local and Miscellaneous.

Publication of an Urdu translation of Mr. Pennell's judgment in the Noakhali murder case by the editor of the *Rohilkhand Gazette*.

40. The *Rohilkhand Gazette* (Bareilly), of the 16th May, publishes a notice to the effect that the editor is printing an Urdu translation of Mr. Pennell's sensational judgment in the Noakhali murder case, which he will supply at a rupee a copy. The editor asks persons, who desire to obtain copies, to apply to him at once. ROHILKHAND GAZETTE, 16th May, 1901.

ALLAHABAD:
The 28th May, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 22 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 1st June, 1901.

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I.—Political and Foreign.

Shahna-i-Hind, 24th May, 1901.

Turkish Mission to China.

1. The *Shahna-i-Hind* (Meerut), of the 24th May, referring to the recent despatch of a Turkish Mission to China by the Sultan of Turkey, says that His Majesty, seeing the other European Powers establishing their connection with the Celestial Empire in one way or another at the present time, has acted most wisely in seeking to protect the interests of his own country. There are several crores of Musalmáns to be found living in China, who look upon His Majesty, by virtue of his being a Muhammadan sovereign and guardian of Mecca and Medina, as their patron and protector. And, as China is in the throes of a crisis the Sultan could not remain a silent spectator at this juncture and let the Chinese Musalmáns become subjects of any Christian European Powers, should China be parcelled out among them. Russia, who is the greatest adversary of Turkey, has already taken possession of Manchuria, and could easily establish her dominion over the Chinese Musalmans, if she further extended her influence and power in China. The Sultan must therefore have thought it necessary to prevent this contingency, and to endeavour to bring the Chinese Musalmáns under his own influence, and hence the Mission he has sent to China. The despatch of this Mission clearly shows how very enterprising and clever a statesman His Majesty is. The European Powers now recognize His Majesty's political genius and tact. Should His Majesty succeed in bringing the Chinese Musalmáns under his influence, not only Russia, but all other European Powers too, will come to crouch before (or show deference to) him, lest he should instigate the Musalmáns in China to rise and thereby spread the flame of rebellion throughout the whole of that Empire at any time he pleased.

Liberal, 24th May, 1901.

His Majesty's presents to Hafiz Abdul Karim.

2. The *Liberal* (Azamgarh), of the 24th May, says that King Edward VII presented a silver pen and a silver pen-case to Hafiz Abdul Karim on the eve of his departure from England, and spoke some kind words to him. The kind words addressed by His Majesty to the Hafiz must, no doubt, have been very agreeable to him, and the presents might be considered suitable, he being a scribe. But, considering the high rank and position of His Majesty, the editor would regard the gifts as very inadequate. Indeed, these gifts fall into insignificance compared to those which are granted by Indian Chiefs. A native Prince would give a large jagir over and above a number of valuable presents on such an occasion. It is to be desired that His Majesty will give presents to the Hafiz on the Oriental scale, and thereby afford practical proof of his sympathy with his Indian subjects.

Hindustán, 24th May, 1901.

Viceroy's frontier policy.

3. The English *Hindustán* (Kálákankar), of the 24th May, in commenting on the debate held in the Viceroy's Legislative Council on the 27th March, observes: —Yes, the frontier policy is of great importance indeed. The treachery of the Afghans is proverbial, and it has cost us a great deal of money, lives, and bloodshed. The other frontier tribes of that vicinity are as treacherous as the Afghans, and they have been continually giving trouble to us for the last thirty years, ever since we began to read English papers. But at that time the longing Bear of Russia was at a much greater distance from this buffer State, though now she is within a reachable distance from Afghanistan, and the Russian boundaries are conterminous with the buffer State. Under these circumstances, when we have made so many more enemies on account of our interference in Turkish affairs; because we have taken Cyprus; on account of our existence in Egypt; on account of our access to the Soudan, and on account of its accession to the British Raj. Then again our last manifestation of the Indian Army in China makes our Indian military strength an eyesore to the Powers who have rivalry with us; because now they see that His Majesty's Indian subjects, and chiefly the Rajputs, have become quite satisfied with the British raj, and are showing their loyal and faithful devotion to the interests and rule of this mighty Empire; whereas on the other hand our *Gaurand* Emperor is placing similar confidence in His Majesty's Indian soldiers and Feudatory Chiefs as His Majesty depends upon

his English subjects, peers and other noblemen. Under these circumstances it is necessary that the frontier hubbub, disobedience and guerilla wars should be put down once for all.

The Viceroy is quite right in saying that the reason for the blunders made and the misfortunes resultant upon the frontier policy, was the unsettled principle by which this question was governed from time to time. But it is proverbial that Mr. Gladstone's frontier policy was weak, and the Liberal Government therefore having come to power often undid what was done by the Conservative Government to strengthen the frontier policy, when in power. We quite approve of the suggestion of the Viceroy that our Government's North-Western frontier policy from the Pamirs to Baluchistan ought to be uniform. However, we regret to say that we beg to differ with His Excellency's scheme of withdrawing our regular troops from advanced positions in tribal territories, though we do not object to having a strong force concentrated in posts upon or near the Indian borders without interfering with our advanced positions in tribal territories. We have said before, and we take the liberty of repeating it again, that the impression of these tribal people, as well as of the Afghans, is this, that they believe that although the English Government is strong enough to quell and crush their disturbances and beat them hollow in the battlefield, yet at the same time they are sure that the English Government is unable to hold its position in their country for good. So the withdrawal of our troops from their country and its replacement by the tribal militia, will be a suicidal policy, which will give great encouragement to the lawless frontier people and strengthen them in their former belief of our weakness to hold any position in their country for good. Surely natives were not enrolled as members of a militia shortly after the Mutiny of 1857; nay, rather up to this time they are not freely allowed to serve even as volunteers. Then how could it be advisable in the wisdom of Lord Curzon, a great statesman, to trust these bloodthirsty frontier people to preserve unimpeachable English rule and English even-handed justice in their own lawless country. We are afraid, (but we beg sincerely His Excellency's pardon for our frankness, which only emanates from the sincere feelings which we have for the English nation and officials) that the English officials who may be in command of the tribal militia and garrison will be in danger of losing their lives; and we agree with His Excellency who says: "I do not say that it is a policy unattended with risk," and most respectfully add to his true assertion by saying that it is a policy which, if enforced, will be attended with risk. In conclusion we admit, as stated by the Viceroy, that it is a policy of military concentration as against diffusion; but at the same time we beg to differ by saying that it is not a policy of tribal conciliation in place of exasperation, and we fear it will give encouragement to the lawless habits of these frontier people. It would have been much better to enrol them as sepoys and send them to some parts of India distant from their homes, rather than to arm them with English weapons and to teach them the Western mode of fighting.

4. The *Rájpút* (Agra), for April and May, referring to the expression of his good wishes for the Princes and People of India by King-Emperor Edward VII in his letter addressed to them, requests His Majesty to fully assure the former of his sympathy for them, and desire to promote their wellbeing by concrete examples. Maharaja Ram Singh of Bhartpur has, for instance, been punished most severely for a petty fault; even a soldier in the British army would not receive so severe a punishment for such a fault. His Imperial Majesty would therefore convince the people of his kind regard and sympathy for them, if he were graciously pleased to relieve the Maharaja of his distress and sufferings. His Majesty would also do well to adopt such measures as would better the condition of the people of India in general.

RÁJPÚT, April and May, 1901.

An appeal to King-Emperor Edward VII on behalf of Maharaja Ram Singh of Bhartpur.

II.—General Administration.

5. The Hindi *Hindustán* (Kálákánkar), of the 29th May, says that the *Indian Daily Mail* of the 24th idem, gives publicity to a rumour regarding the early retirement of Lord Curzon from this country. It is not known how far the rumour is true. The people are well satisfied with His Lordship's

HINDUSTÁN, 29th May, 1901.

Rumour regarding the early retirement of Lord Curzon.

rule. They are extremely thankful to him for his able famine and plague administration conducted with due regard to their feelings. To meet the heavy drain on the treasury on account of famine. His Lordship curtailed the Civil and Military expenses in a manner which reflected the greatest credit on his statesmanship and sagacity. He brought the war with the Afridis, the Orakzais and the Mohmands to a speedy termination, maintaining the prestige and dignity of the Government of India. It is the earnest desire of the people that, far from retiring before the expiration of his term of office, His Lordship may hold the reins of the Government of this country for ten instead of five years.

BHÁRAT JIWAN, 27th May, 1901.

Rumour regarding Lord Curzon's early retirement.

6. The *Bhárat Jiwan* (Benares), of the 27th May, adverting to the rumour regarding the early retirement of Lord Curzon, observes that, should the rumour happen to be correct (which heaven forbid!) India would be a great loser. His Lordship has several useful schemes in view which he has not yet had time to inaugurate. His successor, however learned and good-natured a statesman he may be, cannot be exactly like him.

PRAYÁG SAMÁCHÁR, 23rd May, 1901.

Release of Mr. Hoff, implicated in the Cawnpore outrage case, on bail.

7. The *Prayág Samáchár* (Allahabad), of the 23rd May, says that Mr. Hoff, a recruiting agent at Cawnpore, who has been charged with illegally detaining Musammat Rampiari at the Emigration Depôt and relieving her of her jewellery, has been released on bail. Have natives, accused of such serious offences, ever been released on bail? The strange ground on which Mr. Hoff has been released is that there is no room fit for his residence in the Cawnpore jail! If he is convicted and sentenced to imprisonment, what arrangements will be made to accommodate him in the jail? The ways of the officers of the present day are mysterious. If the authorities expressly declared that there was one law for Europeans and another for natives, natives would have no reason to complain on such occasions.

CAWNPORE GAZETTE, 23rd May, 1901.

Libel suits instituted by Mr. Hoff at Cawnpore against the editors of certain newspapers.

8. The *Cawnpore Gazette*, of the 23rd May, in its local news column, states that the libel suits instituted by Mr. Hoff against the editors of several newspapers are engaging the attention of the court. The prosecution against the editor of the Hindi *Bangbasi* has been dismissed. Jai Narayan Prasad Bajpei (the Cawnpore correspondent of the *Amrita Bazar Patrika*) has amicably settled the dispute. The suits against the editors of the *Amrita Bazar Patrika* and the *Bengalee* were fixed for hearing on the 29th May. The editor of the *Bombay Punch* has also been summoned. It remains to be seen how all these cases will be decided.

INDIAN DAILY MAIL, 26th May, 1901.

Koderma and Fort William shooting cases.

9. The *Indian Daily Mail* (Lucknow), of the 26th May, publishes a long article headed "Shooting Blacks," which is as follows:—Of all the hundreds of failures of justice with which the public are acquainted in which Europeans have been charged with killing Indians, the last two additions are the most disgraceful on recent record. We of course mean the Koderma and Fort William shooting cases just tried at the Calcutta High Court Sessions. The trials have not been conducted unfairly—oh! dear, no!—"Indian Criminal Procedure" was never more perfect. The juries empannelled were thoroughly respectable, impartial and intelligent, and their respective verdicts "quite reasonable." And, above all, the sentences passed by the Judge were true to both the spirit and wording of the Indian Penal Code. No wonder the results are marvellously perfect as well. Two white-faced culprits, whose crime of murdering three innocent black-faced fellowmen was proved up to the hilt, have been adjudged as innocent as unborn babes and discharged without a stain on their conduct. Such is the glory of White justice for White criminals in India. Not White criminals injuring Whites, you know, but Whites taking the law into their own hands in dealing with Natives—aye, to the extent of doing them to death. This has gone on ever since the Indian Penal Code has been framed—ever since a European has stood charged by a native before a Magistrate or a jury. Except on the rarest of occasions, the accused in most cases has been let off, in some cases most lightly and leniently punished, and only in three or four cases, within our

recollection, rightly dealt with. Only one European has paid the extreme penalty of the law—George Nairns, a seaman, accused of stabbing a native constable to death, found guilty by a brave jury and sentenced by the bravest of Judges that ever sat upon a sessions bench—Mr. Justice White—to be hanged.

The pleas upon which the juries in both cases—the Koderma and the Fort William—based their verdicts are most transparently flimsy one could imagine. In the Koderma case the plea was the right of private defence. It was by right of private defence that Mr. Whyte—what a name!—shot the Sonthals who had roused his wrath by worshipping a sacred mahua tree with the accompaniment of drum-beating. In the other case the plea was, temporary insanity. This temporary insanity is the funniest phrase which civilization has coined of late. But we accept the sense of what it means. It means that when a man is about to commit a desperate act, whether it be suicide or murder, he becomes insane for the moment. Nothing can be plainer to understand. That a murderer or a suicide loses all the fund he possesses of his right senses is apparent to an idiot. But even an idiot would like to know if this temporary insanity was justification enough to shoot down a native master-tailor deliberately. But then it was the only loophole through which the prisoner could escape from the clutches of the law, and the jury kindly found this loophole for the prisoner. Nobody had found Sullivan—not even his comrades—to be at all insane before he shot the tailor, and so he was arrested and placed on his trial. His comrades and officers deposed against him. Where then was the chance of escaping the penalty of murder? Why—in insanity! And he was sent to the asylum. He comes, then, cured of all sorts or shades of insanity from the asylum and fit to take his trial. A healthy sane man could not indefinitely live with lunatics, you know. The trial was gone through, and now he will be once more hale and hearty and enjoy himself—never more insane or ever going to be. The *Indian Daily Telegraph* pointedly and significantly remarks:—"The jury in the murder case against Private Sullivan found that he had committed the act, but was not guilty on account of unsoundness of mind. According to one of the newspapers the prisoner was removed to the cells below, and was shortly afterwards surrounded by several of his comrades who were present at his trial, and who shook hands with him cordially before he was removed to jail. Upon what were these comrades congratulating Sullivan? Clearly upon his insanity. It seems a strange matter for compliment, and scarcely decent."

The Koderma case has its grim humour enough and to spare. The plea put forward of self-defence is more than ridiculous—never indeed did a sorry excuse stand on sorrier legs. The defence story about the attack by a large number of men was a shameless myth. "If it were true," as the standing counsel put it, "could not Mohun, who knew almost all the men of the place, name a single person whom he said he saw. Then if the men had come to fight, was it likely they would bring the *pujah* basket with them? The inspector swore that he picked it up on the ground, although Mohun for obvious reasons denied all knowledge of it. Counsel submitted that probably a row took place, but it took place with those seven or eight men alone and not with forty or fifty men as the defence would have the jury believe. The question might arise, why was it exaggerated? It was exaggerated not without a purpose; it was exaggerated to make out a case that the accused was justified in exercising the right of private defence, seeing that he was attacked by so large a number of people. There was no doubt from the medical evidence that the accused and Frizoni had been beaten, but the character of the wounds were greatly exaggerated. They were all of a very slight character. The character of the wounds would show to the jury how the incident had been exaggerated. The wounds did not show the sort of attack the defence wanted the jury to believe. Witness Leithern had said that he had advanced to meet the crowd without anything in his hand. Would that be possible if the mob were so large and so boisterous as the defence said they were? But the most wonderful thing of the whole trial was the summing up of the presiding Judge. Never have we read—if the reports that appeared of the case in the Calcutta papers be at all accurate—a charge to the jury more injurious to one side. If the eight Europeans and one Parsi who formed the jury were blessed with an ordinary spark of intelligence, they were expected to know the glaring weakness, if any, of any

evidence that was produced before them. The Hon'ble Judge had therefore no reason, we beg to submit, to be over-anxious to impress upon their minds that the prosecution story was "deliberately false, and also the version given by it as to the circumstances, which led to the shooting." Having thus almost dictated to the jury that the prosecution had no reliable proof, the learned Judge presented the defence version of the story to the jury in, we must admit, a very acceptable form. The result was, as a baby could foresee—"Not guilty." This man Whyte, who loaded his double-barrelled gun with bullets and shot two Sonthals, and never showed any sorrow or compunction when he heard that they were about dying, has been adjudged to have fired in self-defence, only to frighten or to disable the victims of his majestic wrath.

INDIAN DAILY MAIL, 28th May, 1901.

Mr. Pennell's departure for England without the permission of Government.

10. The *Indian Daily Mail* (Lucknow), of the 28th May, says:—Mr. Pennell's departure for England without obtaining permission of the Government will, we are afraid, go against him. But if the circumstances under which Mr. Pennell left these shores be taken into lenient consideration by the authorities, we do not think he can be thought deserving of punishment for this act of his. Mr. Pennell was ignorant of the rule that required him to take permission before leaving India, and he had already booked his passage. Just on the eve of his departure he received the intimation. It was then too late. For if he stayed behind, he would lose his passage money, which is not a joke to a suspended Civilian, whose prospects are dark. Mr. Pennell, we perceive, is as bold and defiant and as regardless of the consequences of his acts as ever.

ADVOCATE, 28th May, 1901.

Moharram riots at Maharajnagar, Sitapur district.

11. The *Naiyar-i-Azam* (Moradabad), of the 26th May, referring to the late Moharram riots at Maharajnagar in the Sitapur district, says that so far as has been ascertained, the Hindus were the aggressors. They would not allow the Musalmans to draw water from a well for the use of a *sabil* put up by the latter, on the ground of its close proximity to a *shivala*, but offered to themselves draw and supply water for the *sabil*. The Musalmans refused to accept water from the hands of the Hindus, and themselves began to draw it from the well referred to above. The Hindus were greatly piqued at this, and began to throw brick-bats (at the Musalmans), certain mischievous persons among them attacking even Mr. Tweedie, the District Superintendent of Police, who was present on the occasion. Seeing this, Mr. Tweedie ordered (his subordinates) to fire upon the people, some 20 or 25 of whom were wounded. It is supposed that if Mr. Tweedie had not taken this drastic step, the excited rioters would have made short work of him. The editor regrets that certain Hindu *badmashes* should have been so reckless as to make an assault on so able a Superintendent as Mr. Tweedie. It is to be hoped that Government will cause a special enquiry to be made and have the offenders severely punished.

NAIYAR-I-ÁZAM, 26th May, 1901.

Moharram disturbances.

12. The *Advocate* (Lucknow), of the 28th May, says:—As long as ignorance exists and the Hindu and Muhammadan masses continue to be illiterate and allow themselves to be guided by firebrands, disturbances on occasions of Moharram and Bakr Íd will not cease to occur. It would not be a matter of great sorrow if these disturbances left marks after them in broken noses and scratches only to be set right after a week's suffering. But a new element has appeared in these riots, against which it is our duty to raise the note of alarm. Hitherto, the disturbances generally used to occur between Hindus and Muhammadans and ended in broken heads. But now in every riot the police become one of the prominent parties. In the past whenever the Hindu and Muhammadan mobs got excited, they used to fight with *lathis*. Now the police import guns, and the officers, who generally happen to be Europeans, feel little hesitation in firing without even giving a warning. Last year at Basti some Muhammadans were shot dead; this year too some deaths have occurred at Patna and several Hindus have been injured at Maharjnagar. It is a notorious fact that sometimes these disturbances take place owing to the incompetence of the police officials, if not owing to their religious prejudice and bigotry. If the police underlings can manufacture murder cases to their advantage, the manufacturing of riots is not in the least difficult. What is disastrosu is that guns are fired on the least provocation and a disturbance thus assumes a serious

aspect. When the police fire on the mob, the *badmashes* take advantage of the affray and loot shops and houses. Undue importance is then given to the affray to justify the use of fire-arms and a simple affray is thus turned into a premeditated and pre-arranged riot. The police report the matter to the District officers, make numerous arrests, and those arrested then get little chance of having their side heard. The police story first reaches the ears of the Government, and the other side goes practically unheard. We do not know whether the firing on the mob without warning is the result of Lord Lansdowne's famous circular about firing buckshot: but this is clear that police officers who fire on unarmed people commit an act of criminal carelessness. With every procession hundreds of sightseers assemble. Wrangling in public streets between two parties attracts a large number of idlers, young and old. To fire shots on such persons without first firing blank cartridges and thus giving them a chance to go away from the scene of disturbance is extremely cruel. Since even the smallest disturbance of peace of religious nature is generally followed by firing on unarmed people, we think the time has come when the Government should see whether the discretion given to police officials for firing on the mob should not be curtailed to a certain extent. Our suggestion is that if in any disturbance of a religious nature the police find it difficult to control the temper of the infuriated mob, the officers should first bravely face the mob with *lathis*, followed, as a last resort, by the firing of blank cartridges.

In this connection we have an appeal to make to the leaders of both Hindus and Muhammadans. The Hindus should take steps to impress on their co-religionists that the Moharram being no festival for rejoicing, they should not go to the Karbala in large numbers. Beyond giving *sharbat* and water as drink to the thirsty tazia-bearers they should not join the procession on the Ashra day and go on holiday-making, which is extremely annoying to the religious-minded amongst Muhammadans. Three-fourths of the chances of quarrel would be removed if the Muhammadan leaders were to raise the public opinion amongst their brethren to prevent show on the occasion of Muharram. We are glad to see that the *Kárnáma* of Lucknow and the *Shahna-i-Hind* of Meerut, edited by two well-known Maulvis, have raised their voices against this holiday-making during the Moharram. In the interests of the public peace these sentiments should be widely circulated. The Government ought to take the leading Hindus and Muhammadans into its confidence and devise certain means to prevent firing upon the British Indian subjects who, on the occurrence of riots, are treated as no better than birds of prey. This state of things is highly deplorable and must be put down. These events not only disturb the peace of the people: they leave behind them regrettable marks on persons of otherwise peaceful disposition. And what is more, these ruin many a person for life. If the residents of Maharajnagar were the aggressors in the late feud, they will be punished for their crime: but is not the state of things which should bring ruin on them highly condemnable? In the very interests of their existence, Hindus and Muhammadans should take steps by which such incidents would become impossible. In Maharajnagar, the Hindus and Muhammadans have lived for years together peacefully. The wealthy banker of the place, Pragi Sáh, had been all along giving proof of his goodwill to his fellow-subjects by maintaining a *sabil* at his cost during every Moharram. Why should these relations suddenly become strained? Why should Muhammadans insist that they should have a *sabil* at a particular place to which the Hindus objected? Why should the Hindus become intolerant? These are questions which deserve some solution. If it is believed that the feud is the result of excitement fanned by some low class people; if it is thought that there was some instigation, it is the duty of the people to lay all the theories before the higher officials. We do not know what is the state of mind of the Sitapur officials: but whether they be prejudiced against this party or that, we consider it the duty of the Government to take special steps to get at the real causes of these feuds with a view to preventing their recurrence, which cannot be achieved unless over and above all things the officials of the Government give every proof of their own impartiality.

Comments on the Moharram riots at Maharajnagar and Patona.

13. The *Oudh Akhbár* (Lucknow), of the 29th May, regretting the riots that occurred at Patna and Mahárájnagar during the late Moharram, says that they were simply the outcome of the mischievous propensities of the ignorant masses, whom the higher classes are unable to control. The feud at Mahárájnagar,

OUDH AKHBÁR, 29th May, 1901.

where a grave outrage was committed on the police officers, related to a *sabíl*, which the Hindus and the Musalmáns ought to have amicably settled between themselves. It is a great pity indeed that instead of celebrating the anniversaries of such sacred festivals as the Moharram, &c., by practising charities and performing other benevolent acts, the ignorant people should indulge in committing disturbances and bloodshed, and thereby incur the displeasure of (cause pain to) the spirits of those personages in whose honour those festivals are held. At Patna too the people acted most foolishly, attacking the police, who were urging the various parties of the *tazia* processions to move on lest they should come into collision with one another (if they made long halts on the way). The writer thinks that in future whenever there is the least apprehension of a breach of the peace on the occasion of any festival, certain (influential) persons should beforehand be declared responsible for the preservation of the peace, and that in the event of the occurrence of a disturbance these men should be punished along with the mischief-makers.

HINDUSTÁN 24th May, 1901.

Heavy wheat exports.

14. The Hindi *Hindustán* (Kálákankar), of the 24th May, says that wheat is the staple food of the upper classes of people in the Panjáb, the North-Western Provinces and Oudh. But the wheat exports have been so heavy for some years past that even in a year of bumper crops wheat is not cheaper than 16 or 17 *seers* a rupee. What is still worse is that the Indian grain trade with England is entirely in the hands of Ralli Brothers and other British companies, and thus those companies alone profit by that trade. If the native cultivators and landholders took the trade into their own hands, all the profits would go into their pockets, and in that case the exports could not be injurious to this country. It would seem from the official report that the value of the wheat exports during 1898-99 amounted to 9 crores and 71 lakhs of rupees, and that these exports fell to 3 crores and 90 lakhs during 1899-1900, and to 3 lakhs during 1900-1901. This large reduction in the exports during the last year was simply due to the fact that the outturn was very small. In view of the sufferings of the people arising from the scarcity of grain it is necessary to check the wholesale export of wheat, and Government can easily do this by levying an export duty on wheat, as has been suggested by Mr. Horace Bell. By adopting such a measure the Government of India would kill two birds with one stone. The levy of an export duty on wheat and other food-grains would check exports, and increase the public revenues.

HINDUSTAN, 30th May, 1901.

Government Resolution on the ethnographlic survey of India.

15. The Hindi *Hindustán* (Kálákankar), of the 30th May, giving the substance of the recent Resolution of the Government of India on the ethnographic survey of India in connection with the census of 1901, highly approves of the Resolution, observing that the information which it is desired to collect will be very useful. This country is inhabited by a large number of tribes and castes, whose social customs and usages greatly differ from each other. A knowledge of these customs and manners will stand the Government officers in good stead in adopting measures for the relief of famine, for checking the spread of a contagious disease, for settling social disputes, and so forth. The physical measurements of Rájpúts, Játs, Nágas, Kukis, Bhils, Gonds, and other such tribes will enable the military authorities to know how far they can recruit the Native Army from these tribes.

INDIAN DAILY MAIL. 28th May, 1901.

Government Resolution on the ethnographic survey of India.

16. The *Indian Daily Mail* (Lucknow), of the 28th May, says:—Intelligent Lord Curzon has soon enough seen through the poor knowledge which Anglo-Indian officials exhibit of the people placed under their administration in India, and seems resolved to devise some practical means by which this shameful ignorance can be removed. It is indeed simply ridiculous that, in spite of India being under British rule for about a century and a half, the rulers know almost nothing of the customs, usages, habits and inner life of the ruled. And yet Anglo-Indians never weary of finding fault with Babu English, and try to make fun out of it, while it is a notorious fact that the knowledge of the Anglo-Indian officials in the Indian vernacular is outrageously shaky. The educated native of India knows more of the British character, customs, and habits of life, than the average Britisher, who lives in this country for a quarter of a century, has ever hoped,

cared, or come to know of the people with whom he deals. This most lamentable weakness of the Anglo-Indian officials from the Viceroy downwards—a weakness which is born of fickleness, laziness, contempt or want of sympathy for the people —is the most prolific source of all the evils of British rule in India and the untold wrongs that are inflicted upon a people whose loyalty and law-abiding propensities are without any parallel in the world. These rulers, big and small, come here to make money or reputations as soon as possible, discharge their duties with as little real interest in them as possible, and go away from this Land of Regrets, cursing to their heart's content and cursing its people in their retirement for their serious crime of having provided them with a handsome pension for the rest of their lives. But should any of their stay-at-home countrymen ever happen to ask them a serious question about the native Indians' castes, customs or inner life,.they hum and haw and look a perfect ass.

Under the auspices of Lord Curzon this sad state of things seems destined to be remedied in the near future. The last *Gazette of India* publishes a resolution on an ethnographical survey scheme prepared by the Government, which is not only important, but does no little credit to Lord Curzon. The scheme has been prompted by a letter of the British Association for the Advancement of Science, recommending that certain ethnological investigations should be undertaken in connection with the census operations.

17. The *Advocate* (Lucknow), of the 28th May, says:—If the military engage in actual warfare in times of hostility, volunteers play at fighting at an enormous cost. The wish for the civil people to handle arms springs from the universal dissatisfaction of every man with his own condition, and from the wish to share in the untested glories of other stations in life. A successful prosecution of war, as that of any other business in the world, presupposes a thorough training and whole-hearted service. The Volunteer can hardly be expected to satisfy even one of the conditions. At leisure moments he practices drill and shooting, and by dislocation of the ordinary course of business only he can take the field. This is hardly conducive to either efficient fighting by volunteers or smooth working of the civil functions of society. The permission to disturb the even tenor of business is based upon the belief that by military service alone can a man be glorified. This sets at a discount the patient heroism of successful civil administration, mercantile enterprise, sickroom nursing and relief of the poor. A captain of a Volunteer corps has shown how the money spent upon the Volunteers in India goes to sheer waste, and the grant of two lakhs for the purpose might well, he thinks, be devoted "to some useful purpose—say towards the increase or improvement of the artillery in India or harbour defences." Taking his lessons from the South African War, he shows how the Volunteer failed to attend properly to the ordinary discipline needed in war time, not because of wilful negligence, but because he could not devote enough time for a thorough training in the art of the regular soldier. Economy as to life and money should lead to the prohibition of Volunteers going to the battlefield. The best use that can be made of them, if this expensive sham is to continue, is to employ them for garrison duty in order to relieve the regular army in times of active hostility.

ADVOCATE, 28th May, 1901.

A Captain of a Volunteer Corps on volunteering in India.

18. The *Indian Daily Mail* (Lucknow), of the 28th May, says:—We note with pleasure that the various Local Governments have submitted to the Government of India their respective schemes for Police Reform. These will now be studied and considered by the Viceroy in Council, and an Imperial scheme for police reform will be prepared in the course of the next few months. We hope the Supreme Government will submit its proposals for this important reform to the press and the public for free discussion. The final decision should be postponed till such a discussion has taken place. We think we shall not be considered too sanguine if we express the hope that Lord Curzon will be ready to make such alterations or modifications or even changes in his scheme as might be unanimously proposed by the native public.

INDIAN DAILY MAIL, 28th May, 1901.

Police Reform scheme.

OUDH SAMÁCHÁR, 28th May, 1901.

Court officials at Jaunpur accused of evading to receive Nagri papers.

19. The *Oudh Samáchár* (Lucknow), of the 28th May, says that a gentleman at Jaunpur complains that the Munsarims, Munshis, Muharrirs, and other officials employed in the courts there evade receiving Nagri papers. If this complaint is true, the local authorities should see to it. The Court officials should mend their ways and not disobey the orders of Government, otherwise the writer will be obliged to expose them.

DEVANÁGRI GAZETTE, 25th May, 1901.

Convictions in connection with two murders in the Meerut district.

20. The *Devanágri Gazette* (Meerut), of the 25th May, says that lately two men were (secretly) killed at Gorka (Gutka ?) in the Sardhana tahsil of the Meerut district. The police succeeded in recovering the headless body of one man, but could not trace the body of the other. The police sent up nine men in connection with the murders, five of whom have been sentenced to death, two to transportation for life, and two discharged by the Sessions Judge. Three of the five condemned prisoners are to be found bitterly wailing and crying at their conviction and pleading innocence; and the residents of the village too consider them to be innocent. But the innocent as well as the guilty are indiscriminately punished.

ROHILKHAND GAZETTE, 24th May, 1901.

Native newspapers and mixed cases.

21. The *Rohilkhand Gazette* (Bareilly), of the 24th May, observes that the native newspapers are accused of using bitter and improper language, whenever they have occasion to comment on a case in which a native and a European are involved. The object of the native papers in noticing mixed cases and commenting on them is not to bring about any tension of feeling between natives and Europeans, but simply to impress upon European officers that in dealing with such cases they should not allow themselves to be led away by race feeling, but treat and deal with European and native offenders alike. If (strictly) impartial justice is (comes to be) administered by the law courts, it will make the foundation of British rule in this country more and more stable, and stronger and stronger day by day. It is a pity indeed that while the native papers in India are to be most readily taken to task and hauled up for the least warmth or bitterness displayed by them in their writings (against Government officers), the *Irish* newspaper that has, of late, been pouring "phials of poison" on the present King (Edward VII), is allowed to pursue its objectionable career unchecked. The tone of the writings of this paper, which is honoured with the appellation of the "National Bible" in Ireland, and finds a large circulation both in Great Britain and America, is highly seditious, but its editor is not called to account or hauled up! Were this paper an Indian one, its editor would have at once been relegated to jail. Why, even when an Indian editor makes a true statement, he is liable to be dragged to court, and required to give securities (for good behaviour in future), like a thief or a ruffian.

KÁYASTH SAMÁCHÁR, April, 1901.

Moharram holidays in the Allahabad High Court.

22. The *Káyasth Samáchár* (Allahabad), for April, says:—When these lines go forth into the world, the legal practitioners in the mufassil will be enjoying their Moharram holidays, but those who practise in the High Court, except those that are Musalmans, will be toiling over cases the briefs of which are not ready and the full fees in which have not been realised. For, as many, no doubt, are aware, only the Mahomedan lawyers practising in the High Court are allowed the full Moharram vacation (as Gazetted); and all cases in which Mahomedans are concerned as parties are also directed to stand over. The result is that cases, which in the ordinary course might not have come up for a hearing till six months afterwards, suddenly appear on the daily list, and the Hindu and the Anglo-Indian practitioners have a very busy time of it indeed. Is there any reason for this anomaly? Why should the memory of an unfortunate and unseemly difference between two worthies, who have both now ceased to belong to this Hon'ble Court, be perpetuated in this fashion? Why, in the matter of holidays, should any distinction of creed or race be at all made? That a short respite in the hot weather will be acceptable to all concerned is evident from the fact that the Hon'ble Judges themselves do feel induced to avail themselves of a short casual leave. But such is the power of the gaunt sisters, Use and Wont, that a breach of precedent is not countenanced.

23. The Hindi *Hindustán* (Kálákánkar), of the 28th May, urges that as the Hindi character has lately been recognized by Government, the law examinations should also be held in Hindi. A large number of boys pass the Vernacular Middle Examination in Hindi every year, but they have to be content with being teachers in village schools on Rs. 5 or Rs. 6 a month, no better walk of life being open to them. If the Mukhtars and the Revenue Agents' examinations were also held in Hindi, the men who hold the Hindi Middle Class examination certificates would appear at those examinations. The Hindi-knowing mukhtars and revenue agents are now greatly wanted. The editors of Hindi newspapers and other advocates for Hindi should strongly agitate for the law examinations above referred to being also held in Hindi, and submit a memorial to Government on the subject.

HINDSUTÁN, 28th May, 1901.

Hindi and the law examinations held in the United Provinces.

24. The *Indian Daily Mail* (Lucknow), of the 28th May, says:—We can hardly credit the news that comes from Assam that a Muhammadan gentleman of position at Dhubri has been sentenced to undergo one year's rigorous imprisonment, because a gun and a dagger were found in his possession without a license. It is astounding that the possession of firearms or weapons of sorts without a license should be visited with such a severe punishment. This is so inconsistent with the British principles of Government that we are sure that if the higher authorities are informed of the palpable atrocity of the sentence, it will be at once commuted. We wonder why the provisions of the Arms Act should be so vigorously enforced on a people so loyal as the Indians.

INDIAN DAILY MAIL, 28th May, 1901.

A Muhammadan of position in Assam sentenced to one year's rigorous imprisonment under the Arms Act.

25. The *Thekedár* (Benares), of the 23rd May, says that the case of Haji Abdul Karim, an ex-member of the Cawnpore Municipal Board, has been finally decided. He was charged with being a secret partner in many a municipal contract taken by Abdul Hakim, deceased. It has transpired that if a Municipal Commissioner took a contract openly from the Municipal Board of which he is a member, he would be committing no offence provided he had obtained a written permission from the Commissioner. He renders himself liable to punishment only when he obtains such contracts secretly. The Haji was sentenced to simple imprisonment for six months and a fine of Rs. 1,000. On appeal the High Court has reduced the sentence, upholding the fine, but remitting imprisonment. In these provinces this case is the first of its kind.

THEKEDÁR, 23rd May, 1901.

Case of Haji Abdul Karim, an ex-Member of the Cawnpore Municipal Board.

26. The *Advocate* (Lucknow), of the 28th May, says:—The order of the Local Government that henceforth all forms needed by the Municipal Boards should be indented from the Government Press, Allahabad, is looked upon with dissatisfaction by the private presses. This is nothing short of the Government attempting to compete with private trade. It is one thing to prescribe that the forms used by the municipalities should be of one standard, but quite another to force the Boards to make their purchase from the Government. If the municipalities can make their own arrangements for printing at the rates at which the Government Press is likely to do their printing, what is there to prevent the Municipal Boards from making their independent arrangement? We understand that the printing trade is taking steps to make a respectful protest against the new orders of Government.

ADVOCATE, 28th May, 1901.

Orders of the Local Government regarding the supply of municipal forms.

27. The *Hindustáni*, (Lucknow), of the 29th May, states that a notice, dated the 15th March last, was issued in Fyzabad (by the Deputy Commissioner) to the effect that, as a settlement record for the villages of Fyzabad and Ajodhia in the Fyzabad district was ordered to be prepared by Government notification No. $\frac{116}{\text{I}-187\text{E}}$, dated 9th January last, and published in the official Gazette of the 12th idem, all those persons who claimed proprietary or sub-propietary rights in the lands situated in those villages should submit what documentary proofs they possessed in support of their respective claims, in the court of Chaudhri Maharaj

HINDUSTÁNI, 29th May, 1901.

Dissatisfaction among the people in Fyzabad on account of their being required to prove their rights to the lands they hold by documentary evidence.

Singh, Assistant Settlement officer, before the 31st May last. The people received this notice only on the 4th May last, and were required to submit their documentary proofs as early as by the end of that month. To declare the whole town (of Fyzabad) to be *nazul*, (in this way) and to call upon the residents to prove the legality of their possession of the lands which they have held (say) for the past fifty years (or so), within three weeks' time, are objectionable proceedings indeed, and have naturally caused a great sensation and excitement among the people. Government committed a serious blunder in accepting the report of Maulvi Muhammad Ahmad Khan, Deputy Collector, on the subject. It is a serious blunder indeed to declare all those lands also to be nazul, the names of whose owners were recorded in the owner's column of the papers of the last settlement. Forty years ago the authorities made (free ?) offers of land to the people in Sahebganj and other places, and induced them to erect houses on the same. These men are now called upon to pay rent for the lands in question according to the value of the houses built on them ! If the people, now feeling distressed at this, say that Maulvi Muhammad Ahmed Saheb has brought down a new plague on them, they are quite justified in (expressing) their dissatisfaction in this way. The residents applied to the Deputy Commissioner to hear their objection on the subject through a deputation, but he has refused to receive it. The people are now preparing an appeal to Government.

SAHIFA, 26th May, 1901.

Suggestion to open the complete but unused Chandpur-Sambhal Canal.

28. A correspondent of the *Sahifa* (Bijnor), of the 26th May, states that a canal was constructed from Chandpur, in the district of Bijnor, to Sambhal, in the district of Moradabad, during the famine of 1867, evidently with the object of supplying the cultivators of those districts with a means of irrigating their fields. This canal, though otherwise completed, has, however, never been utilized, water not having been turned into it from the Ganges. It is said that the engineer who constructed this canal happening to go home (on leave) just when its excavation was completed, his successor, who bore him a grudge, condemned the project as a mere waste of money, urging that it could not be supplied with water from the Ganges. The former engineer, thus shown to be incompetent, was not permitted to return, and rejoin his appointment. This story apparently cannot be well-founded; but the writer would request Mr. A. C. Evans, the Executive Engineer, Meerut Division, who has been appointed to make enquiries regarding (the possible extension of) the means of irrigation in these Provinces, to examine the condition of the constructed but unutilized canal in question, and see if it can be "worked" (supplied with water). The districts of Bijnor and Moradabad would be greatly enriched indeed, if the canal were set agoing.

JÁT HITKÁRI, April and May, 1901.

Caste classification in the United Provinces.

29. The *Ját Hitkári* (Agra), in its joint issue for April and May, condemns the attempt which the Provincial Census Superintendent has been making to effect a classification of the various Hindu castes in the United Provinces, inasmuch as it is calculated to stir up bad blood among them. If the authorities, however, consider it expedient to classify the castes (at all hazards), they cannot possibly expect to arrive at correct conclusions regarding them by the help of the district caste committees which the District Magistrates have formed from among such persons only as were known to them. A new committee should be formed in every district, in which all castes would be represented. These district committees should be required to answer a set of questions which will thoroughly bring out the nature, orgin, &c., of every caste. The reports furnished by these committees should be considered by the Grand Provincial Representative Committee to be formed for the purpose, and presided over by the Lieutenant-Governor, and the positions of all castes finally settled and decided by it.

RÁJPÚT, April and May, 1901.

Mr. Burn's caste classification, and Jats.

30. The *Rájpút* (Agra), in its joint number of April and May, expresses strong indignation that the Provincial Census Superintendent should have expressed any doubt as to the Jats being as true Kshatriyas as those who are called Rajputs and Thakurs. If the Jats are not to be held Kshatriyas on any ground, then no other classes can be so. Mr. Burn's scheme for the classification of castes has given deep offence to the Jats. Tod's *Rajasthan* clearly shows that the Jats are Rajputs and Kshatriyas. It is a pity that the Jats, who are always ready

to fight for the British Government, should be rewarded by that Government for its devotion to it, in being thus degraded in not being grouped under Kshatriyas. Mr. Burn has revised his original scheme of classification, but he has added an additional group to each of the first three groups of the twice-born castes, in which such castes, regarding whom there is some doubt, are to be placed. This arrangement too is open to objection, and will cause much heart-burning. Any castes that are found not to be twice-born should distinctly be classed as Sudras and not have their position left undetermined and doubtful.

Water supply at Benares.

31. The *Bhárat Jiwan* (Benares), of the 27th May, complains that the water-works engines at Benares appear to have lately lost much of their propelling power, and that consequently the standposts in the upper stories of houses do not supply water in sufficient quantities. This is a source of great inconvenience to the public, especially as the use of pipe-water has grown popular among the people, wells have been closed or have become unfit for use, and water-bearers are not now forthcoming. It is to be hoped that the local authorities will take steps to improve the water-supply.

BHÁRAT JIWAN, 27th May, 1901.

A dakaiti in Bareilly.

32. The *Rohilkhand Gazette* (Bareilly), of the 24th May, states that on the night of the 16th idem, a gang of some 15 or 20 armed dakaits entered the village of Khandwa (?) police station Killa, in Bareilly, headed by a leader who was mounted on horseback, and repeatedly fired a gun (in the air) to intimidate the people. The dakaits then approaching the house of a rich Brahman there, lighted torches, and, entering the house, seized the male members, and forcibly took off the jewellery from the persons of the female inmates, and digging up the house here and there, took all the money and ornaments they found buried. The dakaits continued to ransack the house of the Brahman in this way for two hours. One of the male inmates, however, finding an opportunity, escaped and reported the affair at the Killa thana. Saiyid Jafar Husain, the Sub-Inspector in charge of the thana, taking some of his subordinates, at once proceeded to the scene. The City Inspector Saiyid Raza Husain, and Yakub Ali, a Sub-Ispector, receiving the intelligence of the occurrence, also went there. It had been recently discovered that a number of Sansiyas, a wandering tribe of habitual criminals, were living in sheds at Theria, at a distance of 1½ miles from the house of the plundered Brahman. The police accordingly (finding the dakaits to have decamped by the time they reached the scene), raided the sheds of the Sansiyas and recovered the property recently stolen. But only the Sansiya women, who were found in the sheds, were arrested, the males being away. The police are busy tracing out the Sansiya men, and it is to be hoped that the latter will be arrested and duly punished. The police should (in such cases) endeavour to trace out and bring to book those persons also, by colluding with whom habitual criminals secure information regarding the houses of rich persons, and rob them. The City Inspector acted most pluckily in this affair, and deserves to be rewarded with the title of Khan Bahadur.

ROHILKHAND GAZETTE, 24th May, 1901.

Quarrels among the servants of the Raja of Bijaipur in the Mirzapur district.

33. The *Prayág Samáchár* (Allahabad), of the 23rd May, says that the Raja of Bijaipur being still indisposed has gone to the Majhauli estate in the Gorakhpur district for medical treatment. His servants, among whom there is mutual jealousy, are quarrelling with each other in his absence. It would seem that Mukundi Ram Tiwari and several others have been assaulted. Mr. Wyndham, the Collector of Mirzapur, should inquire into the matter.

PRAYÁG SAMÁCHÁR, 23rd May, 1901.

Prayagwals' servants accused of touting for pilgrims at the Allahabad railway-station.

34. The *Prayág Samáchár* (Allahabad), of the 23rd May, says that with a view to preventing disputes and affrays among the Prayágwáls, Mr. Campbell, late a Magistrate at Allahabad, made them execute an agreement by which they agreed not to go themselves, nor to send their servants, to the railway station to tout for pilgrims, but only to place one man at their joint expense at the station to furnish incoming pilgrims with any information regarding Prayagwals which they might want. This was a very good arrangement, which prevented quarrels among Prayagwals, and gave the pilgrims full liberty to go to any Prayagwals they chose. But since the transfer of

PRAYÁG SAMÁCHÁR, 23rd May, 1901.

Mr. Campbell from Allahabad, the more powerful Prayagwals have departed from the old practice. Now their servants, armed with heavy sticks, are to be found touting in the compound of the railway station, and forcibly taking pilgrims to the houses of their respective masters. The joint servant of the Prayagwals dares not interfere for fear of being assaulted. The District Magistrate should enquire into the matter, and order the police not to allow Prayagwals or their servants to hang about, or enter the compound of the railway station for the purpose of touting, otherwise affrays are likely to occur.

III.—Education.

Indian Daily Mail, 26th May, 1901.

Proposal regarding the establishment of an agricultural college in the United Provinces.

35. The *Indian Daily Mail* (Lucknow), of the 26th May, says:—The Government of these Provinces has now under its consideration the question of the establishment of an agricultural college. We are not aware on what model this institution is going to be established. We think a college for agriculture will not serve the purpose for which it is intended, unless it is suited to the demands for education in agriculture that exists. If the ryot and the zamíndár are to be taught better methods of agriculture, such methods must be those as will suit this country. The teaching of many of the methods that obtain in England and America will be useless in India. General lectures on scientific agriculture will, however, be not without benefit to the intelligent and well-to-do agriculturists, while information about agricultural machines may prove welcome to zamíndárs of an enterprising character. That there is need for an agricultural college for the North-Western Provinces and Oudh there can be no doubt; but it is for the Government to give it the shape that must render it most useful with the least cost to the taxpayers. We would advise Sir Antony MacDonnell to present his rough scheme of the college to the public for an expression of their opinion before finally determining its character and aim. The press and the public associations may have to offer valuable suggestions about the scheme, which may enable the Government to make it more adapted to the needs and necessities of the agricultural class and the land-owners.

IV.—Post-Office.

Al Bashír, 27th May, 1901.

Suggestion to reduce postal charges on money-orders and value-payable parcels for less than ten rupees.

36. *Al Bashír* (Etáwah), of the 27th May, says that though the postage on parcels (of higher values?) has been ordered to be reduced with effect from the 1st July next, yet there is little likelihood of this measure bringing in a larger income to Government. Either articles of small or large values are sent from one place to another through the post office at present. No very great increase is expected in the number of parcels of large values; but there is every probability of such an increase taking place in the parcels of very small values, if the charges on money-orders and value-payable parcels, for less than ten rupees, are reduced to *one anna*.

V.—Railway.

Gauhar-i-Hind, 26th May, 1901.

Complaint against the booking-clerk at the railway station, Najibabad.

37. The *Gauhar-i-Hind* (Najibabad), of the 26th May, reiterates its complaint that the booking-clerk at the Najibabad railway station continues to harass daily some persons by refusing to issue to them tickets for almost every train. Such persons as show some spirit, or are found "to be distinguished in any way," are subsequently provided with seats either in a goods wagon or truck, while the poor ordinary, detained passengers are left out in the cold. The editor then publishes a letter he has received from one Ilahi Bakhsh at Sadar Bazár, Lansdowne Cantonment (in Garhwál), in which the latter complains that the booking-clerk in question exacted from him one rupee more than the fare due for the ticket he bought at Najibabad from him on the 13th May, and that when he asked him to give him a receipt for the amount he had paid, he, finding him a helpless stranger, ill-treated him.

VI.—Legislation.

Tohfah-i-Hind, 27th May, 1901.

Exception taken to the language of a book published in Bijnor.

38. The *Tohfah-i-Hind* (Bijnor), of the 27th May, referring to its previous comments on the objectionable nature of the *Dayanand Mat Khandan*, Part I, lately published by one Kishan Chand, resident of Angakheri, Dhampur tahsil, in the Bijnor district, is glad to state that the District Magistrate

has taken notice of the book. The author has now, to escape the clutches of the law, added, according to the instructions of his legal advisers, a list of corrections to the book. But even this trick does not render the book entirely free from objections yet. To carricature Swami Dayanand's name as *Bhraishtánand* (which means a depraved degenerated or corrupted person) is certainly calculated to deeply wound the feelings of his followers. The editor hopes that the District Magistrate will teach a good lesson to the author, in the present affair, so that if he produces any other work in future he will take care that it is free from indecent, contemptuous and inflammatory expressions.

Do-pahiya hackney carriages at Bulandshahar.

39. A correspondent of the *Nasím-i-Agra*, of the 23rd May, states that a sort of carriage with two wheels, called *do-pahiya*, (literally, two-wheeled), is much used for hiring purposes at Bulandshahr. Its construction is peculiar, its front side being raised, while the back side is lower. It provides seats on its roof also. According to the orders of the local authorities, not more than four persons should be seated in such a carriage: but their drivers take in as many as six or even seven persons; and the result is that a slight shock to the carriage, while it is being driven, readily brings down those seated on the roof to the ground, which is attended with severe injuries and sometimes even with death. The authorities had therefore better abolish the *do-pahiya* vehicles altogether, substituting *ekkas* for them, or order their roofs to be so constructed that passengers may be properly accommodated there without the danger of a fall on a slight jerk.

NASÍM-I-AGRA, 23rd May, 1901.

ALLAHABAD:
The 4th June, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 23 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 8th June, 1901.

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I.—Political and Foreign.

1. The *Bhárat Prakásh* (Moradabad), of the 15th April, received on the 3rd June, expresses satisfaction that all classes of people are contributing liberally to the Victoria Memorial Fund, and hopes that the authorities will spend the money collected on useful objects, so that Her late Majesty's memory may always be cherished with gratitude by the people.

Bhárat Prakásh, 15th April, 1901.

Victoria Memorial Fund.

2. The *Oudh Akhbár* (Lucknow), of the 1st June, referring to the various proposals made for perpetuating the memory of the late Queen-Empress Victoria in this country, says that it is well and good that an All-India personal memorial should be established in honour of Her Majesty in Calcutta, but that in the Provinces also the memorial should not take the same shape. In Asiatic countries such memorials have always been in popular favour as perpetuate the memory of great personages in whose honour they are established, and benefit the poor and needy as well. This was the reason why most of the ancient memorials have taken the form of wells, tanks, gardens, bridges, *serais* (inns), alms-houses, temples, mosques, and other similar institutions of public benefit and use. Maharaja Asoka too did not only erect columns at various places, with (Budhistic) commandments engraved on them, but established many alms-houses, monasteries, schools with free board and lodging for students, &c, assigning large *jagirs* for their maintenance, to keep his memory alive among posterity. Memorials of this nature, at any rate, are held in higher esteem by Indians (than personal monuments, such as statues &c.). Certain landholders in the United Provinces have accordingly expressed their intention to construct wells (on their estates) as memorials to Her Majesty. The writer therefore urges that after paying that percentage which has been fixed to be paid out of the subscriptions raised for the Calcutta National Victoria Memorial Fund in the United Provinces, the balance should be applied to some object of public utility, even though it might be on a small scale; and not be expended in raising a personal monument of mere brick and mortar in these Provinces also. Her Majesty invariably made a contribution, from her private purse, to the relief fund whenever famine occurred in India, and her memory could not be more fittingly perpetuated than by establishing some charitable institution in her name. The subscription that was raised some years ago to render assistance to released prisoners in these Provinces, has not been utilized yet, and might also be applied to the same purpose. If no institution of this nature can be established on any adequate scale, with both these funds available, the foundation of a Victoria Famine Fund for these Provinces may be laid on the basis of these funds.

Oudh Akhbár, 1st June, 1901.

Question of Her late Majesty's memorial in these Provinces.

3. The *Nasím-i-Agra*, of the 31st May, pointing out the great need for giving technical and commercial education to the natives of India, along with literary education, is glad to learn that Mr. A. C. Paul at Chunar proposes to establish, as a memorial to Her Majesty Queen Victoria, an educational institution where (1) Anglo-Indians, Eurasians, and natives may be taught painting, carpentry, metal work, and other industrial arts; (2) indigenous nativeindustries may be promoted, and efforts made to have their products sold in other countries; (3) measures may be adopted to improve agriculture and cattle, and reclaim waste lands; and so forth. Mr. Paul would also have branches of the institution established at various places, and has accordingly published his scheme, inviting aid; and the editor hopes the people will approve of it and render due help.

Nasím-i-Agra, 31st May, 1901.

A proposal to establish a technical institution in memory of the late Queen-Empress.

4. The *Prayág Samáchár* (Allahabad), of the 30th May, says that it would appear from the *Pioneer* that subscriptions for the Victoria Memorial Fund are being raised in the villages and the mufassil in a high-handed manner by Government officials. In some places even the Municipal and the District Boards have been asked to contribute to the fund. Is such a policy justifiable when the country is suffering from a scarcity of grain and water?

Prayág Samáchár, 30th May, 1901.

Exception taken to the alleged high-handed manner of raising subscriptions for the Victoria Memorial Fund in some places.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

Alleged extortion of subscriptions for the Victoria Memorial Fund from Villagers in the Allahabad district by certain Tahsildars.

5. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, referring to the large contributions made by this or that Rai Bahadur to the Victoria Memorial Fund, as noticed by the *Pioneer* from time to time, observes that the natives (generally) subscribe to a memorial or any public object not so much from true sympathy, or out of their own good will, as for pleasing the authorities, and raising their own "honour" (by receiving a title). The editor has lately learnt that certain Tahsíldárs in the Allahabad district have deputed their amla and peons to extort subscriptions from poor cultivators and zamindárs for the Victoria Memorial Fund. This mode of extorting subscriptions from unwilling persons will bring discredit upon Government, and lead to much extortion and misappropriation of money. The authorities ought to stop this forcible system of raising money. The best way to raise subscriptions for an object is to hold a darbár and let everybody give what he likes.

INDIAN DAILY MAIL, 31st May, 1901.

Observance of the late Queen Victoria's Birthday.

6. The *Indian Daily Mail* (Lucknow), of the 31st May, says:—The 24th of May is evidently to be named "Victoria Day" henceforth, and will be observed as a holiday throughout the British dominions. We rejoice at this decision of His Majesty the King Emperor. Victoria, the good and just, is worthy of being remembered not only as a sovereign, but also as a great woman, eminent in her chastity, her matchless devotion to the memory of a departed husband, and her other extraordinary domestic qualities. India will have special reason to celebrate the "Victoria Day" year after year with enthusiasm, for it is to Victoria that she owes her precious Magna Charta, on the basis of which she aims at achieving her political regeneration.

BHÁRAT JIWÁN, 3rd June, 1901.

Boer War.

7. The *Bhárat Jiwan* (Benares), of the 3rd June, says that the Boer War broke out about two years ago, but that the hostilities have not yet come to an end. Who could imagine that these wild Boers would be able to offer such a bold and prolonged resistance to the powerful British legions, and, in courting their own ruin, inflict such heavy losses on England? Thanks to their genuine love of home and independence that they do not retire from the field, although they have been destroyed as a nation. They have shown to the world how Englishmen have destroyed a brave nation like them. Suppose a powerful man gives a boy a slap on the head for any reason, and on this the latter closes with the former. The boy knows full well that his opponent is strong enough to crush him to death if he likes, but still continues to offer resistance from shere obstinacy, will his powerful opponent be justified in killing him outright under the circumstances? If he does so, he will be denounced and not praised by the world. England would do well to bring the war to an end with due regard to her prestige. The writer thinks that the war will not be much prolonged now. Mr. Kruger has left South Africa, many Boer Generals have been killed, many have surrendered themselves, and the few that are still in the field are simply animated by obstinacy. On the other hand, the Secretary of State for War has given Lord Kitchener full power to terminate hostilities in the best way he can. Sir A. Milner has left Africa for England where he will be received by His Majesty the King and the Ministers. It is to be hoped that shrewd Englishmen will now be able to bring the war to a speedy termination in a manner which will not affect their prestige and save the Boers from extinction.

OUDH AKHBAR, 6th June, 1901.

The Muhammadan countries and European Powers.

8. The *Oudh Akhbár* (Lucknow), of the 6th June, publishes an Urdu translation of an anonymous letter that appeared in a Madras Muhammadan newspaper of the 23rd May last. The writer says that the present Amir of Kabul has certainly most wisely pointed out, in his autobiography, the great need for the existing Muhammadan Powers to combine. The Amir Abdur Rahman knows well how the European Powers, combining, have reduced the great Turkish Power to a second rate Power. A small Power like Denmark is free to impose a tax in her dominions, but if Turkey desires to do the same she is liable to be called upon for explanations. Similarly Holland, a petty Power that she is, is free to uproot Muhammadanism in Java: but the Turks can make no reforms in Armenia.

Nobody cares how Russian Generals are murdering thousands of Chinese, but when even one Christian rebel in Turkey dies, the Turkish Foreign office is at once required to give explanations by the European Ambassadors at Constantinople. The condition of Persia is still worse. She is entirely under the influence of Russia. The Shah has recently permitted the Russian language to be taught in the schools of his country. It is pretty certain that a few years hence Persia will come to bear the same relation to Russia as Egypt bears now to England. Afghanistán has of course been free from the European political influence till now. But the writer does not think that either Turkey, Persia or Afghanistán is in a position to enter into an alliance with any foreign Power. If, however, the remaining Muhammadan Powers be really desirous of entering into a league, they should secretly and gradually prepare the way for it; and take special care not to allow the European element to increase in their countries in any way. But the spread of education is extremely necessary in the Muhammadan countries before they can possibly expect their people to better their condition politically, and in other ways. The writer is afraid that all the military and other improvements which the Amir of Kabul has made in his territories, without extending education among his people, might become useless on his death, which might be attended with confusion and disorder. May God rid Muhammadan countries of *mullás*, and ignorant and bigoted people.

9. The *Shahna-i-Hind* (Meerut), of the 1st June, in an article headed "Let justice be done, though the heavens should fall," regrets to say that this noble maxim is very seldom observed in the world, and points out that men commit a number of wrong acts every day and conceal them from their friends and neighbours, but that they can not help being convicted by their own conscience. Those persons who do not obey its dictates bring themselves into disrepute for ever. Kings and rulers, who claim to have been born to dispense justice, dispense justice to others but not to themselves. They are greater sinners in this respect than other classes of the community. The conduct of the great Powers towards China is an instance in point. What right had they to enter China *en masse?* They plume themselves on their being votaries of liberty and religious tolerance. But they are ready to slaughter heavenly sheep to send them forcibly into the Father's Kingdom. That is, they send missionaries (to other countries) who pretend to spread education and civilization. If any "barbarians" take offence at a missionary's conduct and kill him, all the European Powers invade their country, giving no quarter and threatening to wipe them off the face of the earth, as has lately been done by Germany and Russia in China. Does not this method of forcibly making conversions on the part of the European Powers involve an injustice to themselves?

SHAHNA-I-HIND, 1st June, 1901.

China and the European Powers.

10. The *Oudh Akhbár* (Lucknow), of the 6th June, referring to the bravery and pluck shown by the native contingent of troops lately sent to China, agrees with a contemporary in thinking that these troops should, on their return to India, be accorded the same kind of welcome as Europeans do on the return of their troops from a foreign expedition.

OUDH AKHBÁR, 6th June, 1901.

A suggestion to accord welcome to Native troops on their return from China.

11. The *Bhárat Jiwan* (Benares), of the 3rd June, says that it would be well if the great European Powers took pity on old and weak China, which is, so to speak, on the point of death, and settled the Chinese imbroglio, giving her a new lease of life. China has been reduced to a mere skeleton by old age and is not a match for the powerful lions of Europe (the great European Powers) by any means.

BHÁRAT JIWAN, 3rd June, 1901.

China and the European Powers.

II.—GENERAL ADMINISTRATION.

12. *Al Bashir* (Etáwah), of the 3rd June, says that no successor to Sir Antony MacDonnell would seem to have been nominated yet. The late conferment of the title of K. C. S. I. on the Honorable Mr. Rivaz implies, according to some persons, that he is the in-coming Lieutenant-Governor of the United Provinces. But Mr. LaTouche who has passed the greater period of his service in the United Provinces and is well acquainted with the people, &c., will make by far the most suitable Lieutenant-Governor of these Provinces. It would be the good fortune of the people of these provinces indeed if they are given Mr. LaTouche as their next ruler.

AL BASHIR, 3rd June, 1901.

Mr. LaTouche suggested as the most suitable officer to succeed Sir Antony MacDonnell in the United Provinces.

INDIAN DAILY MAIL, 31st May, 1901.

Pennell case.

13. The *Indian Daily Mail* (Lucknow), of the 31st May, says:—We have not talked of Mr. Pennell since a long time, and yet there is much to talk about. We have abstained from writing about the subject, because we have had much to say before and because the subject has become extremely sad for us to contemplate, especially for some of the developments which have taken place after Mr. Pennell left these shores for England to fight out his case there. Was it not painful, for instance, to know that Mr. Pennell was wired to, on the point of his departure, that he could not leave India according to Civil Service Regulations? And yet he was kept in most painful suspense by the authorities obtusely refusing to tell him how he would be dealt with, not even as to why he was suspended, in spite of his demanding the reasons or reason for the same. Most arbitrary as such proceedings have been, Mr. Pennell had no other alternative but to go to England and seek justice from the King in Parliament. And at this eleventh hour, he was told by telegraph that it would be irregular for him to leave India without permission. Never was a just, upright, honest and able officer of Government rewarded by more unjust and improper treatment.

And this extraordinarily able and honest judicial officer India has ever had under British rule has come triumphantly out of the fiery ordeal to which he was subjected by the very authorities who should have applauded and rewarded his distinguished merit and conduct more than any person in the world. The attempt to make out Mr. Pennell to be an eccentric and vindictive individual unfit to sit upon a judicial bench has been thoroughly frustrated by Mr. Geidt, his successor in office. We are inclined at times to regard Mr. Geidt as a man of more fearless and incorruptible honesty than even Mr. Pennell. By his strictures on the Noakhali police in general, and on Messrs. Cargill, Reily, and Osman Ali in particular, he disposed of the charge of vindictiveness against Mr. Pennell; while by his calm, intelligent and impartial judgment on the re-trial of Sadik Ali he has cut the ground from under every inch of the foundation upon which the High Court placed its decision on the appeals of Sadik Ali and Mr. Reily. All chance of covering the actions of Sir Francis Maclean and Sir John Woodburn in the matter of Mr. Pennell's suspension has now been exploded and Mr. Pennell's resurrection after this crucifixion glows all the more resplendent, while his enemies cannot but look very, very small in the face. It is judicial officers of such proved and rare merit as Mr. Pennell and Mr. Geidt, who are best fitted to adorn the High Court Bench and the post of Chief Justice. But favouritism and jobbery are the order of the day: and such officers as these two have no chance whatever of being rewarded with such promotion. Even now not only has Mr. Pennell been illegally suspended and driven to seek justice in England; but the man by putting whom into *hajat* he roused the ire of both the Bengal Government and the High Court, is now enjoying the distinction and triumphs of being posted to the important district of Nadsa for his trouble at the hands of "vindictive" Mr. Pennell. *O tempora! O mores!*

Meanwhile, Mr. Pennell has probably arrived in London and is expected to move heaven and earth, highly connected as he is, to get justice done to him. Already we hear Lord George Hamilton has wired for the papers of his case, and so the Bengal Government was in a mighty hurry to submit them to the Imperial Government. As we have already said, very little or nothing can be expected from Lord George, as we all full well know what sort of Secretary of State His Lordship is. This calling for Mr. Pennell's case may, for aught we know, be to prepare for the frustration of Mr. Pennell's agitation in England. A report has lately reached India, which we have so anxiously been expecting for so many weeks—that although Mr. Pennell's always regrettable contemptuous references to his superiors from Lord Curzon downwards have been condemned in London circles, there exists a deep sympathy for him in all hearts. And even the *gali* has been put down to extreme provocation, as we ourselves have put it more than once, in these columns. All right-minded and impartial judges of Mr. Pennell's painful case cannot but come to this conclusion. As we also expressed ourselves some time ago, Lord Curzon has been taken to task for not supporting Mr. Pennell's action in the Chupra case as thoroughly as could be expected from such a vigorous and justice-loving Viceroy like His Excellency. It can, therefore, be expected that Mr. Pennell will cause a great sensation in his native land, although we are

almost sure that the matter will end in sensation only, and justice will elude unfortunate Mr. Pennell's grasp—justice for which he has immortalised himself in his judicial career in a foreign country. But we think, Mr. Pennell is partly prepared for this disappointment already. It is said that, should he fail to succeed in this matter he will return to India, and is likely to take up the editorship of the *Morning Post* of Delhi. This, however, does not seem to us to be at all possible. The other report, which says that he will return to India, and with funds supplied him by the Bombay millionaire who is about to marry his sister, he will start some industrial factories and institutions to help the people of India may be true, and is likely to find him better employed. This latter report, if it be true, shows what large-hearted sympathy glows in Mr. Pennell's breast. He is an Englishman of the truest and most noble type, and had it not been for the degenerate days in which he is born, and had it not been for unfortunate India for which he feels so keenly, he would have been honored and worshipped by his countrymen all the world over.

India and British rule.

14. The *Hindi Pradip* (Allahabad), in its combined number for January and February, received on the 7th June, says that India is a veritable milch cow. According to the native proverb, the kicks of a milch cow have to be put up with. But India is not a milch cow of that sort. You can get as much milk from her as you like at any time. She is voiceless, and, far from kicking, she does not even low. She is like *Kámdhenu* (Indra's cow) which gives what is requested of her). She is beautiful, fat and quiet, and last but not least, she does not cost her master a single pice. This is her peculiar characteristic; no other cow, even though of the best breed, supplies a large quantity of milk unless she is well fed. She continues to supply milk, although her master has cleared all the forests and has deprived everything of its pith to serve his own purposes. But she has still been contented with her fate, and has never made any complaints. Being loyal to her master, she lives on the refuse of his table and continues to supply nectar to him. His neighbours are jealous of him, and say that if the cow had fallen into their hands they would have congratulated themselves on their good luck and treated her in a manner that the world would admire their appreciation of her. "*Kamdhenu*, why doest thou supply so much milk? If thou supplied so much milk, thou should not have been so quiet. All this is due to thy timidity and silence. Then thou cannot help enduring every contempt and severity. Good days may still be in store for thee, if (thy) master please."

HINDI PRADIP, January and February, 1901.

Lord George Hamilton's declaration as to the rulers and the ruled in India having been brought together closer during the last three years.

15. The *Indian Daily Mail* (Lucknow), of the 31st May, says:—According to Reuter, Lord George Hamilton is said to have declared that the past three years have brought the ruled and the rulers in India closer together. It is an amazing assertion. During the past three years there have been famine and plague, and the way the Government have managed both has hardly elicited the unqualified approval and praise of the people. Then again it is during the last three years that the country has witnessed political reactionary measures which have filled the people with a sense of despair. Does Lord George Hamilton really mean to assert that the more there is of famine and plague and political retrogression in India the closer grows the relation between England and India? India has hardly ever before had a Secretary of State so hopelessly wedded to a view of autocratic Government as Lord George Hamilton. All that we can pray for is that India may soon be given a considerate and kindly-disposed Chief in England.

INDIAN DAILY MAIL, 31st May, 1901.

Alleged contemptuous attitude of subordinate European officers towards natives.

16. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, quotes an extract from another newspaper, in which the writer is very angry at the ill-treatment of natives by certain Europeans, proud as these are of their most advanced civilization. The more "we" do honour to, and make much of each and every individual Englishman, the more some of his (so-called) civilized, semi-barbarous fellow countrymen look down upon "us". Perhaps these Englishmen argue in their minds that, as they are conquerors, having taken this country by the sword, all the natives are their slaves, and that as Government had, binding them hand and foot, rendered them quite powerless and helpless,

ROZNAMCHA-I-QAISARI, 1st June, 1901.

they should accord them the same treatment as a master would accord to his slaves. The number of Englishmen holding such views is small. They have (obviously) come to think that if they kicked and struck natives with the toe of their shoes at every turn, they were perfectly justified in doing so, and did not act wrongly. It is not known why "Sahib Bahadurs" have, at present, come to make much of the subjection of the natives to the British Government. Do they wish to visit the sins of the Transvaalers on the helpless Indians or what? There have lately occurred two instances of this kind of attitude of two English officers towards the natives, which are not only a disgrace to their civilization and modesty, but fix a stain on the British administration in this country. The Assistant Commissioner of Murree is dead against natives entering his court with shoes on; so much so that even legal practitioners are obliged to take off their shoes before they approach him. The Head of the Government Accounts Department (Accountant-General?), Bengal, declined to grant the late Muharram holidays to his Muhammadan subordinates, and called a native, who held a respectable post under him, the son of a monkey. This native official felt so mortified at the (abusive) term applied to him that he resigned his appointment. Lord Curzon is, however, to be thanked that His Excellency has called upon the offending officer for an explanation. The *Roznámcha-i-Qaisari*, commenting upon the above extract, observes that while in the past years "we" had to deplore, and worry ourselves about the high-handed practices and oppressions of British soldiers on natives, "we" have now—thanks to European civilization—to complain of the "bad temper" of "our" (European) Civilians as well. Western education has been held out to "us" as the means of teaching a person the highest form of civilization and the best of manners; but if the news referred to above is correct, "infidelity may be said to have sprung in the very shrine at Kaaba," and God may protect "us"! European Civilians, when seated on their official chairs, are the representatives of the Sovereign, and hence if they too begin to show signs of falling away from civilization (what safety can there be for the people)? The higher Civilian authorities would do well to speedily check the spread of the tendency (of harsh attitude towards the natives) on the part of subordinate European officers, or they themselves would be held responsible for creating dissatisfaction among the people with British rule. It is to be hoped that Lord Curzon will soon remonstrate with his haughty subordinates (for their conduct towards the natives), and thereby check the growth of dissatisfaction. Honour is held in great esteem in the world, and the natives of India will even sacrifice their lives to it.

ROZNAMCHA-I-QAISARI, 1st June, 1901.

Complaint against a new Civilian Magistrate at Allahabad.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, complains that a European Civilian, who has newly been posted to Allahabad as a Magistrate, abuses his clerks and others in his court in a most unbecoming and offensive manner. This is very cowardly on his part, and calculated to lower European civilization and manners in the eyes of the Indian public. The higher authorities would do well to reprimand such officers and thereby prevent them bringing the British Government into discredit.

INDIAN DAILY MAIL, 2nd June, 1901.

Dispute regarding the election of a member for the Supreme Legislative Council by the non-official members of the Bengal Legislative Council.

18. The *Indian Daily Mail* (Lucknow), of the 2nd June, says:—Much dissatisfaction has been created in Bengal by the delay which the Government of India has been making in deciding the question of the election of a representative in the Imperial Council by the non-official members of the Bengal Council. As our readers must remember, there was a tie between the Maharaja of Durbhunga and Babu Surendra Nath Banerji. In the case of a tie in such an election, the settlement rests with the Supreme Government. The Viceroy can either fix his choice on the Maharaja or the Hon'ble Babu; but Lord Curzon has not yet done either, although he has had about four months' time to decide the matter. The delay is unaccountable unless it be that the Viceroy is consulting the wishes of the Secretary of State in the matter. Even in that case, sufficient time has already elapsed to come to a decision. There is a suspicion felt by some in Bengal that the Government of India is waiting for the

problem to solve itself by the retirement of Babu Surendra Nath Banerji which comes in July next. Public opinion in Bengal is almost unanimously in favour of preference being given to Babu Surendra Nath, as he has never been elevated to the Viceregal Council, whereas his rival, the Maharaja, has been there more than once. We trust it is not true that Babu Surendra Nath Banerji's selection to represent the Bengal Council in the Viceregal Council is obnoxious to Lord Curzon owing to that gentleman being a Congress leader.

19. *Al Bashír* (Etáwah), of the 3rd June, angrily repudiates the assertion of the *Indian Daily Mail* to the effect that those Muhammadan nominated candidates for tahsíldárships in the United Provinces, who were not selected by the Board of Revenue this year, owed their non-selection or rejection to their incompetency. Both the District Officers and the Commissioners were aware of the policy of the present Lieutenant-Governor to reduce the number of Musalmáns (which is comparatively larger than that of the Hindus) in the (Subordinate) executive line, but as they nominated a larger number of Muhammadans than Hindus for tahsíldárships all the same, it evidently shows that an adequate number of competent Hindus were not available, while perfectly competent Muhammadans were to be found in large numbers. Again, the Muhammadan candidates for Tahsíldárships were all nominated from the executive line, while the required number of Hindu candidates was made up by drawing on the clerical line, in the face of the Government standing orders prohibiting the nomination of men from that line. The Lieutenant-Governor's policy is to recruit the executive line from Hindus and Musalmáns in a certain fixed proportion at all hazards, even though competent Hindus may not be forthcoming: as for instance when a sufficient number of competent Hindu Tahsíldárs were not available for promotion to Deputy Collectorships this year His Honor directed that a number of (competent) Hindu Naib Tahsíldárs might be nominated instead for the purpose. The editor has no objection to His Honour insisting on a proportionate number of Hindus and Musalmáns being admitted into the various branches of the executive service if he enforce the same principle in all other public offices and courts. His plea that he can see this principle observed in those appointments only which are made (or sanctioned) by him, can hardly hold water, inasmuch as he being the head of the local Government, it is his duty to enforce a principle he approves of in all public offices and courts. If it be urged that it is expedient to enforce the proportionate employment of Hindus and Musalmáns in the executive line only, the Supreme Government should be bound to have the same principle enforced in other provinces also; but no such thing is found to be done anywhere else except in these Provinces.

Employment of Hindus and Musalmans in Government service in a fixed proportion.

Al Bashír, 3rd June, 1901.

20. The *Advocate* (Lucknow), of the 31st May, contains the following paragraph under the heading "Indian Tutelage":—

Such is our enthusiasm in the prosecution of a good cause that we leave it alone when it stands in need of support and ferret it out at the most inopportune moment. When some years back the far-seeing among our leaders realised how the dwarfing of the Indian intellect would be accomplished at any cost they were loud in raising the voice of warning. With a loyal devotion the papers took the hint and discussed the point in detail. Now that the process is in full swing all around, we hear very little of the cry against it. Local self-government is a thing of the past in the metropolis. The popular members are always at a discount in the Council Chambers. Posts of responsibility have, one after another, been taken away from Indians. And for anything and everything an expert from England is thrust upon India. The latest, on his way to this country, is an electrician to put up installations in army barracks for lighting and punkah-pulling purposes; and this against the decision of the Government of India to utilise local knowledge. The *Indian Municipal Journal* that is not over head and years in love with Indians, notices this injustice. The Secretary of State has, our contemporary remarks, an unfortunate habit of helping India in matters that she can very well do herself. The Education Department has already had sad experience of this sort of help, and now it is the Indian barracks that are the object of his solicitude in spite of the decision of Government to obtain, as far as possible, supplies from sources

Exception taken by the *Advocate* to the sending by the Secretary of State of an electrician from England to put up installations in army barracks for lighting and punkah-pulling purposes.

Advocate, 31st May, 1901.

in the country. We wonder if the Secretary of State had made any enquiry regarding the number and competence of electrical engineers already in India or touching the installations already in active function throughout the country. It seems rather late in the day to send electric experts for the lighting of barracks: and as for the application of electricity to punkah-pulling, a residence in the country is absolutely necessary in order to enable an electrical engineer, from a different climate, to prescribe for Indian barracks without advice or assistance. If he needs assistance, why send him? Many electricians and inventors of various degrees of merit have studied this question and experimented on it. These men surely deserve some encouragement. Again, the punkah question involves one of ventilation, for it would be ridiculous to put up apparatus simply to churn the air in any chamber when the same force could be employed also to renew it. This is certainly the business of men of local experience. The Secretary of State means no doubt to charge the expense of the expert to India, while the Indian Army has only to invite tenders to have half a dozen cut and dried schemes to choose from without other outlay than that of an advertisement. This is putting the thing in the mildest form possible.

Bhárat Prakásh, 15th April, 1901.

Spread of plague in India.

21. The *Bhárat Prakásh* (Moradabad), of the 15th April, received on the 3rd June, referring to the spread of plague in all parts of the country and to the havoc the disease played in Bombay, Calcutta and other places in April last, says that plague has aggravated the sufferings of famine-stricken people. Those persons who shake off this mortal coil are relieved of their sufferings, but others who survive are in a most miserable plight. The editor earnestly prays God to have mercy on the people and save them from their troubles.

Al Bashír, 3rd June, 1901.

Complaints regarding the manner in which the Hindi Resolution is being enforced.

22. *Al Báshir* (Etáwah), of the 3rd June, referring to the issue of the Hindi Resolution by the North-Western Provinces Government, the modification made in it, at the instance of the Government of India, the editor's continued opposition to it, &c., says that what is very annoying in connection with this Resolution is that the advocates of Hindi do not confine themselves strictly to the terms of the Resolution, but try to exceed its scope in sundry ways. In the Munsifi at Etáwah, for instance, it has lately become a practice to write the names of the plaintiff and the defendant with their parentage, caste and residence in Hindi also, even though a plaint filed be prepared in the Urdu or Persian character. There exists no such provision in the Resolution, which simply lays down that the people are free to file their suits in either character, and not that the names of the parties, &c., in Urdu plaints should be given in Hindi also. It is only the summonses, &c., issued by courts which are to be written out in both the characters, and not the plaints filed by the people before the courts. Again, the editor does not understood why (certain) courts should have permitted such persons as know Hindi only to write petitions to be filed before them: the amla are now to know both the Urdu and Hindi characters, and hence petition-writers should also be required to know both. The pleaders and mukhtárs are found to fill up the printed forms of vakálatnámás and mukhtárnámás either in Hindi or Urdu, even though the forms themselves be printed in the character other than that in which they fill them. The Hindi Resolution was evidently meant for the courts; but endeavours are being made to enforce it in the Irrigation and the Police Departments also.

Shri Gopal Patrika, 3rd June, 1901.

Hindi and the Vakils' examination.

23. The *Shri Gopál Patriká* (Lucknow), of the 3rd June, regrets to say that although over a year has elapsed since the Hindi Resolution was issued by Government, there has been no material progress in the use of the Hindi character. It has not yet transpired what arrangements have been made regarding the examination of clerks, who do not know the Hindi character, in that character. That Hindi petitions have not been so largely filed as they should have been is chiefly due to the fact that vakíls do not know Hindi. Such vakíls file petitions in Urdu, even though their clients wish them to file petitions in Hindi. Under these circumstances the editor urges that vakíls who do not know Hindi should be required to make themselves acquainted with it and that the candidates for the vakíls' examination should be also examined in Hindi.

24. *Al Bashír* (Etáwah), of the 3rd June, says that it has already pointed out the blunders that were committed with respect to the vernacular of the United Provinces in connection with the late census operations. Another serious blunder is now going to be committed with respect to the classification of the Hindu castes and tribes (inaugurated by the Census authorities). In the (original) scheme of classification the (Provincial) Census Superintendent had classed certain castes as "hardly Hindus"; but an objection was taken to this expression, and it has been scored out (in the revised scheme). But the Superintendent has apparently been led astray. He should not treat any castes as Hindus, unless they have been declared to be such by Manu's Institutes and other Hindu *shastrás*. It is absurd to classify such castes with Hindus, between whom exist a far greater (social) difference than that existing between Musalmans and Christians. It is only a matter of political expediency that true Hindus treat such low castes as Chamars, Khatiks, Ahirs, Dhanuks, Kolis, Kachhis, &c., as Hindus, and thereby swell the number of their population; otherwise the customs, manners, and lives of the latter, and the treatment accorded to them by the former, do not show them to be Hindus at all.

Classification of Hindu castes in the United Provinces.

Al Bashír, 3rd June, 1901.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, referring to an article lately published by a missionary gentleman in the *Manchester Guardian*, in which he states, on the strength of personal experience, that the average income of an Indian is "one pice" per head (a day), a large number of them living on roots, or obtaining a meal once on the second or third day. The Viceroy and Lord George Hamilton, who still persist in calling India rich, ought to believe the testimony of their own countrymen and take steps to remove the grinding poverty of the people of this country.

Poverty in India.

Roznámcha-i-Qaisari, 1st June, 1901.

26. The *Hindi Pradíp* (Allahabad), in its combined number for January and February, received on the 7th June, says that the peasantry in this country are quite illiterate, and have no means of bringing their grievances to the notice of the authorities. They entirely depend on agriculture for earning a livelihood. The repeated occurrence of famine during some years past has been a source of great trouble to them. Agriculture chiefly depends on cattle and timely rainfall. But there has been a wholesale destruction of cattle during these famines, especially during the famine of last year; and this is the reason why *ghi* (clarified butter) now sells at one seer and even 14 *chhataks* a rupee. The heavy losses of cattle cannot be made good for years to come, inasmuch as a large number of cattle are killed for food every year. The rainfall is seldom sufficient and timely. It errs in one respect or another every year. The last two crops which were expected to be bumper ones were injured by untimely rainfall. The cultivators are managing to keep their soul and body together with difficulty by having only one meal of coarse grain and vegetables during the day. They pay rent by selling away their best crops in order to save their dry bones being broken by landholders. They have received no education and are hard beset with poverty. They cannot therefore apprise the authorities of their sufferings. Landholders cannot help realizing rent from cultivators in the best way they can, inasmuch as they have to pay a number of cesses over and above the revenue assessments. Hence it will be seen that the condition of both the cultivators and the landholders, especially that of the former, is very unsatisfactory.

Alleged unsatisfactory condition of cultivators.

Hindi Pradíp, January and February, 1901.

27. The *Advocate* (Lucknow), of the 4th June, publishes the following communication received from a correspondent:—

Of all the divisions of these Provinces, the land revenue assessment of Bundelkhand is the most difficult to settle. Both the zamíndárs and the cultivating classes there have been suffering from successive failures of crops and over-assessment for a very long time. During the last famine in spite of all the efforts of Government the distress was most acute in this part of the country. The slightest mistakes during the present settlement would, it is feared, be followed by the worst consequences. The resources of the landholding classes have been so exhausted that no improvement

Land settlement in Bundelkhand.

Advocate, 4th June, 1901.

of the agricultural condition of the country is possible, unless considerable leniency is shown in the present settlement. The settlement operations should be conducted by experienced officers having a thorough knowledge of the wants and resources of the people. We are told that the transfer of many revenue officers is contemplated. Such transfers at this time ought to be carefully avoided, for both new Tahsíldárs and Deputy Collectors, being unaware of the financial condition of the people and their past sufferings, it would be difficult to carry on the settlement operations. The transfer of revenue officers, if such changes in the districts are contemplated, should be postponed, as this will simply increase the distress that prevails in Bundelkhand, particularly in the Jalaun and Jhánsi districts.

ROHILKHAND GAZETTE, 1st June 1901.

Forest Laws and cattle.

28. The *Rohilkhand Gazette* (Bareilly), of the 1st June, says that the disastrous effects of an outbreak of famine in India are not confined to men only, but extend to helpless (dumb) cattle as well. Fodder is dried up first before other things are affected (by drought). Government may defer adopting famine relief measures for men (who can help themselves to some extent and for some time), till the calamity has reached a certain stage of acuteness; but it ought to do something for providing fodder to cattle (as soon as the signs of drought become first visible). The Forest Laws may be said "to cut the throats" of cattle at every turn. A large number of cattle die owing to the extreme severity of these laws. Will not Government have mercy on both men and cattle?

HINDUSTÁN, 31st May, 1901.

Proposal regarding the establishment of an Agricultural College in the United Provinces.

29. The Hindi *Hindustán* (Kalákankár), of the 31st May, is glad to learn from the *Indian Daily Mail* that the Government of these Provinces is considering a scheme for the establishment of an Agricultural College, and urges that the Government should publish the scheme with a view to eliciting the opinions of educated and intelligent landholders and the press.

BHÁRAT JIWAN, 3rd June, 1901.

Agricultural school at Cawnpore.

30. The *Bhárat Jiwan* (Benares), of the 3rd June, says that Government has established agricultural schools at several places to improve cultivation. The school at Cawnpore is in a good condition; kanungos are also taught agriculture there. The instruction should not be purely theoretical, and the cultivators should be taught such simple reforms as they may be able to introduce without difficulty, with all their poverty.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

Delay in the disposal of cases by appellate courts.

31. The *Roznámcha-i-Qaisarí* (Allahabad), of the 1st June, complaining that great delays take place in the disposal of cases by the appellate courts, excepting the High Courts, which practically amounts to denial of justice, urges upon the Government of India to issue orders fixing time within which cases should be disposed of by all courts, the object of Government in constituting the courts not being merely to realize court-fees from the people, but to have justice done to them.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

A complaint regarding the law-courts at Allahabad.

32. The *Roznámcha-i-Qaisri* (Allahabad), of the 1st June, says that it is a general complaint that the distribution of cases among the pargana officers, the sale of property (in execution of decrees), and the grant of the copies of papers, are not properly made in the courts at Allahabad, and requests the District Magistrate to remove these complaints.

PRAYÁG SAMÁCHÁR, 30th May, 1901.

A complaint regarding the summonses issued to Jurors and Assessors.

33. *The Prayág Sámáchár*, (Allahabad), of the 30th May, publishes a letter from an assessor who complains that the Court muharrir who prepares summonses does not prefix the word Lala, Babu, Munshi or other such term of respect to the names of native gentlemen who are summoned as jurors or assessors. No such term is usually placed before the names of accused persons in the summonses. Thus the muharrir places jurors and assessors on a footing of equality with the accused!

34. The Hindi *Hindustán* (Kalákankár), of the 31st May, complains that swindlers are in the habit of rubbing mercury over copper coins and then palming them off as silver coins on unwary traders, hackney-carriage drivers and other such persons. The authorities should take steps to check the evil.

HINDUSTÁN, 31st May, 1901.

Rubbing mercury over copper coins and passing them as silver coins.

35. The *Indian Daily Mail* (Lucknow), of the 2nd June, says:—Our Judges are sometimes in such a stern mood that the severity of the sentences they pass shock the common sense of the common people. Wali Mahomed, a hospital assistant, was recently tried by the Sessions Judge of Bareilly on the charge of having dishonestly declared a case of grievous injury to be one of common assault. The Judge found him guilty, and sentenced him to eighteen months' imprisonment. It was the first offence of the accused, and he was a respectable man. No doubt his offence was serious: but, considering everything, the punishment was cruelly excessive. We are disposed to ask, was the sentence inflicted with the object of correcting the offender? We are afraid it would ruin the man altogether, and make him more prone and liable to evil-doing than ever before.

INDIAN DAILY MAIL, 2nd June, 1901.

Heavy punishment inflicted on Wali Mahomed, late Hospital Assistant at Bareilly, for making a false report in a case of grievous hurt.

36. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, states that a clerk of a certain mukhtár at Allahabad, who was lately accused, but honourably acquitted of the charge of abetting a person in filing a complaint against a Tahsíldár, was subsequently accused of selling a court-fee stamp to the person in question, and fined Rs. 25. Now this was a case of sheer hardship; for hardly any barrister-at-law or vakil can escape this charge; litigants not themselves (generally) purchasing court-fee stamps, but through their pleaders or the latter's clerks. There is a general complaint among villagers that at no tahsíl can they buy a court-fee stamp without paying something, over and above its tree price, to the *tahvildár* (cashier) of the tahsil. Even licensed vendors of court-fee stamps have to be in collusion with the *tahvildárs* of tahsíls, or they will not (readily) receive their supply of those papers.

ROZNAMCHA-I-QAISARI, 1st June, 1901.

A mukhtar's clerk fined at Allahabad for selling a court-fee stamp to a complainant.

37. The *Oudh Samáchár* (Lucknow), of the 7th June, says that, according to a correspondent of the *Bangbasi*, the inhabitants of Ablagarh in Naini Tal are greatly oppressed by the police, and asks the local authorities to give their attention to the matter.

OUDH SAMÁCHÁR, 7th June, 1901.

Alleged police oppression at Ablagarh in Naini Tal.

38. The *Advocate* (Lucknow), of the 4th June, says:—Libelling a person or a community is not so easy in this country as it is in England. The reason is obvious. In India it is a criminal offence, and any libeller can easily be brought to face a Magistrate at a moment's notice; while in England the civil court is moved for damages. This takes time and entails expenditure. The *Civil and Military Gazette* says:—

ADVOCATE, 4th June, 1901.

Law of libel in India.

"It is monstrous that any man, who fancies himself aggrieved, should be at liberty to drag a newspaper editor to court by spending a few coppers on a summons. In every case of libel," contends the Lahore paper, "the trial, instead of being a criminal trial, should be a civil one, and the preliminaries too should be the same as those that have to be gone through in a civil case. Then only will editors cease to be liable to be prosecuted and dragged to court by any one who fancies himself wronged by the comments made on his conduct by editors in the performance of their duties."

This state of things is simply disgraceful. A man sitting at a distance of hundreds of miles can, on making a statement on oath before a Magistrate, get a dozen of newspaper editors summoned from their place of business. The Magistrate, while issuing the summons, does not, perhaps cannot, take steps to examine the libel complained of and satisfy himself whether the presence of the accused is necessary to answer the complaint or not. An application is filed before a court, say at Lahore, against five newspapers edited and published at Bombay or Calcutta. The Magistrate examines the complaint and issues summonses, if not warrants of arrests. In

the course of the week the editors turn up to answer the charge which in the end might turn out to be vindictive, or at least the grievances may have been based on a misunderstanding on both sides. Every criminal offence, however trivial it might be, and whatever might be the position of the accused, must be answered in person, and it is this personal attendance that entails a greater hardship than even the conviction of the editors. Fancy two such persons as Babu Motilal Ghosh and Babu Surendra Nath Bannerji dragged all the way from Calcutta to Cawnpore to answer a charge of defamation. The injury done by the newspapers at best is reparable by the payment of heavy damages, with costs, to the person whom the newspapers may be proved to have done some wrong: the remedy should be given in a civil, and not in a criminal court. Excepting in offences against the State, no country laying claims to civilization, permits a private party to prosecute a newspaper in the criminal courts. Here in India the journalist can be tried like a common felon as well as summoned to pay heavy damages. We agree with the *Civil and Military Gazette*, that steps should be taken to have this state of things remedied. The *Civil and Military Gazette* should take the lead in the matter, inducing its Anglo-Indian contemporaries to join the movement. Indian journalists will follow suit and join in making representations in the interests of all sections of the press. The sooner a strong agitation is set on foot, the better. There is enough material to convince the Government of India that press prosecutions in the criminal courts have well nigh reached a scandalous stage, and that the press have now attained a position when they should be treated better.

BHÁRAT JIWAN, 3rd June, 1901.

Conviction of the editor of the *Jámi-ul-Ulúm* for libel.

39. The *Bhárat Jiwan* (Benares), of the 3rd June, says that Ambá Prasád, the well-known editor of the *Jámi-ul-Ulúm*, published at Moradabad, has been sentenced to seven years' rigorous imprisonment and a fine. In order to realize the fine, the articles in his press were to be distrained and sold by public auction. The members of the fourth estate, who were formerly held in high respect by Government, are now dealt with as thieves and bad characters. Does this reproach reflect credit on British rule? If it is intended to convict editors of libel so readily, the publication of newspapers in this country had better be abolished. On one hand the editor would advise his brethren to be more careful and cautious in their writings; and on the other he would ask the authorities not to treat editors like common bad characters.

NAIYAR-I-ÁZAM, 7th June, 1901.

The Landaura case.

40. The *Naiyar-i-Ázam* (Moradabad), of the 7th June, says that the Landaura case came to an end last week, the judgment of the court being in favour of the Rani. It would seem that the plaintiff failed to establish the will of Raja Raghubir Singh, and that consequently his adoption, though duly effected, has been held to be invalid. He has courted his ruin by incurring the displeasure of the Rani. Had he remained loyal and obedient to her, she would surely have granted him a suitable maintenance allowance from the estate, even though he would not have succeeded to the estate. Now he will find it difficult even to live at Landaura. The editor heartily congratulates the Rani on her success.

SUDARSHAN, January, 1901.

Government and the Seth family of Muttra.

41. The *Sudarshan* (Benares), for January, received on the 8th June, gives a brief account of the Muttra Seth family, and especially of the life of Raja Seth Luchman Das, C. S. I., and refers to the great services rendered by the family to Government during the Mutiny of 1857 quoting an extract from Mr. Thornhill's letter on the subject. Government granted several villages and titles to the family in recognition of those loyal services. However, now that the family is in trouble, Government should come to the rescue of Kumar Dwarka Das, the present head of the family, and restore the family to its former position and prestige.

ROHILKHAND GAZETTE, 1st June, 1901.

Certain Municipal Boards in the United Provinces raising more money by taxes than they require.

42. The *Rohilkhand Gazette* (Bareilly), of the 1st June, agrees with Sir Antony MacDonnell in thinking that it is quite unjust and unreasonable on the part of certain Municipal Boards in the United Provinces to accumulate money simply for the purpose of amassing it. Only that amount of money should be raised by taxation as is required for actual expenditure. When the money realized

by taxes is found to exceed the need of a Municipal Board, the taxes should invariably be reduced. The people are being ground down by heavy Municipal taxes, and Sir Antony deserves to be thanked for drawing the attention of certain erring Municipal Boards to the need for reducing their taxation.

NÁTYA PATRA, June 1901.

Embezzlement of coal belonging to the Allahabad Municipal Board.

43. *The Nátya Patrá*, (Allahabad), for June, expresses surprise and regret that the *syáhanavis* at the Soraon tahsil in the Allahabad district has got two and-a-half years' imprisonment for embezzling three or four hundred rupees; while the embezzlement of eighteen or twenty thousand rupees worth of coal belonging to the Allahabad Municipal Board seems to have been hushed up. If such large embezzlements are to be hushed up, what is the use of having the Municipal accounts audited by the account officials! It is to be hoped that Sir Antony MacDonnell will not allow the matter to be dropped, but would make an example of the offenders.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

Unsatisfactory conservancy arrangements at Allahabad.

44. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, complains that the cleanliness of the streets at Allahabad is most unsatisfactory. It is said that the sweepings are allowed to lie and fester in the dust-bins for as long as two weeks together before they are removed, and that conservancy carts keep plying through the streets day and night, filling the air with bad smell as they drag along. This state of things is very disgraceful indeed. Why should no disinfectant powder be sprinkled over the conservancy carts carrying night-soil before they are taken through the streets. The members in charge do not go the round of their wards for weeks. If the supply of carts for the transport of the sweepings is inadequate, some donkeys may be employed for the purpose.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

A complaint regarding the unsatisfactory condition of the roads leading to the boat-bridges at the two ferries in Allahabad.

45. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, complains that the roads leading to the boat-bridges at the two ferries in Allahabad are in a most unsatisfactory condition, causing extreme inconvenience both to foot-passengers and carriages. The road at the Phaphamow ferry in especial is extremely bad: such a road was never constructed during the last twenty years. Formerly the roads leading to the ferries were constructed by Government itself, while the boat-bridges were constructed by the contractors of the ferries. Now it seems that the construction of both the roads and the boat-bridges is entrusted to a contractor. The members of the (District) Board, who are in charge of the ferries, are quite careless, hardly paying any consideration to the comfort of the people: but they are the nominees of the Tahsíldár.

OUDH SAMÁCHÁR, 7th June, 1901.

A suggestion to order the stamp vendors to obtain the thumb marks of the purchasers on the stamps supplied.

46. The *Oudh Samáchár* (Lucknow), of the 7th June, says that a Bareilly correspondent complains that the people are in the habit of purchasing stamps in the names of other persons and forging bonds. In order to check the evil, the stamp-vendors had better be ordered to obtain the thumb-marks of the purchasers on the stamps before supplying the same.

POLICE NEWS, 1st June, 1901.

A suggestion to have a watch exercised by the police over bad characters who visit Allahabad for legal advice.

47. The *Police News* (Meerut), of the 1st June, says that as all sorts of bad characters resort to Allahabad, which is the capital of the North-Western Provinces, for legal advice, a strict watch should be exercised over them either by the ordinary or special police appointed for the purpose. The local police of all such places where a crime has occurred, should supply the Allahabad police with the descriptive-roll of, and other particulars regarding, their criminals. If bad characters that visit Allahabad are properly watched, many a mystery relating to crimes will be easily solved.

CAWNPORE GAZETTE, 1st June, 1901.

Tommy Dodd and other such games at Cawnpore.

48. The *Cawnpore Gazette* (Cawnpore), of the 1st June, contends that Tommy Dodd and other such games are nothing but pure gambling, and should consequently be prohibited. But permission is granted for these games on occasions of fairs, and sometimes even when there are no fairs, as is the case at Cawnpore at present.

POLICE NEWS, 1st June, 1901.

49. The *Police News* (Meerut), of the 1st June, publishes an article communicated by Safdar Ali Khan, a Police Inspector of Lucknow, on leave, in which he observes that the Agra Division heads the list of all those Divisions in the United Provinces where dakaitis are committed in large numbers. Thakurs form by far the greater number of the zamindars and cultivators in the Agra Division, and as most of them are related to the inhabitants of Gwalior, Dholepur, and Bhartpur, they easily have dakaitis committed, through the latter, or commit them themselves in the houses of such persons who might have provoked or offended them. It is generally *mahájans* who lend money or seed to agriculturists at exhorbitant rates, and do not hesitate ruining them altogether in exacting their pound of flesh. A cultivator finding himself reduced to utter misery and poverty by the extortionate demands of his creditor, and finding himself, his children and family starving for want of food, would become reckless, and do anything, however heinous, in a state of great provocation and exasperation. The victims of dakaitis in the Agra Division are generally *mahajans*, whose houses are set fire to, account-books burnt, &c. If Government arranged to have the documents and account-books of *mahájans* inspected by Munsifs and Sub-Judges periodically as to their being genuine, or otherwise, &c., the writer believes that much of the dakaiti which is generally committed on (unprincipled) *mahajans* will cease.

Dakaits in the Agra Division, and *Mahajans*.

GAUHAR-I-HIND, 5th June, 1901.

50. The *Gauhar-i-Hind* (Najibabad), of the 5th June, complains that the *Sanátan Dharm Sabha*, which was recently established at Najibabad, in the Bijnor district, evidently with the object of harassing the Arya Samajists, has been abusing the latter, in their open lectures, &c., in the most obscene language, which is calculated to cause extreme pain to them.

Sanátan Dharm Sabha at Najibabad accused of openly abusing Arya Samajists.

III.—EDUCATION.

ROHILKHAND GAZETTE, 1st June, 1901.

51. The *Rohilkhand Gazette* (Bareilly), of the 1st June, is glad to notice that the Americans have, after all, realized that the present education system, which demands labour at the hand of students, irrepairably shatters the health of most of them, and should be reformed. In India, too, the strain caused on the health of native students by the form in which education is imparted them in public schools at present is very severe, and ought to be modified, about half the students turned out by the schools being found to have (irretrievably) lost their health.

Need for making education less trying to the health of students in schools in India.

NÁTYA PATRA, June, 1901.

52. The *Nátya Patra* (Allahabad), for June, says that it would appear from the Government Resolution on the Report on the Municipal Administration and Finances in the North-Western Provinces and Oudh in the year 1899-1900, published in the Allahabad official Gazette, dated the 16th March last, that after Sir William Muir no other Lieutenant-Governor has been so anxious to promote education as Sir Antony MacDonnell. Mr. White, late Director of Public Instruction, framed very elaborate rules regarding the management of schools. He made excellent rules regarding the grant of aid to schools from the local funds; and it is owing to these rules, which are still in force, that the money is being well spent. In the Resolution above referred to, His Honor asks the Municipal Boards to devote at least the 5 per cent. of their respective incomes to education. His Honor's advice to the Municipal Boards is highly commendable. Nothing is so beneficial to Government and the people than the spread of education among the latter. Every Municipal Board should make a point of devoting 5 per cent. of its income to dispelling the darkness of ignorance from within the municipal limits. Many a Municipal Board spends money on the encouragement of education ; but it is not guided by proper rules in the matter. The Allahabad Municipal Board is an instance in point. Last year it provided Rs. 81,168 for education in the budget, but the budget provision this year is only Rs. 7,448. The Municipal revenues being about 4½ lakhs of rupees a year, the amount should have been increased in accordance with the wishes of His Honor the Lieutenant-Governor, and not reduced, as has been done. Out of the sum of Rs. 7,448 above referred to, Rs. 2,252

Municipal aid given to the various schools at Allahabad.

will be devoted to the maintenance of the Municipal schools which have been established in various quarters of the town; while the rest will be distributed among the following schools in the shape of aid:—Boys High School, Rs. 360; Girls' High School, Rs. 360; City Free School, Rs. 960; City Anglo-Venarcular High School, Rs. 300; Katra Mission School, Rs. 156; Colonelganj Boys' School, Rs. 480; Colonelganj Girls' School, Rs. 180; Jumna Mission School, Rs. 300; Bengali School, Rs. 600; St. Joseph's School, Rs. 360; St. Mary's School, 360; Daraganj Vernacular School, Rs. 180; Indian Girls' High School, Rs. 180; Holy Trinity Boys' School, Rs. 240; and Miss Whitehead's School, Rs. 180. The editor cannot understand on what principle the aid is given to these schools. Some schools receive larger amounts than the others. To the editor's knowledge all these schools, with the exception of two, have invariably received the same aid for many years past. At the time of distributing the aid the comparative requirements of the schools are not taken into consideration. There are rules for regulating the amount of contributions from the District Board Fund to schools; but there are no such rules regarding the contributions from the Municipal Fund. The schools receive aid from the Municipal Board according to the influence which their managers have over the Board (and not according to their merits and wants). It would be well if Government framed a set of rules to regulate the grant of aid by the Municipal Boards to schools. The Municipal aid should be chiefly given to those schools which are equally open to all classes of the community; while such schools as are intended to encourage the spread of a particular religion, and give secular education only with a view to attracting boys, should receive no aid. The income, the expenditure, the average attendance, the system of education, the extent to which the department rules are observed, and other such matters connected with each school should also be taken into consideration at the time of fixing the amount of aid to it.

IV.—Post-Office.

53. The *Nátya Patra* (Allahabad), for June, publishes a communication in which the writer points out that the complaints made in the columns of the *Prayág Samáchár* regarding the Railway Mail Service are utterly false. Ten sorters were granted privilege leave in September last, 13 in October last, 11 in November last, and six in December last. Casual leave has also been given to sorters. No man can do the sorting work without a few months' training. If 50 sorters apply for privilege leave all at once, how can their applications possibly be sanctioned? No Government servant can claim privilege leave as a matter of right. He can get leave only when Government can make arrangements for his work. The editor of the *Prayág Samáchár* had better study the Leave Code. No sorter has to work 18 or 20 hours at a stretch, as alleged by the *Prayág Samáchár*. In some places sorters have to work 12 or 13 hours, but they are given three or four days to rest. A Brahman, who is an intimate friend of the proprietor of that paper, is a sorter. The latter desires that the former should not be transferred from the Panjáb Mail, but the officials were unable to accede to his wishes. This is the reason why he is wroth with them, and is freely throwing mud at them right and left. The Mail Service Superintendent is a just and sympathetic official. He gives sorters leave by turns and pays due regard to their rights and convenience. Nothing could be a better proof of his good nature than that he has refrained from prosecuting the editor of the *Prayág Samáchár* for libel.

Nátya Patra, June, 1901.

Contradiction of the complaints made in the columns of the *Prayág Samáchár* regarding the railway mail service.

V.—Railway.

54. The *Rohilkhand Gazette* (Bareilly), of the 1st June, observing that possession of power turns the head of Europeans in India, says that they generally ill-treat the natives, and cannot bear to see the latter holding any high position. There is sure to arise a dispute regarding something or other, between Europeans and Indians in an office where they may happen to be employed together. A great misunderstanding has, for instance, arisen between the European and native employés on the Oudh and Rohilkhand Railway at present. Eurepean railway employés have also created great dissatisfaction among the native public on account of their abusing (and otherwise ill-treating) native passengers.

Rohilkhand Gazette, 1st June, 1901.

Complaint against European railway employés.

VI.—Local and Miscellaneous.

Nátya Patra, June, 1901.

Alleged unsatisfactory repair of a certain road at Allahabad.

55. The *Nâtya Patra* (Allahabad), for June, says that the road between Mirganj and Pandariba in ward No. 3 of the Allahabad Municipality remained in a neglected condition for many a year. Several petitions praying for the repair of the road were submitted to the Municipal Board, but no notice was taken of them. The matter was then brought to the notice of Mr. Hamilton, a municipal member, who kindly inspected the road, though he has no connection with ward No. 3. Another petition was prepared and submitted to the Board with Mr. Hamilton's remarks thereon regarding the bad condition of the road. When the petition was laid before the Board, Mr. Hamilton strongly supported it, and the Board ordered the road to be repaired. The repairs were finished in December 1900. But as they had not been satisfactorily carried out, intimation of this was given to the Board by means of a petition in January 1901. Mr. Hamilton again interested himself in the matter, and the result was that the Municipal Engineer inspected the road, and that in February 1901 some labourers were again employed on the road here and there. But the repairs were still unsatisfactorily made, and the road has already begun to get into a bad state. The Board was informed of this by a petition in May; and it remains to be seen how the road will again be repaired. It is difficult to understand how the Municipal Engineer and his subordinates blindly examine works and pass bills. Probably in no other Department is work done so badly as in the Municipal Department. The editor thanks Mr. Hamilton for his efforts in inducing the Board to repair the road, although he is not a member for ward No. 3. The editor does not think that any members of that ward ever asked the Board to repair the road. The fact is that at the time of election the native candidates dance attendance on the voters for canvassing; but when they have been elected, they have no time to listen to the complaints of voters or to do any municipal work. There should be one European member in each ward, so that work may be more expeditiously done, and the Municipal Funds more properly applied.

Almora Akhbár, 1st June, 1901.

A suggestion for planting trees along a certain road and near wells in Almora.

56. The *Almora Akhbár*, (Almora), of the 1st June, in its local news column, urges that trees should be planted along the road which goes from Nakkárchitola to Karbala. This is the only road in Almora which has been neglected in this matter, although both passenger and goods traffic on it is greater than on the road to the west of the town. The District Magistrate and the Municipal Board should give their attention to the matter. There are very few wells (*bahris*) in Almora, which have shadowy trees in their immediate neighbourhood. This want should also be supplied.

Nizám-ul-Mulk, 16th May, 1901.

Need for preserving a building at Moradabad.

57. The *Nizám-ul-Mulk* (Moradabad), of the 16th May, received on the 7th June, states that the building called *Baradari* at Moradabad contains the mausoleum of Nawáb Azmat Ullah Khan, Viceroy of Rohilkhand, under the Muhammadan rule, who descended from Khalifa Umar, should be preserved, and not allowed to decay, being the monument of so great a personage.

Allahabad:
The 11th June, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 24 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 15th June, 1901.

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I.—Political and Foreign.

Shri Gopál Patriká, 10th June, 1901.

Quarrel between British and German troops in China.

1. The *Shri Gopál Patriká* (Lucknow), of the 10th June, in an article headed "An insult to Englishmen," says that Englishmen are a very brave and enterprising people, proud of their wealth and power. They are ready to assault any person who speaks a word against their wishes. All persons from a coolie to a Maharaja dread them. But these powerful Englishmen who take out the eyes of a person who casts angry looks at them or cut off the hand of one who raises a finger at them, have to pocket insults in China. "Our" readers will recollect how the French soldiers ill-treated the British soldiers. An unfortunate incident has lately occurred which has covered all loyal British subjects with shame. A British ship accidently dashed against a bridge in German territory. The bridge being a weak one was damaged, and on this the German troops in charge of the bridge fired on the ship, killing two men! All the men on the ship were taken prisoners and flogged! Englishmen quietly put up with this ill-treatment. They reported the matter to the German General, who has offered an apology, but the apology itself is very insulting and has created great dissatisfaction among Englishmen. The British Consul-General has forwarded a full report on the subject to the Home Government. But the British Ministry is double-faced at the present day, having a terrible attitude in South Africa, and a peaceful one in China. Thus the British troops in China should quietly pocket all insults offered to them. Tread upon a worm and it will turn. When the patience of the British troops was exhausted, they returned the fire, the German soldiers being helped by the French soldiers. Considering the insult offered to British troops in China, the editor is inclined to say that the British Government should not endeavour to extend its rule to those parts of the earth where it is unable to maintain its prestige.

Oudh Samáchár, 14th June, 1901.

Queen's memorial question.

2. The *Oudh Samáchár* (Lucknow), of the 14th June, says that according to the belief of the Hindus a Raja shares the Divine nature, and hostility to him is one of the worst sins. The natives of this country have always been animated by loyalty to their rulers for the time being. An idea of their loyalty and devotion to Her late Majesty may be gathered from the fact that they expressed deep grief and sorrow at the Queen-Mother's death and are contributing liberally to the fund started to perpetuate her memory. The Hindus being idolaters can have no objection to the erection of a statue of Her late Majesty, and no person can disapprove of a garden. Thus a statue of Queen-Victoria should be erected and a garden laid out by all means. But this is not enough. The Hindus believe that any acts of charity done in the name of a deceased person are conducive to the rest of his soul. The editor is, therefore, of opinion that at least a portion of the memorial fund should be spent on works of public utility.

Shri Gopál Patriká, 10th June, 1901.

Alleged high-handedness exercised by officials in raising subscriptions to the Victoria Memorial Fund.

3. The *Shri Gopál Patriká* (Lucknow), of the 10th June, regrets to say that subscriptions to the Victoria Memorial Fund are being raised at some places in a high-handed manner. The *Pioneer* has more than once had occasion to complain of the severity exercised by subordinate officials in the matter. It would seem that the Tahsíldárs at some places in these Provinces declined to receive the revenue instalments until the subscriptions to the fund had been paid! This is really very objectionable.

II.—General Administration.

Nasím-i-Agra, 7th June, 1901.

Suggestion to impose a duty on wheat exports from India.

4. The *Nasím-i-Agra* (Agra), of the 7th June, stating that wheat forms one of the principal articles of food in India, says that this food grain has lately come to be sold very dear even during the harvest season on account of its heavy exports to foreign countries by Ralli Brothers and other companies; so that the profit of the trade too goes into the pockets of foreigners, and not into those of the natives. Considering the present distress prevailing in India, Government would do well to impose a duty on wheat exports, just as it does on imports from foreign countries, which will prove profitable both to the Public exchequer and the people.

INDIAN DAILY MAIL, 5th June, 1901.

Alleged murder of three natives by Bombardier Young in Bareilly.

5. The *Indian Daily Mail* (Lucknow), of the 5th June, says:—The District Magistrate of Bareilly deserves the best thanks of the Indian community for the thorough unbiased spirit he has displayed in taking up the inquiry into the alleged murder of three Indians by Bombardier Young of the 71st, Battery, R. F. A. Mr. Campbell, for that is the name of the District Magistrate, at first made over the case to the Cantonment Magistrate, but the latter's finding of not guilty did not satisfy him, and from the evidence before him, he has now decided the case to be fit to be tried by the Sessions Court. We await the result of the trial of the man Young by the Sessions Judge. Let us hope justice will be done in the case.

PRAYÁG SAMÁCHÁR, 6th June, 1901.

Goalundo shooting case, Bengal.

6. The *Prayág Samáchár* (Allahabad), of the 6th June, says that Mr. Hoff, the Manager of the Emigrants' Depôt at Cawnpore, is awaiting his trial for committing an outrage on a woman. Mr. Whyte, who shot two Sonthal coolies at Hazaribágh, has been let off, the plea of provocation urged by him in his defence being accepted. It would seem from the *Sanshodhini* newspaper published at Chittagong that one Mr. Dignam, a European railway official at Goalundo, borrowed some money from a local mahájan named Shiva Lal. The European was several times requested to repay the amount, but he did not do so. One day the mahajan's agent, Gobind, went over to his bungalow and declined to go away until the debt had been cleared. The European abused and threatened to shoot him. He tried to run away, but was shot at and wounded. The European has escaped with a fine of Rs. 20! Had the man been killed, the fine might have been doubled. Such outrages and murders are so common, simply because the offenders do not receive their deserts.

INDIAN DAILY MAIL, 7th June, 1901.

The *Englishman* accused of inciting British soldiers to kill natives.

7. The *Indian Daily Mail* (Lucknow), of the 7th June, says :—The *Englishman* lately wrote two articles about the Bengalees, conceived in such a friendly spirit that many thought that a change had come over the spirit of that journal. But it has not let even a week pass since its last friendly article appeared, to show that it has not lost its sting. Commenting on the murder of some natives by two Europeans, the *Englishman* observes that the occurrence was necessary, for it has taught the lesson to native villagers, that it is dangerous for them to assault Europeans. If this is not inflammatory language, we do not know what else is. The Calcutta Anglo-Indian print actually incites and encourages Europeans in India to kill natives who would be led to assault them either in self-defence or for any other reason. Such language as the *Englishman* has used is calculated to create and nurture bad feeling between the rulers and the ruled. The amended Sedition law makes such language punishable, and it is the duty of the Government to prosecute journals guilty of such language. Will the Government proceed to institute a prosecution of the *Englishman?* If not, native papers may be easily led to copy the *Englishman's* example.

HINDUSTÁN, 7th June, 1901.

Quarrels between British soldiers and natives.

8. The English *Hindustán* (Kálákankar), of the 7th June, in its comments on the debate in the Supreme Legislative Council of India held on the 27th March, says :—This complaint of the misunderstanding and friction which frequently takes place between the soldiers and the villagers, has become proverbial in India. The policy of Government now is to please Indians by doing justice to them ; because they have now proved, to the satisfaction of the English Government, that they are loyal to their very backbone, and therefore they are second to none in the world in this respect. Now imagine to yourself, who are these Indians. They are sons, fathers, grandfathers or some sort of relation of the Indian standing army who fight shoulder to shoulder with these very soldiers against the enemies of His Majesty the King-Emperor Edward VII. Now we should like to ask a question from the friends of the soldiers who find fault with the policy of Lord Curzon, whether these English and Indian soldiers should have a mortal feud between themselves instead of saving one another's life on the battle-field while fighting for the cause of His Majesty ; because in these misunderstandings either the villagers are killed, or the soldiers, and in either case the feeling between the English and Indian soldiers becomes more and more strained. Then again, while the English Government has the name and fame of its

impartiality and even-handed justice, does it at all look well for such Government to be taunted by foreign inimical powers to have connived at the murder of Indian villagers by English sporting soldiers? Then again the frequent occurrence of such offences, gives a handle to the disloyal Indian newspapers to create disloyalty amongst the Indian public, villagers, and even the Indian standing army by saying that the English Government suffers the *shikar* of villagers at the hands of the sporting soldiers. It is for this reason that His Excellency wants to minimise opportunities for such frictions, with an iron hand, that the friendly relations may be strengthened between the rulers and the ruled; but not that there may be created a feeling of a mortal feud between them. Now happily the great gulf which existed between the Hindus, Muhammadans and Christians is being bridged over, and these three communities are beginning to eat and drink with one another. They have also here and there married and intermarried amongst themselves. So when these practices become more common, then all these people will become quite reconciled amongst themselves and thus they will cause an everlasting stability to British rule. Under these circumstances it does not look at all satisfactory that the paltry question of sport should be encouraged to go so far as to introduce such a great misunderstanding between the villagers and soldiers.

ROHILKHAND GAZETTE, 8th June, 1901.

Dispensation of justice in mixed cases by courts.

9. The *Rohilkhand Gazette* (Bareilly), of the 8th June, says that morality requires that even (domestic) servants, and their relatives should be treated well. There are numbers of servants who remain faithful to their masters even after they have left their service. But a large number of hot-tempered Europeans regard their native domestic servants as worse than animals. One Wali Muhammad has lately filed a criminal suit before a court, complaining that Mr. H. W. O'Brien (?), to whom he went to ask for the pay of his brother, assaulted him. The accused denies the charge, but a police constable has deposed that he saw the accused kicking the complainant. Such unfortunate incidents far from diminishing continue to increase on account of the (invariable) miscarriage of justice (in such cases). Those officers who show partiality to their countrymen in such cases are guilty of a grave error; such miscarriages of justice degrade the majesty of the law. Hardly a week passes when the news of an occurrence, in some part of the country or other, does not greet the ear, in which an European has committed an outrage upon a native. When an offending European is brought before a court, he has hundreds of excuses ready to hand for his acquittal. The court too readily chimes in with him that his gun went off accidentally, the native concerned was hit accidentally, &c., &c. Let a European be accused of a murder, and then see what excuses are put forward in his defence: race-feeling is found too strong to be suppressed, and the court too cannot help pronouncing the accused insane. All sorts of tricks are, in short, played to defeat the ends of justice in mixed cases, and the accused Europeans are invariably acquitted. Bengal is greatly excited at present over the failures of justice in certain cases of this nature; and Government ought to insist upon its officers doing strict justice between Europeans and natives.

INDIAN DAILY MAIL, 7th June, 1901.

A secret circular regarding the increased employment of domiciled Europeans and Eurasians in the Government Secretariats.

10. The *Indian Daily Mail* (Lucknow), of the 7th June, publishes the following leader under the heading "A Secret Circular:"—Some months ago we said in an article under the above heading that if we had so intended we had the means of publishing a secret circular of the Government of India in which it requested all local Governmental heads of offices to try to admit as many domiciled Europeans into their offices as possible. We refrained from publishing that circular for two reasons. One was that Lord Curzon, in the course of a speech at that time, declared that he knew nothing of that circular—it was, in His Lordship's words, "news" to him. This led us to hope that His Excellency, who seemed to be such a patron to the poor clerk, would view such a circular, of which he would come to know if he had not known of it already, with the utmost disfavour. We also earnestly requested His Excellency to make an enquiry into the matter which could not but lead to the discovery of the existence of the circular in question. The other reason was that the clerk, who informed us of the circular, was afraid, lest by furnishing us with a copy, he

might be harshly dealt with or dismissed. He belonged to a big departmental office in the North-Western Provinces and was drawing a decent salary, the loss of which was a matter of vital consideration to him. Several friends told us at that time that Lord Curzon was not what His Lordship seemed. But we repudiated the insinuation that an honest, earnest and sympathetic character like His Lordship's could possibly know no dissembling.

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Now, after the publication of the above letter, which so long was in secret and "confidential" circulation, Lord Curzon can, on no account, ignore it. It can never do for His Excellency to say any more that he has no knowledge of the matter. His Excellency has said on more than one occasion that he is a keen reader of the Native Press. We do not know if his Lordship reads the vernacular newspapers in translation. But it does not matter if he does or does not. The Anglo-Native papers are sure to reproduce it from the *Hitabadi* as some have already done. So Lord Curzon cannot miss its persual. And after perusing it, what, His Excellency, we humbly ask, is going to do. It cannot but compromise him seriously after His Lordship's solemn declaration in public about his ignorance of such a circular. Mr. Slacke, it cannot but strike most people, could not issue such a circular letter without the knowledge of the head of the Government. And even if this were possible, such underhand means is not merely highly blamable, but should be put down in an exemplary way. Lord Curzon is reported to be a vigorous and fearless denouncer of conduct like this, and so, we once more hope, His Lordship will soon let us all know how he deals with this scandalous circular. A circular of this kind will remain a dark blot on His Excellency's administration, especially after His Excellency's strong bit of sermon to the deputation of the Imperial Anglo-Indian Association. Should Lord Curzon fail to take strict measures on the discovery of this circular, people will have a right to say that having spoken to that deputation harshly His Excellency has not only not repented it, but gone to the other extreme—we mean the culpable extreme of leniency—and has tried to benefit them at the disastrous expense of other communities. This request from the Government of India, as Mr. Slacke's letter reveals, to the Local Government to inform it "whether the existing system of nomination affords sufficient scope for the introduction of domiciled Europeans and Eurasians into offices under it, and whether any, and, if so, what steps are taken, to prevent the formation of family parties or cliques constituted on the basis of relationship inside those offices" is significant enough not to mistake the motive which underlies it. That motive clearly is to give preference to domiciled European and Eurasian applicants for posts. It is almost an open hint to patronise the poor whites, and half-whites even if they are less qualified than Hindus and Muhammadans. The reply which Mr. Slacke has given to the enquiries is important in another respect. It shows that these poor Hindu and Muhammadan clerks whom this circular aims at driving away are hands not only superior in merit to such whites and half-whites but are extremely underpaid. The head of one department has actually, we know for certain, informed the Government in almost as many words to the effect that the Native clerks are far superior in qualifications for the performance of the duties under the department than domiciled Europeans and Eurasians. But whatever it be, the circular, which almost embodied an order, is immoral in all conscience, and now that Lord Curzon knows its existence, it is but just that His Lordship should not only stop its circulation, but prevent its significant hint being carried out, as in many offices we know it is being carried out. Competition and fair field and no favour are what the poor Natives, who enjoy but the crumbs of office, desire, and this is a thing they cannot be denied.

Assistant Commissioner at Murree, and the shoe question.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th June, says that forbearance and politeness are required (in the authorities) to strengthen a Government. But some officers look down upon the ruled in their self-conceit and pride. The Assistant Commissioner at Murree has forbidden any pleaders or barristers to enter his court with shoes on. Are such foolish ideas on the part of "our" rulers calculated to produce any good results in this country? Why does the British Government send out to rule over "us" such prejudiced and "mean-hearted" persons, who look upon "us" as an evil and an object of hatred; whose ill-treatment

ROHILKHAND GAZETTE, 8th June, 1901.

of the natives is calculated to create bad ideas (disaffection) among the people; who do not possess any aptitude for conciliation; and who simply learn the law like parrots, without knowing anything of "our" morality (manners)? When these officers are unacquainted with "our" disposition (and ideas) they cannot rule (over "us") with ease and success. India is a dark country: so that such lamps are required here as will, dispelling darkness, spread light all around. But there are certain Europeans here who, flickering like a lamp with little oil left, are reducing India into a land of iniquity and "a godown of lamp-black." Englishmen ought certainly to deal affectionately with the natives, so that the latter may be truly loyal and obedient to them. It is certainly an innovation on the part of the Assistant Commissioner at Murree that nobody should enter his court with shoes on. Is his court more sacred than St. Paul's church or what?

ALIGARH INSTITUTE GAZETTE, 13th June, 1901.

Approval of the manner in which plague measures were worked at Benares.

12. The *Aligarh Institute Gazette*, of the 13th June, is glad to notice that the plague, which broke out in all the districts in the Benares division, except Gházipur, and grew so very virulent at Benares, has been stamped out. All those persons who left Benares during plague are fast returning. No kind of misunderstanding arose between the people and the authorities during the calamity; no undue interference having been made with the liberty of the former, and great regard having been paid to the thoughts and feelings of the superstitious masses. Disinfection and inoculation were resorted to most judiciously, care having been taken to invariably inoculate some Europeans first before any natives were inoculated so as to avoid any suspicions. The foolish ideas of the ignorant, and groundless rumours circulated by mischief-makers, make a great impression on the minds of the masses, so that in case they are disregarded they lead to very unpleasant consequences, both to Government and the people. The success that attended the plague measures at Benares was due to the fact that neither disinfection nor segregation nor inoculation was enforced in any case without the consent of the party concerned. Nothing was done that might militate against the manners and customs of the people, and the police were allowed no hand whatever in the whole affair.

URÚJ-I-MIHR-I-NIMROZ, 7th June, 1901.

The Muharram riot at Maharajnagar in the Sitapur District.

13. A correspondent of the *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 7th June, referring to the Moharram riots at Maharájnagar in the Sitapur district, says that the Hindus had constructed a *Thakurdwara* (Vishnu's temple) on a site by which the Muhammadans used to carry their *tazia* processions. The Muhammadans had objected to the construction of the temple (at the very outset) in vain, and now during the last Moharram insisted that unless the building were demolished, they would not take out their *tazias* for parade. The District Superintendent and other police officials were accordingly deputed to settle the dispute. The Muhammadans, who were *juláhas* (weavers), readily consented to abide by the decision of the District Superintendent, and the latter accordingly decided that the *Thakurdwára* need not be demolished, but that a *sabil* (stall erected for supplying water and *sherbet* to all comers) should be allowed to be placed in the neighbourhood of the building. No sooner was a *sabil* thus placed, than the Hindus, feeling annoyed, began to shower brickbats and use *lathis* (on their opponents). The *juláhas*, unable to meet the assault, took to their heels, leaving some 20 or 25 police officials on the spot who were injured. The District Superintendent himself was struck by two brickbats, and bled profusely. On this he ordered his men to fire upon the people, and he himself fired small shot on them, wounding several Hindus. The rioters must be punished severely, or they will be emboldened to create similar disturbances in future.

RIYÁZ-UL-AKHBÁR, 1st June, 1901.

Moharram riots, and the firing of loaded rifles on the mob by the police without giving a warning.

14. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st June, says that the occurrence of riots here and there during the Moharram, and the firing on the mob by the police with fatal results, are certainly matters which call for the (serious) consideration of Government. Government does not wish that the people should be shot at when a riot is committed; blank cartridges are to be fired first to intimidate the mob, loaded rifles being used only as the last resort (if the people even then refuse to disperse). But when the police get annoyed, and fire upon the mob, without giving a warning, who would take upon himself to prove that the

riot had not reached a critical stage when the police adopted the drastic measure. When a riot becomes serious, an officer is hardly likely to reflect whether he should not endeavour to put down the disturbance with leniency and forbearance first. Non-compliance, on the part of the people with any orders given, whether legal or illegal (just or unjust), is apt to provoke (the officers on duty), and at such a juncture, action is taken in the most savage spirit of power and sentiments. Apparently it is difficult for Government to check this (the discharge of firearms on the mob in the very first instance), but it should, in its wisdom, devise some means to prevent it.

The police in India.

15. The *Indian Daily Mail* (Lucknow), of the 5th June, says:—The question of police reform has long been an administrative puzzle. We do not know if it has puzzled Lord Curzon, but his utterances would seem to show that His Excellency has approached the subject with an open mind. In the course of his last speech on the Budget, in the Imperial Legislative Council, His Excellency gave a distinct assurance that the subject would receive his most anxious consideration. The subject has been included in the Viceregal programme, and, as Lord Curzon does nothing by halves, we may hope to see some improvement in the system during his term of office. This is what His Excellency said on the occasion: "Grave abuses have crept into this branch of the service, and are responsible for administrative and judicial shortcomings that are generally deplored, besides producing a widespread and legitimate discontent." In the face of this admission on the part of the Viceroy himself it would be useless to pretend that the administration of the police is not open to serious reproach. There is a general feeling at present in the country that the police is inefficient, and that its methods of detecting and repressing crime are not invariably commendable. In fact, it is questionable whether, in a majority of cases, the police fulfils its duty as protector of life and property. We do not in the least under-value the services which the Indian police have rendered in the past, nor do we mean to insinuate a total extinction of its detective capacity. What we principally contend is that the system should be so shaped as to suit the altered conditions of the country. The divinity which once guarded the person of a policeman has vanished, as all delusious do, when brought before the light of reason, and with this has come the belief that the protector and the protected are alike amenable to the law which governs the country. The present age, for instance, will not grudge its tribute of praise to Major Sleeman for the suppression of *thagi:* but were his methods adopted to-day, in regard to any form of crime however violent, they would be strongly condemned by the public.

INDIAN DAILY MAIL, 5th June 1901.

The case for police reform is substantially strengthened by certain facts which appear in the last Report of the Director-General of Statistics. The total number of the police force in India is 142,042, of which the officers number 24,316. The presence of black sheep in any large flock is inevitable, but it is peculiarly prominent in the police force of India. It is certainly not creditable to the force that during 1899-1900, 207 officers and 1,860 men were dismissed for misconduct, while as many as 4,000 officers and 15,000 men were punished departmentally. Besides these numbers, 1,575 officers and men were punished judicially. We have not to go far for an explanation. It appears that of the 24,000 officers who compose the force only 20,000 know how to read and write, and that only 52,000 men, out of a total of 1,23,000 are possessed of a similar gift; in other words, illiterates in the police force are in the ratio of 14 per cent. among the officers and 57 per cent. among the men.

The evil, so far as we can make out, lies in the present system of recruitment. Mr. O'Conor's statements show that 50,533 Muhammadans and 83,150 Hindus are employed in the subordinate police service. It is not stated what castes these men belong to, but, judging by the results, we may assume that the majority are recruited from the lower classes. It is quite evident that unless the men are better paid the force will continue to enjoy an evil reputation. The programme of the police reform should therefore begin with the question of recruitment. This principle may be applied equally to the upper grades of the service. We find that the gazetted ranks of the force at present consist of 445 Eurpoeans, 21 Natives and 8 Eurasians. This disproportion is, on the face of it, unfair, and practically condemns the existing system. We have so far spoken of the *personnel* of the

service. The manner in which the work of the police ought to be performed comes under a different head, but we are sure, the solution of one problem will facilitate the solution of the other.

RAHBAR, 7th June, 1901.

Misbehaviour of the police at Bidauli, Muzaffarnagar district.

16. A correspondent of the *Rahbar* (Moradabad), of the 7th June, referring to the high-handed proceedings and extortions of the police in general, says that hardly a month passes when something or other does not turn up against the police in Muzaffarnagar, a small district that it is. A fair is annually held on Thursdays for two months, after the name of one *Pír Bahrám* (a saint) at the town of Bidauli in the Muzaffarnagar district. There is a remarkable well in the town, in which the depth of the water slightly exceeds the height of a man. A number of lunatics, besides spectators, repair to the fair every year. Such lunatics as throw themselves into the well, find the water low, hardly above their knees at the time of their fall, but when they (have stayed within it for a while and) are cured of their insanity, (such is the mysterious property of the water), the water begins to rise, so that unless they were soon pulled out they would be drowned. During the present year, the fair commenced in May last. In the third week of the month, a *Gadarya's* mad daughter, aged 20 years, fell (threw herself) into the well. For a while, she did not feel the presence of water at all in the well, but when she was fully cured, she is said to have loudly cried out "I am all right now, for God's sake take me out or I shall be drowned and killed; water is rising." Hearing her cry, her relatives ran to the spot, and wanted to take her out. But the police constable and the chaukidárs on duty (in the fair), would not allow them to do so, until they paid them Rs. 5, their usual douceur (in such cases). The poor *Gadaryas* after haggling over the matter long, were obliged at last to agree to pay Rs. 2 to the policeman, but this agreement was effected in two hours' time, so that when the girl was taken out she was found to be dead. Seeing this, the relatives of the girl, lost their temper, and gave a severe beating to the chaukidárs and the constable until the latter became quite unconscious. It is said that the *Gadaryas* have taken the dead body of the girl to Muzaffarnagar, where they intend to institute a prosecution against the police concerned.

HINDUSTÁN, 10th June, 1901.

Reform of the police.

17. The English *Hindustán* (Kálákankar), of the 10th June, quoting a passage regarding the reform of the police from His Excellency the Viceroy's speech at the debate in the Supreme Legislative Council on the 27th March, observes:—No doubt the question of the reform of the police is a very important one indeed. It is true that in India everybody belonging to officials wants a bribe or a present. Every *chaprasi* or policeman when he goes to the house of a taluqdár, landed proprietor, under-proprietor or even well-to-do tenant, expects at least his one day's meals or expenses. It is true that the servants of the administrative officers consider it their right to look to the people owning land to give them presents. But now they cannot force payment, though formerly, at the time of the annexation of Oudh, they kept even respectable landlords waiting at the doors of their *sahebs*, if they were not well pleased with the land-owning gentlemen. But the corruption of the police is getting worse and worse. We have had experience of policemen in Europe too, and they are very powerful and stalwart men indeed; but we never found them in England trying to extort money either from their own people or from any foreigner. We do not deny that they sometimes receive presents; because if they do anything for you and you on that account give them some refreshment or offer them a shilling or two to buy their refreshment themselves, then they do not refuse it; but they never try to extort money in the way a policeman does in this country. We have often written about this reform and feel very much inclined to make some suggestions to His Excellency on this subject. In the first place the police constable recruit and the police officer recruit must be separated, say that the constable should be employed on a certain pay and should only rise to a certain position and no more, except in some extraordinary cases. In the same manner the recruiting of the officers should be also made in a different manner, and as in the *jangi fauj* (the standing army) the jamadarship of Rs. 50 a month is given to gentlemen's sons to begin their service, so the pay of the recruited police officers in the beginning should not be less than Rs. 30 or Rs. 40 a month, and then certain qualifications

must be required of them, that is to say, they must have passed the Entrance Examination. But if they are F. As., then they should get Rs. 35 to begin with; B. As. should receive Rs. 40 to Rs. 45 and M. As. Rs. 50. Enquiries at the police stations should not be made by anybody and everybody, but should be confined to the *Thanadar* and his assistant, who should be an officer receiving not less than Rs. 30 a month as pay. We are, however, glad to notice that of late our proposal of holding enquiries through the officers as stated above has been admitted by the Government, and now there are two thánadars, *chhota* and *bara* at each *thána*. But the thána Munshis and the Havaldárs are not now allowed to make enquiries in this district. Then the status of the *Mukhias* should be raised, and they should not be appointed on the proposal of the *Kanungos*; but they should be elected by the respectable village people, and should at the same time be *Mukhias* for a group of villages and like the police officers, they should be appointed two for each group instead of one. Whenever any enquiry is locally held, then the *Mukhias* of that group should be required to be present at the police enquiry, and authorized to take a copy of the proceedings recorded by the police, or they may write down themselves, if educated, the depositions of the parties, as they are taken down by the Police officers. This will serve as a great preventive against the corruption of the police. As the Police officer sends his report to the District Superintendent, so these *Mukhias* should be allowed to send their reports either to some Magistrate or to the Tahsíl officer or to the District Magistrate. This will stop the falsely taking down of depositions and writing one thing and reading something else. As far as writing the police diary is concerned, it should be recorded in the language of the complainant, as now all Police officers will have to know Nagri as well as Urdu, and when the deposition is recorded, then it should be shown to the complainant, who will, after reading it, subscribe his name. This will, to a great extent, stop the corruption of the police *roznámcha*. The fact of expecting police constables generally to rise to high positions is an unsound principle: because as they begin their life in a bad society and therefore learn bad practices, they become corrupted and consequently they are incapable of correction, according to the authority of Sadi, the Great Persian Poet: "*Khúa bad dar tabiatê ki nashasht na rawad juz bawakte marg az dast.*" (If bad habits get hold of any person they do not leave him till after his death.) So, when a Policeman gets corrupted in the beginning of his career, and his conscience is seared, he never gets over it even if he be raised to a very high position, and if the practice of introducing a new educated element amongst the Tahsíldárs, Munsifs and Deputy Collectors had not been adopted, and the former practice of raising the old servants gradually to high positions had been adhered to, then all the former corrupt practices of the time of the Nawabi would have remained in the civil, criminal and revenue departments up to date. Therefore it is highly desirable that the recruiting of police officers should be differently made from that of the constabulary, and the Police officers should be recruited not from amongst the old constables, but from amongst the educated people of the country. Moreover a portion of these newly-recruited officers of proved merit and abilitly should be allowed to rise to Assistant District Superintendentships and then to District Superintendentship, and likewise they should be allowed to rise to the Deputy Collectorship also.

HINDUSTÁN, 7th June, 1901.

Police reform.

18. The Hindi *Hindustán* (Kálákánkar), of the 7th June, says that the Government of India, being anxious to introduce further reforms into the police, have called for the opinions of the Local Governments and Administrations on the subject. Indeed there is room for considerable reform in the police.

SAHIFA, 12th June, 1901.

Acquittal by the High Court of a Head constable charged with acting illegally towards a rais of Bijnor.

19. The *Sahifa* (Bijnor), of the 12th June, says that though it is a popular belief in this country that every case is discussed threadbare, and impartial justice is administered in the High Court, yet the learned Judges are after all men, and hence they cannot be expected to be always infallible in their judgment. The North-Western Provinces High Court has lately acquitted Bahadur Singh, head constable, who had been sentenced to rigorous imprisonment (by a lower court) on the charge of having acted illegally towards Chaudhri Haji Muhammad Amir Hasan Khan, *rais* of Sahanpur, in the Bijnor district. The High Court

Judge held that the complainant, who enjoyed the position of a *chaudhri*, and paid Rs. 20,000 a year as Government revenue, could not possibly allow himself to be arrested by a Head constable who was not in his uniform, and was said to have refused even to show the warrant for the former's arrest, and, disbelieving the entire statement of the complainant, acquitted the accused. Those who know the nature of natives in general, and of the *chaudhri* in particular, would have no hesitation in declaring that the Judge had failed to grasp the situation altogether. A native, be he a *rais* or ordinary person, is naturally very submissive and obedient, so that he views the lowest Government servant with the same respectful regard as a slave would do his master. Natives also know full well what evil consequences would accrue to them if they disobeyed even a chaukidar. Courts do not pay any consideration to the position of a *chaudhri* or Nawáb, but send all (native) offenders straight to jail without any distinction. So much for the general run of natives. As regards the *chaudhri* Amir Husain, he is simplicity itself, so that, what to speak of a head constable arresting him, even a chaukidár might do anything against him (without any resistance on his part). In short, all the arguments put forward for the acquittal of the accused are very flimsy and tame, and simply expose the ignorance of learned European Judges of the real condition of the people.

GAUHAR-I-HIND, 12th June, 1901.

Magistrates on tour and suitors.

20. The *Gauhar-i-Hind* (Najibabad), of the 12th June, points out the troubles, inconveniences and heavy expenses, which suitors have to bear in following, from place to place, the camps of touring Magistrates, who have every now and again to change their programmes—either for State exigencies or their personal amusements, such as sport which forms part of their tours—of which the suitors receive no (timely) information, and says that this is all due to the fact of both executive and judicial functions being invested in the officers in question.

EXPRESS, 6th June, 1901.

Subordinate Executive *versus* Subordinate Judicial.

21. The *Express* (Lucknow), of the 6th June, says:—Of late a hot controversy has been going on among some of the members of the two services with regard to the prospects of each, and in the heat of argument some of the combatants appear to have forgotten ordinary courtesy towards the opposite side, and have even gone the length of accusing the other of dishonourable conduct. The circumstance is much to be regretted, as both the services have justly earned the confidence and esteem of the people by their industry and faithful discharge of public duties. There can be no doubt that both have grievances, and there is still large room left for improvement in their condition. There is scarcely any department of administration of which as much cannot be said. To expose the peculiar shortcomings of any particular branch of public service is a legitimate right of every individual member of the same, and no one can find fault with it, but as a considerable part of the present dispute is based on the granting of superior judicial appointments to the subordinate judiciary, and a claim to the same is advanced by the members of the rival service, the grounds of such claim deserve careful consideration.

As regards honesty, industry and social position, the rival services stand on an equal footing, and therefore, as none can claim superiority over the other in any of the above respects, so no special claim can be based on that score for either so far as superior appointments are concerned.

Mere personal qualifications of the nature above described cannot furnish the true distinction, the vital distinction lying in the legal training of each. The Subordinate Judicial officers are selected from men who had a legal education and had acquired a knowledge of the principles of law, and a grasp of legal principles by practice at the bar for some time; while in the case of the subordinate executive officers no such training and practice are required. The legal knowledge required of the latter is far more elementary which may be easily acquired by deciding a few criminal cases which turn mostly on questions of fact. Neither by previous education nor by subsequent experience in practice nor by the duties of his office is an executive officer fitted to grapple with intricate cases of the civil law in which the facts are very little disputed, and the main decision rests on the issues of law.

With the growth of modern society, the development of trade and commerce, and the various ways in which the manifold interests of individual members of society are coming to clash against one another, the nature of the civil rights coming up for decision has grown in intricacy. A Judge to be able to decide civil cases correctly must possess something more than the honesty of purpose and the light of natural reason. He must possess an intimate knowledge of the civil laws which cannot be acquired without a special study.

True it is that the highest judicial appointment in the mofussil still continues to be held by the members of the Civil Service, many of whom have had neither legal education nor practice in law. This is an anomaly which has often been pointed out by many eminent legal authorities such as Sir Fitz James Stephen and others. Perhaps India is the only part of His Majesty's dominions where this state of things prevails. Had this practice not been handed down to us from the time of the East India Company and had we been as free as Englishmen to choose with respect to the *personnel* of our district Judgeships, there can be little doubt that sound legal training would be insisted upon as one of the principal requisites of eligibility for judicial appointments. But as this practice has obtained for a long time, however much it might now be considered to be out of keeping with present requirements, a change in this respect cannot be introduced without causing a great disturbance in the whole system.

The claim of the subordinate executive officers is thus distinguishable from that of the Civil Service. Further, in the interest of the proper administration of civil justice, it being clear that it cannot be considered desirable to further import men from the executive service into the judicial, the choice would naturally be confined to the subordinate judicial officers whose proper and legitimate lift is to the higher grades of the service in whose lower ranks they have served their apprenticeship, gained experience and displayed special aptitude.

In this view the recent agitation is to be deprecated as its ultimate effect can be but one, and that an evil one, *viz.*, creating unnecessary and undesirable ill-feeling and discontent among the members of the two highly esteemed branches of the public service.

Encouragement of the use of the Hindi character.

22. The *Bhárat Jiwan* (Benares), of the 10th June, says that over a year has elapsed since the Hindi character was recognised by Sir Antony MacDonnell, but that the use of that character has not so largely increased as it should have. This is due to several causes. However anxious litigants may be to file petitions written in the Hindi character, they are unable to do so, inasmuch as the vakíls' muharrirs, who are generally Kayasths, do not know Hindi. The candidates for the Vakíls' and the Mukhtárs' Examinations should be examined in Hindi also, and the vakíls should engage the services of muharrirs who know both Urdu and Hindi. Government ordered the clerks in courts, who did not know Hindi, to learn that character in one year. It is time an inquiry were made to find out how many of them have acquired a knowledge of Hindi, those among them who have not obeyed the Government order being punished. It would seem that the orders of Government in the matter of summonses being issued both in Urdu and Hindi are more honoured in the breach than in the observance, for which the clerks in courts are responsible. Such summonses should be collected in every district and forwarded to Government. The editor regrets to say that hardly ten per cent. of the Hindi books published every year are good ones, and fit to be considered an addition to the Hindi literature. Well-to-do persons and public associations, having a love for the Hindi language and literature, should encourage good Hindi authors to write books by offering prizes.

BHARAT JIWAN, 10th June, 1901.

Sansias in Bareilly.

23. The Hindi *Hindustán* (Kálákánkar) of the 7th June, says that Government is desirous of reclaiming the Sansias who are professional thieves. A number of Sansia women were lately arrested in Bareilly while their husbands were away from their wives. Some stolen property was found in their possession. It would seem that Sansias have made themselves a terror to the people in that district. The police authorities should give their attention to the matter.

HINDUSTÁN, 7th June, 1901.

RAHBAR, 7th June, 1901.

Confiscation of arms from certain respectable license-holders in Moradabad by the District Magistrate.

24. The *Rahbar* (Moradabad), of the 7th June, states that the District Magistrate has confiscated many a firearm in the possession of the license-holders in Moradabad. This proceeding has caused great dissatisfaction among the people. Licenses for holding arms are generally given to respectable and well-to-do zamindárs and other gentlemen for the protection of their lives and property from thieves, robbers, and wild beasts, or for lawful shooting purposes, and the editor thinks that the District Magistrate has not been well advised in depriving such classes of their arms, and that he would do well to reconsider the measure.

INDIAN DAILY MAIL, 11th June, 1901.

Orders regarding cases, in which there is a difference of opinion between the native owner of a bungalow in the Cawnpore cantonment and his European tenant in the matter of repairs, being referred to the Cantonment Magistrate.

25. The *Indian Daily Mail* (Lucknow), of the 11th June, says:—It is a great pity that whatever may be the circumstances that bring Europeans and Indians together, the relations between them are not found to be of that amicable and friendly nature which is so fondly desired. It is small matter that disputes often arise between Indian landlords and European tenants of bungalows in the cantonments at Cawnpore: but even this shows the difficulty that must attend the efforts that are being made to bridge over the gulf which separates the rulers and the ruled in this country. We hear that it has been at last decided that the native owners of the bungalows in the Cawnpore cantonments have no proper idea of the requirements of European tenants as to necessary repairs every month, and that all differences between a tenant and a house-owner over this matter should be referred for settlement to the Cantonment Magistrate. Now this arrangement cannot naturally be quite acceptable to native house-owners. It is strange that into private questions of differences between landlords and tenants official interference should be thrust in the way in which it is going to be done by the Cantonment Magistrate, Cawnpore. With all due deference to this officer we must say that his ruling is a bit arbitrary, and cannot really conduce to a better state of feeling between the Indian owners of the bungalows in the cantonments and their European occupants. We think the matter to be important enough to call for the interference of the higher authorities to revoke the order of the Magistrate. Sir Antony MacDonnell, we are sure, will see the justification that exists for our appeal.

ADVOCATE, 7th June, 1901.

Alleged excitement at Fyzabad owing to all lands in that town on which private houses are built being declared nazul lands.

26. The *Advocate* (Lucknow), of the 7th June, says:—If anything was needed to convince the local Government of the keenness of excitement now existing at Fyzabad, the many thousands of applications, a windfall to the Government treasury in the shape of court-fees, and perhaps the necessity of deputing extra Deputy Collectors to hear these thousands of applications, ought to convince the authorities that the Government Notification, based on an ill-conceived report by Mr. Muhammad Ahmad, Settlement Deputy Collector, has thrown the entire town into great excitement and has created a feeling of alarm, equally shared by the rich and poor. If the Government have not yet been inundated with many memorials, if indignation meetings have not been held by the people in every mohalla of the town, it is because the mass of the people do not yet know how to make themselves heard, while the leading men have, for reasons which need not be discussed here, to keep themselves in the background. But that is no reason why the Government should allow this excitement and discontent to increase, and be indifferent to the happiness of the people by being unmindful of their cries. That a whole city, one of the largest in Oudh, should be allowed to be be excited over a question which is dear to the very life of the people, and that the district authorities should take no steps to allay the excitement and remove the misunderstanding, is a state of things very deplorable indeed. What are the facts? Mr. Muhammad Ahmad, perhaps in his overzeal for the Government revenue, reported that all lands in the city of Fyzabad occupied by private house-owners belonged to the Government. There being no such thing as private ownership without a sale-deed of land from Government, he held that Fyzabad was given by the Muhammadan Kings of Oudh to the Bahu Begam Sahiba as *Khalsá*, and that as such the whole land belonged to the present rulers rather than to the occupiers. The argument was plausible, and was at once accepted perhaps because it meant an

addition to the coffers of Government. The district authoritres without taking any steps to examine the truth of the statement or knowing the views of the citizens, forwarded it to the Government and had the notification issued. A notice has now been issued to every house-owner to prove his claims on his holding. The people produce title-deeds. These are of no avail as, according to the Government view, the executors of the deeds had no power to sell the lands. The people point out that in the last settlement their names appeared in the columns set aside for proprietors. This objection is not accepted on the ground that the Settlement Officers thirty years ago committed a mistake in recording their names as proprietors, and as there is nothing to bar Government claims being asserted within sixty years, what was recorded in the late settlement papers is no bar to the present claims. The people produce the sale-deeds of property purchased at a public auction, given by the British Courts, and these too are not accepted. Such portions of the town as have been peopled after the British possession by the British officers have also been declared nazul. If the lands were nazul, why for these last thirty years not a single shell was collected as rent, why the citizens were allowed to sell, mortgage and transfer those lands as their own! To disturb the peace of the citizens after their undisturbed possession of the lands for years together is likely to shake the confidence of the ruled in the good faith of Government officials. Eight or nine years ago, if not quite to the same extent, but on a considerable number of house-owners the Nazul Department of Lucknow set up its claims. But instead of asking the citizens to furnish evidence as to how the lands came in their possession, the officers searched their own offices, and dropped the cases when it was found that beyond a general statement that such and such mohallas were Nazul, the Department had nothing specific to support its claim. Wherever strong evidence was found, the Nazul Department gave option to private house-owners either to meet the Department in the civil court or to accept the decision of the Nazul officers and execute a *qabuliat*. There was no litigation. A good many people executed *qabuliats* and agreed to pay a nominal rent. The large body of house-owners here was not thrown into excitement; every individual case was decided on its own merits. Similar steps should have been taken at Fyzabad. Let the fate of the applications that have been filed by the citizens, be what it may, the Government should consider the situation from an administrative and political point of view and should discountenance the efforts of the local officials to add a few thousand rupees to the Government revenue at the expense of so much dissatisfaction and ill-will of the people of Fyzabad.

27. The *Sahifa* (Bijnor), of the 12th June, states that Settlement Officers having lately compiled the settlement records of the villages of Fyzabad and Ajodhia (in the Fyzabad district), by the orders of Government, issued a notice to the residents of those places, to submit by the 31st May last, any (proprietary) claims they might have to the lands occupied by them. This notice has caused great unrest among the people concerned, inasmuch as it amounts to declaring all those lands to be *nazul*, on which the people have built their dwelling houses at considerable costs. If the lands in question were really *nazul*, why were their occupiers accepted to be their owners at the last settlement? Again, the houses have generally (hitherto) been erected on the lands in question by the permission of the Municipal Board. The people decided at a public meeting held for the purpose to send a deputation to the Deputy Commissioner to represent their grievance on the subject, but that officer refused to receive any such deputation. The present action on the part of the authorities is due to an opinion expressed by a former *nazul* officer to the effect that the villages of Fyzabad and Ajodhia were *khálsa* or Government lands during the time of Shuja-ud-daula. But even if this officer's opinion was based on fact, it is too late now for the authorities to come forward to claim certain pieces of land as Government property, when they have been held, utilized and occupied by the people for so many years.

SAHIFA, 12th June, 1901.

Certain lands in Fyzabad declared nazul property and their occupiers required to make good their claims of ownership to them.

28. A correspondent of the *Nasím-i-Agra* (Agra), of the 7th June, observing that only a nominal form of Local Self-Government is now left to the natives in the Municipal Boards, says that the members of these Boards generally come under one or another of the following categories:—(1) men who

NASÍM-I-AGRA, 7th June, 1901.

Comments on the class of men from which the Municipal Boards are constituted at present in the United Provinces.

have no opinion of their own, and would always say ditto to the *huzur* (Magistrate-Chairman); (2) members who are always on the lookout for securing employment for their relatives and friends, through their influence as such; (3) members who look upon their membership as a means of promoting their own profession or trade; (4) members who are always ready to cut the throats of the people mercilessly with a view to securing a title from Government for themselves; (5) members whose only care is to obtain admission to (Government) *darbárs*; and (7) members who are nominated by Government, and can therefore hardly be ever expected to speak a word in favour of the people at the meetings of the Municipal Boards. If the Secretary of a Municipal Board is a European, the members have also to fawn upon him. Again, natives are not to be trusted as contractors, head clerks of municipal boards, octroi superintendents, or conservancy inspectors, and hence they should all be Europeans.

INDIAN DAILY MAIL, 12th June, 1901.

Disapproval by the private printing presses of the Government orders regarding the supply of forms required by the Municipal Boards from the Government Press.

29. The *Indian Daily Mail* (Lucknow), of the 12th June, says:—The printing presses in these Provinces naturally regard with dissatisfaction the orders of the local Government directing that all forms for bills required by the Municipal Boards should be got printed in the Government Press. Now, it is a part of the declared policy of the Government that it must not compete with private trade. As the printing of forms required by the Municipal Boards has hitherto been done in the private printing presses, to wrest the business now from their hands and to let the Government Press monopolize it, is certainly interfering with the growth of private trade. We have every sympathy with this grievance of the private printing presses in these Provinces. We trust our wise and humane Lieutenant-Governor will revoke the orders passed on this matter by his Government.

INDIAN DAILY MAIL, 9th June, 1901.

Mr. J. D. Buch's address at Rangoon on the temperance of ancient Hindus.

30. The *Indian Daily Mail* (Lucknow), of the 9th June, says:—That ever interesting little quarterly, the *Abkari*, publishes, in its last number, the text of an address delivered by Mr. J. D. Buch in December last at Rangoon. Mr. J. D. Buch's treatment of the subject of whether or no the ancient Hindus were thorough abstainers is thoroughly exhaustive, at least in regard to the insinuation that they used liquor in some form or other which the learned lecturer disposes of quite satisfactorily. The plea of the apologists of the Abkári policy of the Government of India, which has recently been that even the higher classes of the Hindus have been addicted to intoxicants from time immemorial, has struck those who have any real knowledge of Hindu history as a very shamefaced misrepresentation and falsehood. It is a fact which nobody need try to refute that it is under British rule that drunkenness, which was in vogue only among a few of the lowest castes of the Hindus, has become prevalent also among the higher classes, both educated and uneducated. The havoc which the introduction of Demon Drink has committed cannot be over-estimated. It has ruined some of the richest and most aristocratic families in India, especially in Bengal. The excise policy of the Government has, moreover, been instrumental in a great measure in developing drunkenness among both the upper and lower classes of people. From the Indian standpoint, it is one of the darkest spots in the British administration of this country,—a reproach which will never be wiped out until the Government seriously resolves to undo what it has so long done to the ruin of the people.

* * * * * * * *

All the same, the condition of the masses of India, as regards alcoholic drink, was not so deplorable in the time of the Muhammadan rulers as it is now, under our benign British rulers. The reasons are not far to seek. Under the Moghuls there was virtually no import of spirituous liquors from abroad. No taverns were allowed to be opened with the desire of raising revenue in those times as they are now, while the Hindu caste system was so severe in those good old days that if any member was found indulging in that vice, he was severely dealt with by the elders of his caste. The drunkard not only lost caste, but no expiation would ever bring him back within the pale of society. All that is now changed; the shackles of caste are now loosened, and the penalty which a modern Hindu has to pay for drinking is nothing when compared with the one in former times. Indian youths educated according to Western

ideals are not free from the reproach which the masses of India ascribe to their freedom in imitating the vices and corruptions which the Western civilization has brought with it. "It has been proved on medical authority that alcoholic drink is more harmful in warm countries than in temperate ones" says Mr. Buch, "for it not only impoverishes one addicted to that vice, but also seriously tells upon his constitution and mental energy. It impairs the intellectual faculty of a person, and makes him liable to the attack of various maladies. A drunkard is insensible to the tender feelings of affection which naturally exist in the heart of a sober man. As a father, he has little regard for the wellbeing of his children; as husband, he is harsh towards his wife. The habit of intemperance is not only a national vice, but a national danger. It is in our great cities and centres of business that the vice of drunkenness is most rife." With these eloquent words the first part of Mr. Buch's address closes, and we shall take up the latter portion some other day.

Oudh Samáchár, 14th June, 1901.

Viceroy's speech at Simla on temperance in the army.

31. The *Oudh Samáchár* (Lucknow), of the 14th June, highly approves of His Excellency the Viceroy's recent speech at Simla on the encouragement of temperance in the army, and observes that the spread of temperance among British soldiers in this country would lead to a curtailment of the public expenditure.

Indian Appeal, 7th June, 1901.

Difference in the views of the late Bishop of Calcutta and the Bishop of Bombay on the subject of the conversion of Hindus to Christianity.

32. The *Indian Appeal* (Benares), of the 7th June, says:—Comparing the utterances of the two noted Bishops of India, *viz.*, the late Metropolitan of Calcutta and the Bishop of Bombay, we find that as missioners they differ from each other in their respective views and ideas as the poles asunder. The one, we mean the Bishop of Calcutta, is for the compulsory conversion of Hindus to Christianity. He would reproach the national conscience of the British nation in neglecting to teach the Bible in the Government schools, while the other, we mean the Bishop of Bombay, is for the preservation of the national character of the Hindus, their traditions, and above all their religion. His Lordship would insist upon the development of Hindu national character moulded by Western thought and culture. This is indeed in keeping with the wants and wishes of the people here. Lord Curzon echoes the same opinion, and in his memorable speech at Aligarh His Lordship emphasized the same idea. If men like the Lord Bishop of Bombay were to remain among us, see us and understand our inner mode of life, much of the misrepresentations, misunderstandings and heartburnings caused by the ignorance of the rulers would be effectually removed.

Prayág Samáchár, 6th June, 1901.

Arrest of gamblers by the police at Allahabad.

33. The *Prayág Samáchár* (Allahabad), of the 6th June, says that the authorities are well aware that there is a direct connection between gambling and theft. When the gambling houses at Allahabad are in full swing, thieves are abroad. But as soon as these houses are suppressed, theft is checked. Theft cases have considerably fallen off owing to five bodies of gamblers having been arrested in the time of the present City Inspector of Police. But it is to be regretted that gamblers are leniently dealt with by Magistrates, and that the police who arrest gamblers are not adequately rewarded. The gamblers should be heavily fined, and at least half the fines realized from them should be distributed among the police in the shape of rewards. The editor refers to the police raid on a gambling-house at Atala on the 2nd June in which the police succeeded in making ten arrests with difficulty, and he hopes that the police will receive adequate rewards.

III.—Post-Office.

Oudh Akhbár 12th June, 1901.

A suggestion to extend the privilege, granted to light newspapers, of using one-pice postage stamps, to their correspondents as well.

34. A correspondent of the *Oudh Akhbár* (Lucknow), of the 12th June, referring to the various blessings of the British Government in India, says that it has only lately introduced one quarter-anna postage stamps for the benefit of (light) newspapers, and is now going to reduce postage on parcels as well. But the writer does not understand why Government has not extended to their correspondents the concession made to the newspapers, so that the correspondents may be able to send their contributions to editors

with only a pice stamp affixed to them. The writer is disposed to think that the question of extending the benefit of one-pice stamps to the correspondents of newspapers did not strike Government at the time it made the concession in favour of the latter; and would request editors to consider his suggestion, and bring it to the notice of Government for favourable consideration.

IV.—Railway.

Hindustán, 7th June, 1901.

Inability of Indian Railway Companies to meet the requirements of the wheat trade owing to the insufficiency of wagons.

35. The Hindi *Hindustán* (Kalákánkar), of the 7th June, says that some British politicians urge an extension of railways in this country on the ground that it is calculated to promote trade and mitigate the severity of famine. The late wheat crop has been an abundant one in Meerut and the Panjáb, and the traders at other places are anxious to import wheat from there. But they cannot get sufficient railway wagons for the purpose. According to the *Indian Mirror*, the Railway authorities have given intimation to the grain-dealers at Calcutta that the transport of wheat from Meerut has been stopped. It would seem that such an intimation has been given to the grain-dealers at all the principal towns situated along the East Indian Railway. Such an action on the part of the Railway Companies has been a source of great disappointment to traders and the public. Thus the measure has deprived traders of an opportunity for profiting by the wheat trade, and led to a scarcity of good wheat at places where the wheat crops were damaged. Under these circumstances the railways cease to be so beneficial as they are believed to be.

Bhárat Jiwan, 10th June, 1901.

Railway thefts.

36. The *Bhárat Jiwan* (Benares), of the 10th June, complains of the increase of railway thefts, and observes that the evil has grown to such an extent that, even according to a respectable paper like the *Pioneer*, railway guards, ticket collectors, station masters, &c. are always to be found armed with a knife, a pair of scissors, thread, and needle, lac and other things required, in tampering with parcels. Steps should promptly be taken to remedy the evil.

V.—Local and Miscellaneous.

Tohfah-i-Hind, 6th June, 1901.

Appearance of a destructive insect in the sugarcane plantations in Bijnor.

37. The *Tohfah-i-Hind* (Bijnor), of the 6th June, states that a kind of insect, called *gadi* in the vernacular, has appeared in the district of Bijnor, which is very destructive to sugarcane plantations. The insect has largely multiplied of late, and spread throughout the district. It is to be seen in large numbers in every field. It does not die with the advent of the monsoon rains. It has literally been making havoc with sugarcane which is the staple product of the district.

Muraqa-i-Tasawwur, 7th June, 1901.

Alleged unsatisfactory condition of roads at Fatehpur.

38. The *Muraqa-i-Tasawwur* (Fatehpur), of the 7th June, in its column of local news, complains that the roads at Fatehpur are not properly cleaned, watered and lighted.

Allahabad:
The 18th June, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 25 of 1901.

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 22nd June, 1901.

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I.—Political and Foreign.

Rahbar, 14th June, 1901.

The Victoria Memorial question.

1. A correspondent of the *Rahbar* (Moradabad), of the 14th June, referring to the National Victoria Memorial question, regrets to say that neither the Viceroy himself thoroughly considered the question nor did he allow the teeming millions of people an opportunity to express their opinion on it. The usual practice in other countries is to carry out the wishes of the subscribers to such memorial Funds. But the people of India are considered so unfit to pronounce an opinion that they are never consulted in any matter. Lately a gentleman asked another influential gentleman in London as to how, in his opinion, the large amount of subscriptions raised in India for establishing a memorial to Queen Victoria should be spent, and the latter replied that as the subscribers were Indians, he or any other (English) man had no right to express an opinion on the subject, they themselves having the power to spend the money in whatever manner they liked. But the gentleman replying did not perhaps know that India held a very humble position as compared with other countries, the Indians being denied a voice in such matters. This was probably the very reason why Lord Curzon announced his cut-and-dry scheme for a personal monument, while inviting subscriptions for perpetuating Her Majesty's memory. The writer, however, believes that had the people persisted in denouncing His Excellency's scheme, His Lordship would have thought better of it. But the people have held their tongue over the matter. The fact is the natives are afraid to move in any matter. And they are right. The Madrasis proposed that a technical school or a poor-house should be established to commemorate Her Majesty, but no heed whatever was paid to their proposal, which damped the spirits of others. The writer does not understand what good Lord Curzon sees in erecting a grand building in Her Majesty's name. Does His Lordship conceive the possibility of perpetuating the memory of an august sovereign like Queen Victoria by means of bricks and stones? A personal memorial cannot certainly be a lasting one: so that hardly any vestiges of such a memorial raised to Her Majesty now will be left after a few generations, the buildings erected by the former rulers having nearly all disappeared by now. The Victoria Memorial Fund had therefore better be invested in a factory, and with the proceeds thereof a technical school started, in Her Majesty's name, which would make India independent of other countries in the matter of supply of her wants. Surely it would be far better to remove a crying want of the people than devoting the fund to erecting a useless building.

Bhárat Jiwan, 17th June, 1901.

A suggestion for the abolition of the salt tax in memory of her late Majesty's death.

2. The *Bhárat Jiwan* (Benares), of the 17th June, concurs with the *Indu Prákásh* of Bombay and the *Hindu Ranjiká* of Rajshahi in thinking that Government should abolish the salt tax in memory of her late Majesty's death.

Indian Daily Mail, 15th June, 1901.

Alleged high-handedness exercised by officials in collecting subscriptions for the Queen's Memorial Fund.

3. The *Indian Daily Mail* (Lucknow), of the 15th June, says:—In collecting subscriptions for the Victoria Memorial Fund—the All-India Memorial for the late Queen-Empress—official high-handedness is being practised. Complaints have commenced to reach the press to that effect. Hitherto only journals, opposed to the Viceroy's proposal for a Memorial hall, have been giving publicity to such complaints: but now papers like the *Bengalee* that have fallen in love with Lord Curzon's scheme, are voicing the grievances of the people who are being taxed by officials for contributions to the Fund. In India the very mention of the name of an official in connection with a public fund invests that Fund with the nature and character of a Government tax, and if official pressure is put on particular individuals for contributions to the Fund, it becomes to them an exorbitant and tyrannous tax. We do not exaggerate. We mention the bare truth. A zamíndár, when he simply hears of the Magistrate or the Commissioner promoting a Fund, sends to it a certain sum as his quota; but when the official concerned sends a request to him for subscription, he cannot but contribute double or treble the original sum. It is, therefore, highly unadvisable in this country for officials to start and make collections for a Public Fund, and even if they do, they should never make personal requests to anybody for subscriptions. But the

official promoters of the All-India Victoria Memorial Fund in various parts of the country are infringing this rule. It is necessary for the Viceroy to raise his powerful and august voice of warning, and we doubt not the zeal of some of the over-zealous officials will be given a right turn.

Boer War.

4. The Hindi *Hindustán* (Kálákankar), of the 18th June, says that the natives of this country are disposed to think that since the occupation of India, Englishmen have not had to engage in a more sanguinary struggle than the Transvaal war. Lord Roberts is deserving of high praise for the good lesson he has taught the Boers. This Boer war is another instance of the courage and perseverance of the British nation which surmounts all obstacles and difficulties. The Boers are not well advised in carrying on the guerilla warfare which, if not stopped, will lead to their entire destruction. According to the Pretoria correspondent of the *Standard* they cannot maintain the struggle till the advent of next cold weather. There were 16,500 Boers in the field during the first fortnight of May last, but this number must have been reduced by the encounters which have occurred since. They must yield to the inevitable and surrender themselves to the British. It was as foolish on the part of the Boers to pick a quarrel with John Bull as it would be for a goat to encounter a lion. It is to be hoped that better counsels will now prevail with them and that they will desist from further hostilities.

HINDUSTÁN, 18th June, 1901.

Sir M. Bhownaggree's interpellation in Parliament regarding Indians in South Africa.

5. The *Advocate* (Lucknow), of the 18th June, says:—The whole of India is grateful to Mr. Chamberlain for disallowing the Asiatic Restriction Bill passed last year by the Queensland Government in Australia, as it imposed disabilities on British Indians and the Japanese. It is natural to expect that Mr. Chamberlain will not forget the unfortunate lot of our countrymen in other colonies. The declaration made in the Cape Parliament against the introduction of Asiatic labour there raises a just fear in our mind. Sir M. Bhownaggree therefore inquired in the Commons, if with the British occupation of the Transvaal and the Orange Free State, the various regulations by which the Boer administrations had sought to impose disabilities on British Indian subjects residing in that region were invalidated; and, if not, having regard to the fact that such regulations were in breach of the Pretoria Convention, would the Colonial Secretary authorize the administrators in those colonies to publicly declare that all such regulations would have no effect from the date of their passing under British domination. Mr. Chamberlain's reply was as follows:—"The legislation of the late Government of the South African Republic remains in force until modified. I have not yet learnt the views of the new administration as to the changes to be made in regard to the regulations mentioned in the question of my honourable friend, and I propose to discuss the matter with Sir A. Milner, now that he has arrived." We hope English Ministers will rise above narrow nationalism and not stultify their own position to the trouble of Indians and laughter of the world.

ADVOCATE, 18th June, 1901.

The Hedjaz railway project, and the Musalmans in India.

6. The *Naiyar-i-Ázam* (Moradabad), of the 12th June, stating that the construction of the Hedjaz railway is being pushed on with great rapidity, says that there is hardly any part of Turkey, the residents of which have not suitably subscribed to the fund of that railway. The Sardárs of Central Asia and the Amir (Khan) of Bokhara have made handsome contributions to the fund. But it is a great pity that though some zeal has been shown by the Muhammadans, in collecting subscriptions for the fund, in certain districts in India, the amount hitherto raised is so insignificant, as causes "us" shame to mention it. There are certain Muhammadan States in this country, who could easily provide the whole of the sinews of war required for the railway scheme in question. The amount collected in Hyderabad is especially too small, considering the financial condition of her wealthy noblemen and the position of her great Chief. Educated and well-to-do Muhammadans are to be found in all parts of the country, and they claim to have sympathy for their religion as well. But it is greatly to be regretted that they have not even taken so much pains as to establish committees in their respective districts for raising subscriptions for the purpose, and thereby earn both secular and religious glory by rendering aid in a most important religious affair.

NAIYÁR-I-ÁZAM, 12th June, 1901.

There is, however, yet time for the Muhammadans to secure name and Paradise for themselves and a means of great convenience and comfort to their co-religionists, at a small personal cost (to themselves). The writer concludes with calling upon the Muhammadans of all the districts in general, and of Moradabad in particular, to establish committees in their midst, and do their best to collect money for the Hedjaz railway, proving thereby their true faith and piety before the eyes of God and man.

HINDUSTÁN, 14th June, 1901.

Widow Marriage Bill in Baroda.

7. The Hindi *Hindustán* (Kálákankar), of the 14th June, after republishing a long extract from the memorial which a public association, called the Praja Mandal, at Mahua in Baroda has submitted to the Mahárája Gaekwar on the subject of widow marriage, observes that the editor has always been an advocate for widow marriage among the Hindus, and has more than once expressed his views. The non-existence of such a custom is very injurious to this country in a variety of ways. The practice of shaving the heads of young widows and of disfiguring them in other ways should be prohibited by all means, as has been recommended by the Praja Mandal. Again, the Praja Mandal is justified in saying that the people cannot be expected to voluntarily introduce the custom of widow marriage. Indeed many persons lose no opportunity of opposing it. The Mahárája Gaekwar is very fond of Western customs and manners, and is highly desirous of promoting political and social reforms among his subjects. It is to be hoped that His Highness will pass a suitable Widow Marriage Bill and thereby acquire everlasting fame.

II.—General Administration.

INDIAN DAILY MAIL, 18th June, 1901.

Sir Mancherjee Bhownaggree's interpellation in Parliament.

8. The *Indian Daily Mail* (Lucknow), of the 18th June, says:—Sir Mancherjee Bhownaggree may yet be useful to his country, if he keeps up the pace at which he has recommenced his Parliamentary work. His interpellation on the 'white and black' question in the Transvaal, has greatly softened Mr. Chamberlain, as we can see from his sympathetic attitude towards the Asiatic community in Queensland. Sir Mancherjee lately tackled the Secretary of State for India over the appointment of a mechanical engineer to the Victoria Technical Institute at Bombay. He questioned why a mechanical engineer was being sent out from Europe, when one could be easily secured in India. Lord George Hamilton's reply was somewhat evasive, but he had to confess that the four Engineering Colleges now established in India could supply the material wanted by the Bombay Institute.

ROZNÁMCHA-I-QAISARI, 15th June, 1901.

A suggestion to provide by law for an equal number of non-official Europeans and natives being empanelled as jurors to try mixed cases.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th June, referring to the case in which a British soldier, named Young, has lately been accused of firing upon three native villagers, of whom one expired on the spot from the injuries received, says that preliminary inquiries are being made in the matter. A Eurasian (European) lately told the editor that so long as European jurors were empanelled to try their countrymen, no officer could do anything to them (punish them), though they might shoot down hundreds of natives like pariah dogs. This is perfectly true; unless Government comes to see the necessity of providing, by law, for the appointment of an equal number of non-official European and native jurors to try a mixed case, evenhanded justice is simply out of the question in such cases. The (invariable) acquittal of European offenders tarnishes the fair reputation of the British Government. The same kind of dissatisfaction is at present spreading among the people which prevailed during the reigns of the later rulers of the Moghal dynasty. The rules which the Viceroy lately issued regarding (the control of) British soldiers, clearly showed that His Excellency's Government was not neglectful (of the well-being of the people); but these rules will not be of much use, unless the present system of appointing jurors is modified (so that juries are composed equally of Europeans and natives).

10. The *Indian Daily Mail* (Lucknow), of the 15th June, says :—How often does the European in India make himself guilty of using terms of abuse towards natives he comes across! But how few of the latter thus treated go to court to seek redress for their outraged dignity! And if some of them have the heart to go so far, the white-skinned offender is lightly dealt with, a small fine being the highest punishment inflicted in such cases. But when the picture is reversed, when a black man insults a white man by calling him names, and the latter goes to court, the black man has to thank his stars if he is not sent to jail. A case illustrative of this generally-admitted fact has just happened at Bareilly *(sic)*, where a Burman priest has been sentenced to a term of imprisonment for calling an Englishman a loafer. Cases like this produce or deepen the impression that there is one law for Indians and another for Europeans in India. We think it has now become the duty of the head of each Provincial Government particularly, and of the Viceroy generally, to interfere in an effective way in all such criminal cases between the two races, as are not impartially decided by the courts.

INDIAN DAILY MAIL, 15th June, 1901.

Alleged unduly severe punishment inflicted on a Burman priest at Bareilly for abusing an Englishman.

11. The *Indian Appeal* (Benares), of the 14th June, says :—A strong rumour is current to the effect that Bábu Surendra Nath Banerjee, the learned editor of the *Bengalee*, and His Highness the Maharája of Darbhunga have been nominated to the Supreme Council. If the information be really true, it is indeed a very appreciable order. The people throughout India are in favour of Mr. Banerjee, and Lord Curzon will highly oblige them by complying with their wishes.

INDIAN APPEAL, 14th June, 1901.

Rumour regarding the nomination of Babu Surendra Nath Banerjee and the Maharaja of Darbhunga as members of the Supreme Legislative Council.

12. The *Rohilkhand Gazette* (Bareilly), of the 16th June, says that, according to an English newspaper, Englishmen contemplate investing more capital in India which would prove highly beneficial to that country. Every profitable business or trade is already in the hands of Government or its countrymen, railways, canals, jute factories, &c., being instances in point. Certain public forms were hitherto printed at private presses, but they are now to be printed at the Government Press (in the United Provinces). The natives are thus losing ground in every path of life day by day. Should Englishmen now come to invest (more) capital in India, "our" indigenous arts and industries too will, "we" are afraid, pass into their hands. The natives are lying, as it were, in a pit of deep darkness and superstition, and foreign merchants are stripping them of their very *langoti* or loin cloth. Damaged, rotten and otherwise bad foreign articles sell in India at double their prices; inferior articles are presented to natives in showy forms, &c. These are (some of) the causes in the economy of India which are preying upon her vitals.

ROHILKHAND GAZETTE, 16th June, 1901.

Investment of British capital in India, and the condition of her people.

13. The Hindi *Hindustán* (Kálákankar), of the 15th June, referring to the resolution passed by a public meeting held in London on the 7th idem, under the presidency of Mr. Leonard Courteny, for the formation of an Indian Famine Union to investigate the economic cause of famines in India, and to suggest any possible means for its prevention, observes that such an Association will prove a great blessing to this country, if it will properly perform the duties which it has proposed to undertake.

HINDUSTÁN, 15th June, 1901.

Indian Famine Union.

14. The *Advocate* (Lucknow), of the 18th June, says :—The Conference which has been holding its sittings at Simla since 1st instant is expected to finish its labours by the end of this month. The report when presented will ask the Government to help the scheme with some sort of permissive legislation. It is a pity that in a business conference of such far-reaching consequences there should have been no Indian to help the members with his experience, no bankers to enlighten the members as to the difficulties which the scheme is likely to face. This is a mistake which ought to have been remedied. In connection with such proposed banks, educated Indians, while not agreeing with the Government in the view that the proposed institutions will to any appreciable extent relieve the tenant of his poverty, are willing to render every help to the State in its efforts to try all sorts of palliatives, till such time as the Government sees its way to apply those true remedies to make the agriculturists prosperous which they

ADVOCATE, 18th June, 1901.

Agricultural Banks Conference at Simla.

had been proposing year after year. The zamíndárs, even the much-abused bankers, vakils, members of the District and Municipal Boards, will be willing to run the banks with small capital to see that these institutions are not converted into State departments and their loan operations made as unpopular as the institution of *Takavi*. But the question is, how Government is going to help the banks to realize debts from defaulters. We are not in favour of the realization of debts as arrears of Government revenue: distress warrants invariably bring about the ruin of agriculturists. In order to avoid the appearance of the warrant, the agriculturist would rather have nothing to do with the banks. The rules for the realization of money should be simple and easy. The banks ought to be exempted from payment of stamp duty on suits against defaulters. A low rate of interest and security from harassment only can lead an agriculturist to go to the bank rather than to the *mahajan*. The banker too would feel satisfied with 6 per cent. interest, if it could come to him without risk. The simplification of the Civil Court machinery and the chances of realization of money will induce many a village banker to become a depositor in the proposed banks. By the sacrifice of some portion of revenue the Government ought to be prepared to make such banks popular. The Revd. Mr. Murdoch, in his well-written pamphlet, recently advocated the adoption of the advance system now prevailing in the Opium Department: but we are afraid this system cannot be adopted till such time as the banks are not prepared to purchase and store grain. We, for our part, do not think there can be any difficulty in storing grain; we think it may be advantageous to store grain and sell it with fair profit in season. The central banks can have with their offices store houses, and can offer an option to the debtors either to pay off their debts in cash or to sell produce at the bazár rate, both parties being free to act in the way best suited to their interests. This will avoid all competition with the village banker. After the institution of the banks, the only occasion when ordinarily a debtor of the bank will have to go to the village banker, will be when the market is not brisk and he has anyhow to meet the Government or bank's demand. With storage of grain at a central place in every tahsil, readiness to purchase grain at the market rate would obviate all such necessities. The system of pawning articles has proved successful in the presidency towns with people having no security to offer for small debts, that of pawning produce where security cannot be had will prove successful in the villages, if it is properly worked. The very willingness of the banks to receive articles on mortgage will have a salutary effect on the bankers; and the village mahajan, intelligent as he is, will, instead of closing his shop and idly eating his capital, willingly take part in the bank and turn its working to his advantage Every effort shall have to be made to guard against the exhibition of any feeling of animus towards the bankers. People interested in the success of the experiment should use the existing machinery to their advantage. Much good can be done to the cultivator by asking the present capitalist to co-operate with the efforts of the zamindárs in running village banks. The village mahajan should not be made to believe that a crusade has been opened against him and that his safety lies in concentrating his energies against the success of the proposed institutions.

BHÁRAT JIWAN 17th June, 1901.

Encouragement of Indian manufactures.

15. The *Bhárat Jiwan* (Benares), of the 17th June, says that there is no end of so-called Indian patriots who talk by the yard, in the columns of newspapers and on the platform, in advocating the interests of their country, but do little in that direction. They complain of the heavy drain of wealth to Europe in payment of the price of cotton goods imported, but none of them use the cloth manufactured in the Indian mills. They refrain from the use of Indian manufactures, simply because the latter are not so good in finish as the European goods. There is no hope of an improvement in the material condition of this country, unless and until all classes of the native community make a point of using local manufactures. The editor is glad to learn from the *Indian Mirror* that Pandit Tulsi Ram Misra, M.A., has arranged for the establishment of a school to give technical instruction to poor orphans and *parda-nashin* women from the 1st July. The surplus income of the school will be devoted to the publication of a monthly paper called the *Anáth Bandhu*. It would be well if a number of such schools were established in the different parts of the country.

16. The *Roznámchá-i-Qaisari* (Allahabad), of the 15th June, complains that a European Civilian at Allahabad, who is known among the natives as "*Chhote Sahib*," is a very ill-tempered and severe officer. He lately visited a locality (in connection with a suit). One of the parties showed him some papers there, and began to make some verbal representations. On this the young officer kicked him several times. He has generally to try petty cases involving the infringement of Municipal bye-laws; and he inflicts such heavy fines on the poor offenders as are beyond their means to pay, and they have consequently to go to jail in default.

ROZNÁMCHÁ-I-QAISARI, 15th June, 1901.

Complaint against a European Civilian at Allahabad.

17. The *Gauhar-i-Hind* (Najibabad), of the 19th June, in continuation of its previous article, regarding the inconveniences, troubles, &c., to which those suitors are exposed who have to attend the camps of touring District Magistrates, says that the condition of a person accused of an offence and sent up for trial by the police to a District Magistrate while on tour, is really most pitiful. The police do not exactly know where the District Magistrate's shifting camp will be on a particular day, and they have not unoften to take the accused from one place to another before they find the camp. During this tedious journey, the accused has to subsist on parched grain, he not being allowed to cook his own food. He cannot also have the benefit of the services of a good pleader who will not undertake to leave the headquarters of the district to hunt for the Magistrate's camp, without the offer of a very handsome fee, which but few accused persons can afford to pay. Again, an accused person is every day to be taken over 10 or 12 miles' distance from a lock-up in the morning and back to it (from the Magistrate's camp) in the evening (as long as his trial is not finished). A District Magistrate is empowered to hear appeals from the decisions of 2nd and 3rd class Magistrates, and as the number of such appeals is generally large and he has to attend to very many executive and revenue matters as well, he not unoften takes up such appeals in the evening, postpones their hearing again and again, or summarily disposes of some of them.

GAUHAR-I-HIND, 19th June, 1901.

Touring District Magistrates and suitors.

18. A correspondent of the *Roznámcha-i-Qaisari* (Allahabad), of the 15th June, states that, on the 5th idem, he came across, near Katra, in Allahabad, certain villagers, who probably resided on the other side of the Jumna or the Ganges. These men were complaining among themselves that regular anarchy and high-handedness were rampant. On being questioned as to what they meant, they said that they were being freely plundered by the police and their touts in the villages. These touts caused anybody, however respectable, to be arrested under section 10 (110 of the Criminal Procedure Code) as a misbehaved person; and unless he greased their palms by selling his cattle, &c., there was no escape for him. Some of the people, seeing this oppression of the police, were leaving the district for the Rewah State. The editor is surprised to learn that the police, too, have come to employ touts. Formerly the District Magistrates got confidential reports regarding bad characters in the villages from the police stations in the *mufassil*, and, making them over to the Pargana Officers, instructed them to make inquiries regarding the character of the persons mentioned therein, when they came to tour through the villages in question. This was evidently a good practice, and safeguarded the people from the extortions of the police.

ROZNÁMCHÁ-I-QAISARI, 15th June, 1901.

Alleged high-handed practices of the police in certain villages in the Allahabad district.

19. The *Rohilkhand Gazette* (Bareilly), of the 16th June, states that last year it made certain complaints, accusing Mr. Reich, Reserve Inspector, and Kali Din, Head Constable, Bareilly, of misappropriating public money, and having got certain newly-enlisted constables dismissed (from ulterior motives), and that the result was that, by the orders of Government, the Inspector-General of Police lately deputed Mr. Knyvett, 2nd Deputy Inspector-General of Police, to make enquiries into the complaints in question. The editor was accordingly asked to attend upon the Deputy Inspector-General at the bungalow of Mr. Sharpe, the District Superintendent of Police, on the 5th June, and make good his charges against the police. The editor divided his charges into three heads. He first complained that the day-book and the cash-book were not regularly kept at the police lines. Mr. Reynolds, who officiated as Reserve Inspector

ROHILKHAND GAZETTE, 16th June, 1901.

An enquiry lately made by the 2nd Deputy Inspector-General of Police into certain allegations made regarding the misconduct of two officials of the police lines in Bareilly.

for a time, had opened an account-book which clearly showed the items of daily expenses; this book was discontinued. The duty of attending to the repairs of the lines, which should have been carried out by a Sub-Inspector of the armed police, was entrusted to a Head Constable (Kali Din). If Mr. Knyvett had sufficient time to examine the account books, or make enquiries from Mr. Reynolds and others regarding them, he would easily have been able to discover how Government money had been misappropriated under the head of repairs to the police lines. When the editor complained of the misappropriation of money in these repairs, the (Reserve) Inspector (in charge) got the accounts of expenditure from March to October last compiled by an English-knowing subordinate in one night, and submitted them to Mr. Martin, the then District Superintendent of Police. Mr. Knyvett ought to have enquired as to whether these accounts were posted regularly (*i.e.*, day by day and month by month), or whether they were compiled in one night. A bare inspection of the account books would have shown whether the entries were written by one hand or by several, &c. The subordinate police officials too would have been quite willing to disclose the whole truth, if they were questioned about the matter, especially, if before instituting the enquiry, Mr. Reich, and Kali Din, had according to the editor's suggestion, been transferred. The editor's second charge was that certain articles, such as (old) police uniforms, horse-saddles, bridles, the bell, &c., worth more than Rs. 300, had, instead of being publicly sold by auction, been quietly given away to a person for the very small sum of Rs. 60 only; the bell, which was, even if sold by weight, worth not less than Rs. 30, was given away for Rs. 5, and another, a smaller one, was bought from the purchaser for Rs. 30! The constables were supplied linen suits at high rates. Mr. Knyvett, however, declined to make any enquiry into these matters, as being outside the scope of his enquiry. The editor's third charge was that Habib-ullah, Jamal Uddin, Asad Ali, Abul Hashim, Inait Husain, Maksud Husain, Saád Ullah Khan, Hafiz Nasir Uddin, Bashir Ahmad, Nadir Ali, Iqbal Husain, Shafaat Husain and Mustafa Husain, who had lately been enlisted as constables, and had already served two or three years, were turned out, on the ground of their not satisfying the standard of measurement, simply because they had refused to give Rs. 5 each as a bribe to Kali Din. Some four of these persons, who were available on the spot, deposed before Mr. Knyvett, fully bearing out the editor's complaint; and the other persons also could be adduced if that officer had time to carry on his enquiries for a week or so. In October 1898 an English lunatic was sent from the Bareilly Lunatic Asylum to Bombay, and a much larger sum of money was drawn for the journey than was actually spent on it, the balance going into the "stomach" of Kali Din. Other large sums of money under the head of railway journeys during the course of a single year, 1899, would be found to have been misappropriated, if due enquiries were made. Mr. Knyvett's enquiries were only nominal, and the editor hopes that Government will not be satisfied with them at all, but depute an English and a native officer to carefully go through all the complaints, making a sifting enquiry.

INDIAN DAILY MAIL, 18th June, 1901.

Police reform and the Indian Association of Calcutta.

20. The *Indian Daily Mail* (Lucknow), of the 18th June, says:—The Indian Association of Calcutta has made a most opportune representation to the Government of India on the subject of police reform. The subject has attracted a great deal of public attention lately, and, considering that it is also under the consideration of the Government of India at present, we think the representation of the Association will be attended with tangible results. The Indian Association very properly insists upon raising the status of Inspectors and Sub-Inspectors, so as to make the service more attractive to the educated community. There is also considerable force in the suggestion that Indians should be permitted to compete with Europeans for the higher appointments of the Police Service.

BHÁRAT JIWAN, 17th June, 1901.

Plague riots.

21. The *Bhárat Jiwan* (Benares), of the 17th June, referring to the occurrence of plague riots at various places, observes that it has been admitted by thoughtful English politicians that a more quiet and loyal people than the Indians are not to be found in any other country. The natives have lost almost everything and have quietly put up with their losses and hardships; what they cannot bear is any interference with their

religion or women. On inquiry the plague riots will be found to have originated from either of these causes. If the officials made a point of respecting the people's feelings in the matters above referred to, there would be no disturbances.

Alleged unsuccessful attempts made by the authorities to check the spread of plague.

22. The *Shri Gopál Patriká* (Lucknow), of the 17th June, represents a number of Englishmen and natives as foolishly attempting to drive an elephant, marked "Plague" into a small cage.

SHRI GOPÁL PATRIKA, 17th June, 1901.

Protest of the Kurmi Sadar Sabha at Lucknow against the exclusion of Kurmis from the Kshatriya group.

23. The *Káyasth Messenger* (Lucknow), of the 16th June, says:—The Honorary Secretary, Kurmi Sadar Sabha, Lucknow, has forwarded a representation to the Superintendent of Census Operations, North-Western Provinces and Oudh, protesting against his proposed exclusion of the Kurmis from the second group, namely, that of Kshatriyas. That the scheme of grouping proposed is based on insufficient data is evident from the general widespread discontent it has created in the different Hindu communities. We have on several occasions previous to this dwelt on the undesirability of classifying the races by the Census authorities, who should be the last to create any bitterness of feeling between the Government and the people, or between the different sections of the Hindus. The unification and solidarity of the national feeling, so silently being effected hitherto by the introduction of Western education in this country, must not be disturbed on any account; the more so when the proposed grouping is resented by the people as an undue interference with their liberty in matters social and religious. We say religious because in India social questions are intermingled with religious rites and observances.

KÁYASTH MESSENGER, 16th June, 1901.

Classification of Hindu castes, and the election of delegates at Moradabad, for a Khatri conference, proposed to be held at Bareilly on the subject.

24. The *Oudh Akhbár* (Lucknow), of the 20th June, states that the Khatris held a meeting at Moradabad, at which they passed a resolution declaring themselves to be Kshatriyas, and calling upon Mr. Burn to classify them as such in his proposed classification of the Hindu castes. Delegates for the Khatri Conference shortly to be held at Bareilly on the subject, were also elected at the meeting.

OUDH AKHBÁR, 20th June, 1901.

Public meetings held by Khatris to protest against their classification with the Vaishyas.

25. The *Bhárat Jiwan* (Benares), of the 17th June, in its columns of miscellaneous news, says that the Khatris are holding public meetings at different places to protest against their exclusion from the Kshatriya group, and their inclusion in the same group with Vaishyas. The Khatri Sabha at Benares has prepared a long memorandum on the subject, which will shortly be printed and published. It will remove all doubts as to the Khatris being Kshatriyas. A large indignation meeting will be held at Bareilly on the 29th or 30th June. A similar meeting, lately held at Muttra, adopted a short memorial and forwarded it to the authorities. The Jaunpur Khatris, too, have held a meeting. Indeed the measure involves a great injustice, and has created a deep and widespread sensation among the whole of the Khatri community. It is impossible to make a correct classification of castes without acquiring a thorough knowledge of their social and religious customs. The same Vedic rites of purification which prevail among the Kshatriyas are in vogue among the Khatris.

BHARAT JIWAN, 17th June, 1901.

Dissatisfaction created among the residents of Fyzabad owing to all lands in that town being declared to be nazul property.

26. The *Shri Gopál Patriká* (Lucknow), of the 17th June, referring, on the authority of the *Advocate*, to the widespread dissatisfaction created among the residents of the town of Fyzabad by the announcement made by the local authorities that all the lands in that town were nazul property, asks what the authorities were about during the last thirty years. The measure will only bring in two or three thousand rupees a month in the shape of rent; but it will be attended with great discontent, and shake the confidence of the people in British justice. It is highly impolitic to force litigation on the people who are suffering from poverty, the scarcity of grain, and plague. Sir Antony MacDonnell and Lord Curzon should interfere, and prohibit such an objectionable proceeding.

SHRI GOPÁL PATRIKA, 17th June, 1901.

GAUHAR-I-HIND, 19th June, 1901.

Municipal Boards and the uses to which their incomes are put.

27. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 19th June, complains that though the greater portion of the incomes of the Municipal Boards comes from the pockets of the native tax-payers, their opinions or comforts are hardlv ever consulted in the expenditure of the same. Whenever a high officer visits a town, the Municipal Board readily grants a handsome amount to accord him a fitting reception, attended with displays of fireworks, &c., which the poor natives are scarcely allowed to witness. Similarly the Municipal Boards are ready to sanction contributions to subscriptions started for this, or that object, or erect clock-towers, Municipal halls, or lay out gardens without any demur. These things hardly benefit the natives. Why, notices are to be seen put up at very many places to the effect "natives are not to enter this building," "natives are prohibited to pass this way," &c., &c. The Municipal and District Board Funds have in fact become, as it were, the pocket-money of the District Officers, who freely spend them as they please. It is not unfrequently seen that the Chairman of a Municipal Board himself makes a proposal and supports it, and has it carried, all members readily assenting to it, and thereby "raising their own honour." The Municipal meetings can therefore be said to be nothing more than a regular farce.

NASÍM-I-AGRA, 15th June, 1901.

Alleged inability of the present Engineer-Secretary of the Municipal Board, Agra, to efficiently discharge his dual duties.

28. A correspondent of *Nasím-i-Agra* (Agra), of the 15th June, says that when, after the retirement of Munshi Sheo Narain, Rai Bahádur, from the Secretaryship of the Municipal Board at Agra, the municipal affairs fell into confusion, a Joint Magistrate was temporarily deputed to set them to rights. This officer, having restored order in the municipal affairs after a short time, went back to his substantive post, and an Engineer was appointed Secretary to the Board with a great flourish of trumpets, it being asserted that he would be able to discharge the combined duties of both the Engineer and Secretary with great efficiency. But all these expectations have been belied, the officer appointed proving a failure. An inspection of the present condition of the roads and other Municipal works will show what (poor) qualifications of an Engineer he possesses. The arrangements for the supply of the (pipe) water, and for cleansing and lighting the town are equally unsatisfactory under the present *régime* of the Engineer-Secretary.

SHAHNA-I-HIND, 16th June, 1901.

A suggestion to prohibit all sorts of *tázia* and other processions during the Moharram, as forming no part of religion, while being attended with grave dangers.

29. The *Shahna-i-Hind* (Meerut), of the 16th June, referring to the late Moharram riots, does not see why Government should permit the Shias to celebrate their Moharram festival in such a way as is not enjoined at all by their religion. It is highly creditable to the British Government indeed that it allows perfect religious freedom to all classes of the natives. But if the Shias believe in the Qorán, as they ought to, it does not permit them even to cry or shed tears over the dead, much less to carry in pompous processions paper tombs, banners, &c., during the Moharram. It is these processions which are found to lead to riots year after year, and as these shows have no religious sanction, Government ought certainly to stop them. When Government has thought fit to stop even the pilgrimage to Mecca, which is a very important duty enjoined upon Musalmáns, in the Qorán, on account of the prevalence of plague, then why should it not put an end to the Moharram shows which not only do not have a religious sanction, but carry in their train greater troubles and mischiefs every year, than plague, which breaks out after long intervals, does? Even some of the intelligent and learned Shias themselves condemn the *tázia* pageantry and processions; but they are powerless before the ignorant masses. In fact *tazia*-making is nothing less than idol-worship, which the founder of Islám had declared it his chief mission to uproot. Government had, therefore, better hold a conference of Shia leaders and call upon them to show on what divine book they rely for celebrating the Moharram in the manner they do at present, and when they fail to make any satisfactory quotations, as they are bound to do, it should stop all sorts of Moharram processions, which are attended with so much useless hubbub and mischief.

OUDH AKHBÁR, 21st June, 1901.

Sale of adulterated articles of food by native traders.

30 The *Oudh Akhbár* (Lucknow), of the 21st June, complains that wheat flour, milk, *ghi* (clarified butter), oil, medicines (prescribed by native physicians), and other such articles which are sold by native shopkeepers, are generally rotten and adulterated.

This evil exists in almost every town, and the members of the Municipal Boards are fully alive to it. Probably the district authorities too are aware of it. Government has established dairy farms and provided soda-water machines for the benefit of Europeans; but it is indifferent to the health of the people in this matter. Instead of making special arrangements for the supply of the wants of Europeans, it should have insisted on the sale of pure and unadulterated articles by native traders. All that was necessary to check the evil was to make a few examples of the traders convicted of misbehaving themselves in the matter.

Cases of dakaiti in the Fatehpur district.

31. The *Oudh Akhbár* (Lucknow), of the 15th June, on the authority of a communication received from Fatehpur, refers to a dakaiti committed in the outlying villages of Baraicha and Baraura in May last. Cases of dakaiti are said to be very common along the Bánda road, and the police are unable to check them. The district authorities should give their attention to the matter.

OUDH AKHBÁR, 15th June, 1901.

III.—EDUCATION.

Rumour regarding the transfer of Babu Ram Rup Ghose, B.A., Head Master of the Bijnor High School.

32. The *Tohfah-i-Hind* (Bijnor), of the 20th June, says that since Bábu Ram Rup Ghose, B. A., has taken over charge of the Bijnor High School, there has been a great improvement in that institution. The students have been making good progress, both intellectually and morally. His good example has had a very desirable effect even on the character of other teachers in the school. He has won the confidence of the parents and guardians of the students. As he is also in charge of the boarding-house, persons readily put their sons into it. The rumour regarding his transfer from Bijnor is viewed with deep grief and sorrow by the residents of the town. The proposal seems to be due to the circumstance that the funds of the school do not admit of the retention of the services of a high paid head master like the Bábu. But the transfer is not justifiable on such a ground. All the High Schools should be considered to be of equal importance, and there are instances in which high paid head masters have long been deputed to smaller districts like Bijnor. A junior head master will not be successful in Bijnor. Under these circumstances it is to be hoped that the educational officers will think better of their proposal and retain Bábu Ram Rup Ghose in Bijnor.

TOHFAH-I-HIND, 20th June, 1901.

Education of the deaf and the dumb.

33. The Hindi *Hindustán* (Kálákankar), of the 14th June, says that under the former Hindu kings only certain classes of the community were allowed to acquire learning. But the British Government has thrown open the portals of its schools and colleges to all classes of the people, for which they ought to be thankful to it and pray for its permanence in this country. It cannot be praised too highly for its incessant efforts to promote education. It has established schools even for the deaf and the dumb in Calcutta and Bombay. The editor then refers to the deaf and dumb school in California in the United States and to the Deaf and Dumb Debating Society established by some students, both male and female, of that school, and points out that the students carry on their debates by signs made by their fingers. When will the day come when the deaf and dumb in this country will hold meetings and carry on debates in this way?

HINDUSTÁN, 14th June, 1901.

IV.—RAILWAY.

Railway Companies and native traders.

34. The *Nasím-i-Agra* (Agra), of the 15th June, bitterly complains that while the Government authorities make much of the railways in India, as being of great service in promoting internal trade and checking the depradations of famine, the railway companies do not make adequate arrangements to speedily transport goods from one part of the country to another, and thereby cause much inconvenience and loss to native traders. The natives know the special wants and requirements of the people of the different parts of the country, and would readily supply those wants; but they are not readily supplied with sufficient

NASÍM-I-AGRA, 15th June, 1901.

wagons by the railway companies for the purpose, during the harvest seasons. According to the *Indian Mirror*, the Railway authorities have intimated to the grain-dealers in Calcutta that they have stopped to carry wheat from Meerut to that town (for some time). If the news is true, it will certainly cause great dissatisfaction among the natives.

ALLAHABAD:

The 25th June, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 26 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 29th June, 1901.

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I.—Political and Foreign.

Indian Daily Mail 22nd June, 1901.

All-India Memorial Fund.

1. The *Indian Daily Mail* (Lucknow), of the 22nd June, says:—The All-India Memorial already exceeds thirty-five lakhs. We think the amount is already large enough. When will the Viceroy announce the amount that will be required in raising the Memorial proposed by him? Is the estimate not yet ready? As the All-India Memorial has been finally decided to be a Valhalla and nothing more, we should think it is time for the Fund to be closed. A poor famine-stricken country, whose population has been decimated by starvation, plague and other epidemic diseases, must be considered to be ill-fitted to spend thirty-five lakhs of rupees in getting up what will after all be a fine show. We beseech Lord Curzon to restrain his hankering for more money for his pet scheme. Be it noted that we never mean that we should have no All-India Memorial for the Queen. We do need one, but our contention is that it should be one having a benevolent or philanthropic object.

Nasím-i-Agra, 23rd June, 1901.

Alleged severity and extortion practised in collecting subscriptions for the Victoria Memorial Fund.

2. A correspondent of the *Nasím-i-Agra* (Agra), of the 23rd June, says that, according to the *Bengalee*, the police are busy collecting subscriptions for the Victoria Memorial Fund at Brindaban with great severity (and compulsion). The *Civil and Military Gazette* tells the same tale of oppressive collection of subscriptions for the same purpose (in the Panjáb). Other newspapers are also to be found making the same complaint. But it is a pity that Government does not seem to have taken any steps yet to put a stop to this system of extortion. It cannot surely be the intention of "our" present Sovereign to extort money from the people of India in this way, and raise therewith a monument to his late beloved mother, Queen Victoria. What is worse still is, that while the people are being compelled to subscribe to the Victoria Memorial Fund on a large scale, they are, at the same time, being called upon to pay a larger amount of income tax on the ground that, as they have made a handsome contribution to the Fund in question, their income must have been larger this year (than it was before). The writer does not know how far this rumour is true, but he would not be surprised if it were. It is currently reported that the District authorities have received a memorandum (from Government) intimating that those districts which will raise Rs. 25,000 or more for the Memorial Fund, will, after paying one-sixth of the amount towards the General (Provincial) Memorial Fund be permitted to utilize the balance in establishing a local Memorial. The authorities in every district are accordingly doing their utmost to collect at least Rs. 25,000 for the memorial. The best form, which a memorial to Her Majesty the Queen-Empress should, in the opinion of the writer, take would be a poor-house, established in her name, where the poor of all denominations might be fed and bless the soul of the departed august Sovereign.

Bhárat Jiwan, 24th June, 1901.

Withdrawal of troops from China.

3. The *Bhárat Jiwan* (Benares), of the 24th June, says that, as the troops of the various Powers are leaving China for their respective countries, the Indian troops, too, are naturally anxious to return home. A soldier likes to remain in a foreign country only as long as he is engaged in warfare. Government should withdraw the native troops from China, if their services be no longer required there.

Express, 20th June, 1901.

Lord Curzon's Minute on the formation of the Frontier Province and Mr. Fanshawe's resignation.

4. The *Express* (Lucknow), of the 20th June, says:—In view of Mr. Fanshawe's assurance that "umbrage or pique" had nothing to do with his resignation and his subsequent letter to the *Pioneer*, and on a careful consideration of the latter, the conclusion forces itself upon one's mind that they are the results more of extreme sensitiveness rather than of any real and substantial grievance. There can be no doubt about the depth or sincerity of his feelings, for nothing short of very deep pain felt by him could have led him to take such a step, and the fact that he was for a long time the Chief Secretary to the Punjab Government, and thus was the second man in the province, next only to the Lieutenant-Governor, would absolve him from all suspicion of entertaining any private grudge against the Government. His letter to the *Pioneer* therefore may be taken as an open and unbiased expression of what he felt on the publication of

Lord Curzon's Minute on the formation of the Frontier province. The strength and sincerity of personal feeling can hardly affect the merits of a case, in which public duties of a grave nature are concerned, and imply a serious charge against the Supreme Government. For if Mr. Fanshawe is to be considered as fully justified in adopting the course he has taken, his conduct would give Lord Curzon's Minute a character very far from his intentions as well as from the logical interpretation of his now famous Minute. Can it be said that Lord Curzon's Minute conveyed such an undeserved slur upon the conduct of the Punjab officers in general, and of those among them who were connected with the frontier administration in particular, as to necessitate a complete alienation of their feeling from the Supreme Government, so as to justify Mr. Fanshawe in his assertion that "in view of what had taken place he could not with due regard to self-respect and independence continue in the service." The first complaint made by him in the letter, is that the present proceedings were taken by the Viceroy without any official reference to the Lieutenant-Governor or to the Frontier officers serving under him. But this contention cannot hold good, remembering the fact that the opinions of the Punjab Government and of the principal officers connected with the Frontier administration, namely, Sir F. D. Cunningham and others, were taken and considered by Lord Elgin's Government; and the fact that the initiative of the present proceedings did not lie with Lord Curzon, but that he had to act upon the wishes of the Secretary of State conveyed to the Indian Government long before Lord Curzon's appointment. "In the next place," Mr. Fanshawe observes that "His Excellency was pleased to treat the whole subject as though it were the speech of a political opponent." The warmth and vigour which Lord Curzon shows in supporting his own measures might give this character to some of his speeches and writings, of which not only the Minute in question, but His Excellency's utterances on the Land Alienation Bill and the Mines Bill might be cited as instances. This is a peculiarity of his style, and at the worst a defect which is common to many of his public utterances, and therefore cannot be made the subject of a special grievance. The third complaint is about the appointment of Lieutenant-Colonel Deane to the new province. The avowed intention of the Government being to create a new province and administer it under its direct control and on an entirely new policy best suited to secure permanent peace on the borders, Government should be given a free hand in the choice of its officer, as little hampered as possible by considerations of precedence in service, and remembering the fact that the bulk of officers shall continue to be drawn from the Punjab, the appointment of Lieutenant-Colonel Deane cannot be taken as implying the assumption of any inability in the Punjab Officers. In view of the above considerations it is much to be regretted that Mr. Fanshawe should have felt his sense of honour so highly strained as to necessitate his withdrawal from the service.

5. The *Indian Daily Mail* (Lucknow), of the 25th June, says:—Indians in England held the other day a political conference in London, at which veterans like Mr. Dadabhai Nowrojee and Mr. R. C. Dutt mingled with young students in the colleges to discuss political questions vital to the interests of India. They passed certain Resolutions, framed after the Congress Resolutions, and we find ourselves in agreement with all of them. Indians in London enjoy greater freedom of speech, and they made a good use of such freedom at the meeting. At times a tendency to abuse it is betrayed by some, but on this particular occasion there appears to have been no relapse to such folly. The Resolutions passed at the Conference were sent to the Prime Minister and the Secretary of State for India. Here in India also the Congress Resolutions are sent year after year to the Government, but no response is vouchsafed. If our friends in London can elicit from the two high functionaries of State named, their opinions on the Resolutions submitted, they will do a service, for the country will then know the mind of the powers that be on India's crying grievances, and the people of India can then act accordingly. It is a great pity that the Government of the day should consider it a piece of consummate diplomacy to keep to themselves their opinions on the subjects which the leaders of the Indian people consider to be all important, and for the settlement of which they strive their best by constitutional means. In England, the leaders of the party in power are always outspoken with regard to their views on the political reforms advocated by the

A political conference lately held by Indians in London.

INDIAN DAILY MAIL, 25th June, 1901.

Opposition. In India, it is the Government that forms the party in power, and we do not see why its members should not be outspoken on the great subjects on which the people carry on agitation in the press and on the platform.

SHRI GOPÁL PATRIKÁ, 24th June, 1901.

The natives of India in British colonies.

6. The *Shri Gopál Patriká* (Lucknow), of the 24th June, observing that the British hold sway over 40 crores of human beings, and referring to their grand colonies in Australia and South Africa, regrets to say that the natives of India who migrate to those colonies are not treated on terms of equality with Englishmen, though both of them are subjects of the British Crown. Mr. Chamberlain, however, disallowed the Bill by which the Australians sought to prevent Asiatics from finding work in their country. The Indians labour under all sorts of disabilities in the Transvaal and the Orange Free State, and the writer hopes that, as Mr. Chamberlain promised to Sir M. Bhawnaggree, in answer to a question put to him in Parliament, he, with his colleagues in the Ministry in their conference with Lord Milner who is in England at present, will, putting race feeling aside, decide to grant Indian emigrants the same rights in British colonies, as are enjoyed by their British fellow-subjects.

II.—GENERAL ADMINISTRATION.

SHRI GOPÁL PATRIKÁ, 24th June, 1901.

Lord Curzon's advice to the British officials in the course of his late speech before the Army Temperance Association at Simla.

7. The *Shri Gopál Patriká* (Lucknow), of the 24th June, referring to the speech which His Excellency the Viceroy recently delivered at Simla before the Army Temperance Association, says that if the British officers discharged their duties in the manner recommended by Lord Curzon, many a grievance of the helpless people would become a thing of the past. But it is to be regretted that the number of such officers is very limited indeed.

AL BASHIR, 24th June, 1901.

Mr. Shah Din, Barrister-at-Law, recommended for appointment to the Punjab Legislative Council in place of Nawab Muhammad Hayat Khan, deceased.

8. *Al Bashir* (Etáwah), of the 24th June, says that certain newspapers have most wisely recommended Mr. Sháh Din for appointment as a member of the Punjab Legislative Council in place of Nawáb Muhammad Hayat Khan, deceased. Mr. Sháh Din is a barrister-at-law, and there can hardly be found another gentleman so competent, patriotic and able to represent the Muhammadan community and watch their interests in the Legislative Council. If the feeling of nationality exists among the Muhammadans of the Punjab, and they are capable of sacrificing personal interests to those of their nation, they should, with one voice, call upon the Government to nominate Mr. Sháh Din to the vacant seat in the Punjab Council, otherwise if a *numaishi* (pretentious, or non-representative) Musalman were appointed to that Council, the Punjab Musalmans too would have (cause) to lament and beat their heads over the matter like their co-religionists in the United Provinces.

NASÍM-I-AGRA, 23rd June, 1901.

A Sub-Inspector of police beaten with shoes in the premises of the local courts and two cases of dakaiti at Agra.

9. The *Nasím-i-Agra* (Agra), of the 23rd June, in its local news column, states that a certain accused person was lately reported to have beaten a Sub-Inspector of Police with shoes on the premises of the local Courts at Agra. This Sub-Inspector appears to be Munshi Chet Ram, attached to the Chhatta thána, who is in the habit of using abusive language. The news regarding the occurrence of two dakaiti cases in the district has been received this week.

TOHFAH-I-HIND, 27th June, 1901.

Classification of Hindu castes.

10. The *Tohfah-i-Hind* (Bijnor), of the 27th June, publishes a communication, in which the writer says that it is highly impolitic on the part of the authorities to seek to prepare a new classification of the various Hindu castes. Such an attempt, while serving no useful purpose, has given rise to a bitter controversy among the castes, and might lead to serious discord among them. To assign positions to the various castes in an arbitrary way is certainly to interfere with the social manners and customs of the people, which is against the Proclamation of Her late Majesty the Queen-Empress Victoria. The writer then contends that the Kayasths are Kshatriyas as proved by the late Munshi Kali Prasad in his book, entitled the *Kayasth Ethnology*, which was admitted as authority by the Allahabad and the Bombay High Courts in the decision of certain cases coming before them after the publication of the work.

11. The *Cawnpore Gazette* (Cawnpore), of the 23rd June, says that a crowded Khatri meeting was held at the Gur Narayan Khatri school in Cawnpore on the 22nd June at 7 P.M., Lala Puran Chand, Honorary Magistrate, being unanimously voted to the chair. *Firstly*, several speeches were made strongly protesting against the proposal of Mr. Risley, the Census Commissioner, and Mr. Burn, the Census Superintendent, to classify the Khatris with the Vaishyas. *Secondly*, some delegates were elected to attend the Khatri conference to be held at Bareilly. *Thirdly*, a sub-committee was established, the required office-bearers being appointed.

CAWNPORE GAZETTE, 23rd June, 1901.

A Khatri meeting held at Cawnpore to protest against Mr. Risley's and Mr. Burn's scheme of classification of Hindu castes.

12. A correspondent of the *Nasím-i-Agra* (Agra), of the 23rd June, contending that Khatris are Kshatriyas and not Vaishyas, asks what could be a more convincing proof of the validity of their claim than the fact that the Saraswat Brahmans, who occupy the first position amongst all classes of Brahmans, take even *kachcha* food prepared by Khatri women, and would smoke the same pipe (*huqqa*) with Khatris. Widow marriage has never existed among the Khatris; two of their most famous ancestors, named Lallu and Jagdhar, disobeying the imperial orders to introduce this practice into their caste during the reign of one of the Moghul rulers, and incurring thereby the disgrace of expulsion from the court. There is no caste which would have any objection to drink water from their *lotah* (a metal pot). They do not eat bread cooked by any Brahmans other than Saraswat Brahmans. Whether in pilgrimage or at home, whenever they perform any religious ceremony, the word "Varma," which means "brave" and is the appellative of Kshatriyas, is invariably affixed to their names by the attending priest to designate their social position, while the term "*Gupta*" (*lit.* protected) is added to the names of Vaishyas. Khatris who hold a license for arms, worship the arms at the Dasahra festival, which is another emblem of their being Kshatriyas.

NASÍM-I-AGRA, 23rd June, 1901.

Position of Khatris in the classification of Hindu castes.

13. The *Oudh Akhbár* (Lucknow), of the 26th June, says that the news of Ziyá-ul-Haq's conviction will not come as a surprise to the public. He acquired great notoriety by publishing his Bhopal pamphlet, but he gained nothing by it. Subsequently he took to extorting money from the people at several places by threats. He did not spare even the residents of the Meerut district, which boasts of being his birthplace. He was lately required to give two sureties for Rs. 1,000 each and to execute a bond for Rs. 2,000 for good behaviour for three years. But as he was unable to furnish the required sureties, he was sentenced to three years' rigorous imprisonment. Thus the career of a notorious swindler has been cut short.

OUDH AKHBÁR, 26th June, 1901.

Imprisonment of Ziyá-ul-Haq of the Bhopal pamphlet fame.

14. The Hindi *Hindustán* (Kálákankar), of the 21st June, says that nothing could be more reprehensible, injurious and shameful than gambling. Indeed gambling is one of the greatest sins. Raja Nal owed the loss of his kingdom to it, and it was the principal cause of the Mahábhárat or the Great War. A gambler soon contracts the evil habits of lying, thieving, &c. Gambling has been condemned by every religion, but all the same it has been becoming more and more popular every day. It would appear from the *Indian Daily Telegraph* that on the 20th May the Bishop of Hereford moved, in the House of Lords, the appointment of a committee to inquire how far gambling prevailed among the people, and whether it was possible and necessary to check it by further legislation. Lord Aberdeen, the Bishop of London, supported the motion. Lord Salisbury who was present on the occasion, declared that although he sympathised with the motion, he did not think that an inquiry into gambling would lead to any satisfactory results, and that it would be unjustifiable to enforce the conclusions at which the committee might arrive, such enforcement being attended with a deep sensation among the public. His Lordship added that Government would not record the conclusions arrived at by the Committee on the Parliamentary Statute Book. Lord Salisbury's speech met with general approval. Under the existing law in England it is an offence to keep a gambling-house, but people can indulge in

HINDUSTÁN, 21st June, 1901.

Bishop of Hereford on gambling in England.

gambling in a variety of ways without regular gaming-houses. The *Standard* contends that gambling can be checked more effectually by impressing upon the minds of the people the disastrous consequences of that evil practice than by penal laws. Moreover, it is of opinion that much can be done in that direction by respectable ladies and gentlemen by setting a good example. It is almost impossible at the present day to check betting on horse races in England, as was rightly observed by Lord Salisbury. The editor is of opinion that the clergy should endeavour to check gambling by friendly advice and moral pressure and not invoke the aid of the law in the matter.

SHRI GOPÁL PATRIKÁ, 24th June, 1901.

Present law of defamation.

15. The *Shri Gopál Patriká* (Lucknow), of the 24th June, referring to cases of libel, observes that a libeller should be punished by all means when he has been actuated by malice *prepense*. But the case of a man who pleads ignorance, and expresses regret at his conduct, is quite different. He should be required to pay the cost of the suit instituted against him and let off with a warning. It is not fair to deal with him as if he were a thief or a dakait, and relegate him to jail for a term of rigorous imprisonment. The question whether libel or defamation should be treated as a civil or a criminal offence long exercised the minds of the Committee which drew up the Indian Penal Code, and there is nothing in the Committee's report which might render the treatment of defamation as a criminal offence necessary. The present law of defamation is really very harsh, and it is the duty of the press to make a representation to Government on the subject with a view to having the law modified.

URÚJ-I-MIHR-I-NÍMROZ, 21st June, 1901.

Municipal Boards in the United Provinces required to indent for their forms from the Government Press.

16. The *Urúj-i-Mihr-i-Nímroz* (Bijnor), of the 21st June, says that the ways of Government are as wonderful or mysterious indeed as those of God. The Almighty creates love for children in their parents' hearts on one hand, and (at times) takes the children away from them (to the other world) on the other. Similarly, while Government has itself encouraged journalism in this country, it "breaks editors on the rack of sedition" (*i.e.*, punishes them readily for sedition). Government has again recently issued orders, according to the *Hindustáni*, directing the Municipal Boards (in the United Provinces) to get their forms printed at the Government Press. Surely this is an interference with private trade, which Government so often expresses its anxiety to promote. The Municipal Boards hitherto got all their forms printed at private (local) presses; but now they must get them from the Government Press, whose charges will probably be much higher than those of the private presses. The Boards will also have to pay the railway freight; and they are bound to protest against the measure sooner or later, when they find that they have to pay more for their forms than they used to do before.

PRAYÁG SAMÁCHÁR, 20th June, 1901.

Dirty condition of the lanes and streets at Allahabad.

17. The *Prayág Samáchár* (Allahabad), of the 20th June, complains that the lanes and streets at Allahabad are at present full of heaps of sweepings and broken tiles which are causing great inconvenience to pedestrians, and if not removed ere long, might lead to an outbreak of disease. The Municipal Board should direct its Conservancy Inspectors to see that the streets are kept clean.

PRAYÁG SAMÁCHÁR, 20th June, 1901.

The present Kotwal at Cawnpore and the *badmashes*.

18. The *Prayág Samáchár* (Allahabad), of the 20th June, says that it would seem that as long as Khan Bahadur Abdul Majid Khan, the present Kotwal of Allahabad, was in charge of the city police-station at Cawnpore, the bad characters in the latter town abandoned their evil ways and gave no trouble. But since his departure from Cawnpore, they have been in evidence. Though the present City Inspector of Police there is a good and able official, the people are exposed to the tyranny and oppression of his subordinates and the local rogues. If the complaint be true, he should be on the alert and check the evil.

EXPRESS, 20th June, 1901.

Assault by Major Cartwright on Mr. Hicks' servant at Benares.

19. The *Express* (Lucknow), of the 20th June, says:—Poor Major Cartwright cut a very sorry figure indeed in the court of the Joint Magistrate of Benares. His fellow-passenger Mr. Hicks was seated on the other side of the compartment with him. Ganga had his livery on. That Ganga had come to take out

his master's luggage was a not very difficult matter to guess, inasmuch as the Major's own servant was also in a third class compartment and was coming to do the same for him. The Major's own view of the occurrence is thus summarised by the Magistrate :—"The statement of the Major must be divided into two parts—First, his account of what occurred at the door of the carriage is that he was standing in the doorway and that the complainant jumped on the step and tried to push past him. The Major decided that it was a case either of the native giving way before him or him before the native, and pushed the complainant back on to the platform by the force of his own body." Now, it may fairly be asked what led him to think it a case either of the native giving way before him or him before the native. To enter the carriage Ganga must get on the step and as the Major was seated, according to Ganga's evidence, near the doorway he would also have had to pass him to reach the luggage, which was on the other side. The Major did not give him time to enter the carriage, but pushed him off the step. So the so-called case of giving way before a native lies wholly therefore in his imagination. What led him to think Ganga, a native champion, come to enter the lists with him in the railway carriage, can only be attributed to similar causes which led the valiant knight of LaMancha to see giants in windmills and demons in skins of wine. Want of proper sympathy for the native lies at the root of incidents like these, and it is the more to be regretted that an officer of Major Cartwright's rank is implicated in it.

Grain exports to Europe.

20. The *Gauhar-i-Hind* (Bijnor), of the 26th June, says that the Indian peasantry grow grain by working very hard in the fields and bearing the inclemencies of the weather. But as soon as the crops have been gathered in, they are transported by rail and steamers to Europe. Thus the natives who raise wheat by the sweat of their brows have to starve for want of it, while Europeans have enough of it and to spare. During the late famine, thousands of men had to endure the intolerable pangs of hunger and perished from starvation. The people tided over their distress somehow or other, receiving great relief from the charitable natives and foreigners. They thought that their sufferings would end with the reaping of a good spring harvest. But the fates are still against them. It would seem that there has been a failure of crops in Germany and Hungary. There can be no doubt that India will have to supply grain to those countries in the best way she can. They may rest assured that the Ralli Brothers will drain India of wheat and will stock their grain markets ere long. Europeans being in affluent circumstances can afford to buy wheat at any price. On the other hand, the people in this country live from hand to mouth, and they find it difficult to keep the wolf from the door as soon as there is the slightest rise in the rates of food grains. It would be well if Government ordered the export of wheat to be suspended until the mortality in Germany and Hungary has equalled that in this country during the late famine. The issue of such orders would entirely put a stop to the grain exports. But the misfortune is that natives are considered to be an inferior class of beings, the life of a single European being regarded as more valuable than those of ten natives put together.

GAUHAR-I-HIND, 26th June, 1901.

Delay in criminal trials.

21. The *Advocate* (Lucknow), of the 25th June, says:—The acquittal of Gunner Daly, of Poona, accused of causing the death of a syce, has given rise to a new question. The Magistrate, while discharging the accused, passed strong remarks on the delay caused in bringing the prisoner to trial. This entailed extreme hardships on Daly and he had to rot in *havalat* for about 100 days in this grilling heat. The delay was said to have occurred because of the correspondence that passed between different Departments on the subject. The observations made by the Magistrate have created some stir in Anglo-Indian circles, and the papers of that community have passed severe strictures on the system that makes such a state of affairs possible. Without saying anything as to the verdict in the case, we have no hesitation in swelling the voice of protest raised against a most inhuman system. If one British soldier has suffered so much on this score, there are always one hundred and one Indians who go through similar hellish experience in ordinary lock-ups. To refuse bail is the general rule in criminal administration in India. The effect is many an innocent man suffers all the troubles of

ADVOCATE, 25th June, 1901.

jail-life and something more, though they be acquitted at the end of their trial. A system that makes such an unnatural course possible calls for an immediate change to save many from utter ruin and loss of name for no fault of theirs.

TOHFAH-I-HIND, 27th June, 1901.

Need for increasing the number of officers in all the courts to meet the largely increased amount of work.

22. The *Tohfah-i-Hind* (Bijnor), of the 27th June, refers to the letter, which the Bengal Chamber of Commerce has lately addressed to the Government of India, urging the need for increasing the number of Judges in the Calcutta High Court, and making other recommendations for expediting the disposal of the large arrears of cases pending before that court since 1893, and highly approves of the suggestions made by the Chamber of Commerce. Litigation has been increasing not only in Bengal, but in other provinces also, so that all classes of courts, Revenne, Criminal and Civil, find it impossible to keep their work well in hand. However laborious the officers may be, large arrears of cases continue to accumulate in every court from year to year. It is therefore high time that Lord Curzon took the matter into his serious consideration, and increased the number of officers in all the courts in the country. His Lordship would do well to consider, at the same time, the desirability of separating the Judicial and Executive functions, a reform which has long been delayed.

ROHILKHAND GAZETTE, 24th June, 1901.

Corruption among Government officials both Native and European.

23. The *Rohilkhand Gazette* (Bareilly), of the 24th June, referring to the great distress and trouble to which the public are exposed on account of the prevalence of corruption among Government officials, regrets to say that even European officials have now taken to extorting bribes from the people. Government has been placing greater trust in its white officials than in its black ones; and so it is a very evil sign indeed that the former too, who receive larger salaries, should demean themselves like the latter, and thereby embolden these still more in their nefarious practices. Government would, therefore, do well to punish corrupt European officials severely (with a view to checking such malpractices.) A European Superintendent in the Government Secretariat, Rangoon, who has for some time, been black-mailing the people by personating the Financial Commissioner and making promises of certain concessions as such, is reported to have been found out, and committed to the sessions for trial. The *Indian Daily Telegraph*, which considers all natives corrupt and dishonest, would do well to hang down its head with shame, now that Europeans are found to be equally corrupt. Why, while native officials extort small sums only, Europeans swallow much bigger sums. It is a pity that the Anglo-Indian newspapers should, as the *Hindustán* rightly observes, indulge in calling natives names when they find nothing else to write (against them).

ROHILKHAND GAZETTE, 24th June, 1901.

Treatment of native prisoners in Indian jails, contrasted with that of their *confreres* in other countries.

24. The *Rohilkhand Gazette* (Bareilly), of the 24th June, says that while prisoners are kindly treated in jail in other countries, being especially well-fed in America, and well clad in France, &c., the jails in India are a veritable hell for the natives. Surely the administration of jails should be improved. The native prisoners cannot possibly preserve their health with the food and clothing which are supplied to them during their confinement. Again, the prisoners continue to be worked as hard as ever in such places where plague is reported to exist.

AL BASHÍR, 24th June, 1901.

The *Punjáb Observer* on the nomination of Muhammadan Tahsildars to Deputy Collectorship this year in the United Provinces.

25. *Al Bashír* (Etáwah), of the 24th June, publishes an Urdu translation of the letter, which the Private Secretary to the Lieutenant-Governor of the United Provinces addressed, on the 15th idem, to the editor of the *Punjab Observer* (Lahore), pointing out the wrong statement he had made in his paper of the 1st idem, to the effect that His Honor had issued orders that no Muhammadan was to be appointed a Deputy Collector by nomination this year. The *Punjab Observer* is further warned in this letter not to publish any such statements in future before verifying them from the Chief Secretary to the North-Western Provinces Government. This is an excellent method which His Honor has adopted to set the newspapers aright. Would that the privilege of referring to the Chief Secretary on matters of public importance were made general and extended to the editors of all newspapers: for if this were done, incorrect and false statements would cease to appear in the columns of

newspapers. The editor of *Al Bashír* at present requires correct information on the following points, and should feel much obliged by being furnished with the same:—(1) was it a fact that no Muhammadans, nominated as candidates for Tahsíldárship this year, were, with the exception of only one, inspected by the Board of Revenue, while all such Hindu nominees were? If it was so, by whose orders and for what reasons? (2). How many of the Hindu and Muhammadan candidates, who were inspected by the Board, were selected respectively? (3) was it a fact that the Lieutenant-Governor ordered that if competent Hindu Tahsíldárs for promotion to Deputy Collectorships were not available, competent Hindu Naib Tahsíldárs might be recommended instead? If so, how many such Hindu Naib Tahsíldárs were so recommended?

Muhammadan observances and practices during the Muharram festival.

26. *Al Bashír* (Etáwah), of the 24th June, says that some of its contemporaries have recently taken upon themselves to assert that certain practices which are observed in connection with the Muharram festival (and not unoften lead to a breach of the peace) are opposed to (the spirit of) the Muhammadan religion, and hence to advise Government to stop them. But the greatest merit and recommendation of the British Government are its non-interference with the religion of any community in this country, and it would not be proper for Government to dictate to the Muhammadan community as to what it should or should not do in the celebration of the Muharram. Any reform that might be needed in the Muharram observances should be inculcated, preached and inaugurated by Muhammadan theologians and reformers themselves, and not introduced by Government. Any interference by Government in the matter would, it is to be feared, lead to a disturbance of the peace and rebellion among the people, ignorant (and superstitious) as they are. Government adopted various measures and spent lakhs of rupees in checking the spread of plague, but the ignorant people failing to appreciate the good intentions of the authorities, indulged in all sorts of suspicions which resulted in riots; and Government was ultimately obliged to modify the plague rules, and leave it with the people themselves to do what they liked in the matter of protecting themselves from the disease. Such being the case, it would hardly be wise on the part of Government to put down with a high hand those practices which the Muhammadan masses regard as part and parcel of their religion.

Al Bashír, 24th June, 1901.

Religious disputes between the Shias and Sunnis at Jaunpur.

27. *Ar Riyáz* (Lucknow), of the 18th June, on the authority of a correspondent, states that at the present time religious feeling is running high among the Shias and Sunnis in the old city of Jaunpur. As the *tazias* pass the house of Kázi Khalil-ullah, deceased, in large numbers on the 10th day of the Muharram every year, the Shias muster strong, and the mob sometimes avail themselves of the occasion to indulge in *tabarra* (the cursing of the Khalifas or successors of Muhammad other than Ali, which is very offensive to the Sunnis) in the din and noise attending the procession, bands of music being in attendance. The police have (for some years past) been on the *qui vive* with a view to checking the practice. In muhalla Chitarsari the Shia element prevails; and the relations between the Shias and Sunnis being characterized by mutual enmity and hatred, they seek to gratify their private grudge by picking quarrels with each other in the guise of religion during the Muharram. This year Shaikh Bakar Husain and Shaikh Ali Abbas, who are both Shias, desired to hold a Mehndi procession (in connection with the celebration of the Muharram) and take it past the house of Mufti Abdus Salám, a Sunni. The latter objected to the procession on the ground that he had reason to think that the Shia mob would say the *tabarra* under the cover of the noise created by the bands of music. The case was tried before Saiyid Mahdi Ali and Munshi Hisám-ud-din, Deputy Collectors, the former being a Shia, and the latter a Sunni. The Shias contended that the Mehndi procession was an old local custom. But the Magistrates held that it was a new departure which the Shias sought to make, but that they might hold the procession if no bands attended it and nothing were done to cause a breach of the public peace. Shaikh Bakar Husain was not satisfied with their decision, and made an appeal to Mr. Wild, the District Magistrate, who declined to interfere. There exists great dissatisfaction among the Shia community, which may lead to a disturbance in the future.

Ar Riyáz, 18th June, 1901.

ADVOCATE, 21st June, 1901.

28. The *Advocate* (Lucknow), of the 21st June, says:—Our local Anglo-Indian friend must feel awkward at the conviction of E. W. Vanspall, a Superintendent of the Burma Secretariat, along with a Burman, on charges of cheating. The story is briefly told. The European Superintendent impersonated the Revenue Secretary and extorted several sums of money from landholders promising reductions in the assessments of their estates. The matter coming to the notice of the authorities, the good man was put upon his defence in court. The result has been a sentence of four years' rigorous imprisonment and a fine of Rs. 500 Our friend, the local daily, the other day sought to insinuate that the entire native community is corrupt from head to foot and that Europeans are all angels in human form, only waiting for wings to grow from their sides to fly up to the seventh heaven, forgetting the existence of Messrs. Crawford, Fordyce, Vanspall and others of that ilk. Those who live in glass houses should not throw stones at one another's.

Burma Secretariat cheating case.

NIZÁM-UL-MULK, 24 th June, 1901.

29. The *Nizám-ul-Mulk* (Moradabad), of the 24th June, calls upon the Municipal Boards to arrange for a strict control being exercised over the articles of food and drink offered for sale in the bazars. *Ghi* (clarified butter), milk, sweetmeats, medicines and other such articles supplied by shop-keepers at Moradabad are generally adulterated and rotten. Lemonade and soda water which have lately come into general use are so carelessly prepared that flies and other insects are to be found in the bottles. The same unsatisfactory state of things prevails at other places in these Provinces.

Sale of adulterated articles of food at Moradabad and other places.

INDIAN DAILY MAIL, 25th June, 1901.

30. The *Indian Daily Mail* (Lucknow), of the 25th June, says:—The story of the white man who was found cycling on the Canal Road in Cawnpore at night without a light, but with a rod in hand with which he dealt blows at the native passers-by who came in his way, cannot be discredited by the authorities, inasmuch as it has been published by an Anglo-Indian journal. The atrociousness of the man's guilt was too much even for an Anglo-Indian Journal to induce it to hush it up. We are thankful to the *Indian Daily Telegraph* for giving publicity to this outrageous incident. Will the Lieutenant-Governor enjoin the District Officer of Cawnpore to put a stop to any repetition of this white man's monstrous prank, and to punish him for the offence he has already committed?

A European accused of cycling at night at Cawnpore without a light and assaulting native passers-by.

ROHILKHAND GAZETTE, 24th June, 1901.

31. The *Rohilkhand Gazette* (Bareilly), of the 24th June, says that it is currently reported that Government has decided to build a grand church for the use of "a class of" Protestants at Ranikhet (at its own cost). It is, as a Muhammadan contemporary urges, highly impolitic, that an alien Government should spend the public money in erecting places of worship for the benefit of its co-religionists. To erect no such building for the use of either Hindus or Musalmans, while doing it for Christians, certainly casts a slur on the wisdom of Government. Admitted that the natives are to be held in low esteem on account of their poor education, manners and customs and poverty, and cannot obtain high posts, while Europeans are available for them, but in respect to religion Government ought to treat all classes of its subjects alike. The writer has never heard that Government ever made any contribution towards the erection of a temple or a mosque.

Proposed construction of a grand church at Ranikhet by Government for the use of Protestants.

ROHILKHAND GAZETTE, 24th June, 1901.

32. The *Rohilkhand Gazette* (Bareilly), of the 24th June, referring to the great exertions which the British Government has so long made to suppress infanticide in India, regrets to say that the evil practice does not seem to have died out yet, the Infanticide Act having been recently extended to five villages in the district of Jullundur. Both *sati* and infanticide continue to be secretly practised in this country (more or less), and hence there is still great need for encouraging the spread of education among the people.

Infanticide in Jullundur.

INDIAN DAILY MAIL, 20th June, 1901.

33. The *Indian Daily Mail* (Lucknow), of the 20th June, says:—The most curious notice that has appeared in the English press about the late Chief Justice of these Provinces is to be found in the *Pall Mall Gazette*. It credits the late Sir Arthur Strachey with "unexampled firmness in dealing with that seditious

Blunders in the obituary notice in the *Pall Mall Gazette* regarding Sir Arthur Strachey.

conspiracy in which the notorious Tilak brothers were the most dangerous characters." The remarks about the "Tilak brothers" is highly amusing, but it is surpassed by the statement that "their inflammatory writing produced a rising in Bombay which required several days to suppress it." The author of the paragraph stands unbeaten in the domain of fiction.

III.—Education.

34. The *Express* (Lucknow), of the 20th June, says:—That three out of the eight wranglerships at Cambridge have been secured by Indian graduates is indeed a proud record. Two of these, Messrs. Byramji and Pestonji Cama, are the twin sons of Mr. Naoroji Pestonji Cama, a Parsee gentleman of Bombay of independent means. After matriculating at the Bombay University in 1892, they joined the Elphinstone College where they had a successful career throughout. Byramji obtained his B. A. degree in 1896, while Pestonji appeared at the B. A. and M. A. examinations simultaneously, both of which he passed with credit. They stand as the 6th and 7th wranglers. The third, Mr. Hari Ganpat Rao Gharpuray, who has been bracketted 7th among pass wranglers, belongs to the Central Provinces. He graduated from a Nagpur college in 1895 and passed his M. A. examination from the Presidency College, Calcutta. These successes, along with those of Pranjpaye and Balak Ram, demonstrate fully the superior aptitude of Indian students for mathematical studies. But what career is open to them in the land of their birth? The Education Department would be the most suitable sphere where their mathematical attainments might be useful to the country. Will they be permitted admission into the superior grades of the educational service?

Indian wranglers.

Express, 28th June, 1901.

35. The *Naiyar-i-Azam* (Moradabad), of the 19th June, states that a band of most promising, select students of the Muhammadan College have lately set out on tour in the various parts of the country to collect subscriptions (for that institution). They have already visited Saháranpur, Muzaffarnagar, Lucknow, Sultánpur, Partábgarh, Bara Banki, Unao, and the interior parts of these districts. They have everywhere been well received both by native and European residents and officers so far. Though the subscription they have hitherto raised is not large, yet it is considerable enough to show that the Muhammadans in this country have now come to look upon the Aligarh College as the means of their national preservation and advancement. All these good results are certainly due to the efforts which Nawáb Mohsin-ul-Mulk has been making in the cause of the college ever since he was appointed its Secretary.

A band of the students of the Muhammadan College, Aligarh, on tour, collecting subscriptions for that institution.

Naiyar-i-Azam, 19th June, 1901.

36. The *Indian Daily Mail* (Lucknow), of the 25th June, says:—It is not after all Bengal or Madras that is 'leading,' in the matter of education. The latest educational statistics show that the ratio of the school-going population to the total population is the highest in Burma. There it is 3·7 against only 2·4 in Bengal and the same percentage in Madras. The second place is occupied by Bombay with a percentage of 3·3; as for the North-Western Provinces and Oudh, the reader will be startled to learn that the percentage is only ·9. The progress of education in Burma is remarkable, considering the short time the schoolmaster has been in that province. It is notable that in point of female education also, Burma takes the lead, with Bombay as a good second, and Bengal and Madras several lengths behind. The North-Western Provinces and Oudh does not at all come up in the race.

Progress of education in Burma.

Indian Daily Mail, 25th June, 1901.

37. The Hindi *Hindustán* (Kálákankar), of the 22nd June, giving the substance of the Mahárája Gaekwar's reply to the address of welcome presented to His Highness at the Public Library at Almora on the 11th June, observes that the Mahárája's advice to his audience was highly commendable. Such exhortations on the part of Indian Chiefs for the advancement of education cannot fail to appeal to the hearts of the people. The encouragement of the vernacular language and literature is a *sine quâ non* for the progress of the country. The

The Mahárája Gaekwar's speech at Almora.

Hindustán, 22nd June, 1901.

Mahárája Gaekwar shares the views of true Indian patriots. If other native princes followed suit, the country would make progress by leaps and bounds. By-the-bye the Mahárája Gaekwar does not keep his Mahárani behind the screen. He has always been accompanied by her during his visits to Europe. He had the Mahárani with him on the occasion of his recent visit to Naini Tal. Raja Prataáp Bahadur Singh and his wife jointly visited the Mahárája and the Mahárani at Naini Tal, and their Highnesses paid them a return visit in the same way. This is a good departure. It is to be hoped that the Rájas and Mahárájas in these Provinces will follow the example, which is calculated to promote mutual good feeling.

IV.—Post-Office.

Police News, 24th June, 1901.

Certain Postal complaints.

38. The *Police News* (Meerut), of the 24th June, publishes a communication, in which the writer complains that, while a packet is charged postage at the rate of half an anna per 10 *tolas*, it is treated as a letter, and the postage is levied at the rate of one anna per 1½ *tolas*, if the sender, unaware of the rules of the Department, happens to put in a small chit as a note therein. Again, light newspapers are conveyed by the Post Office for quarter of an anna each; but if such a paper happens to be posted without the required postage stamp, by an oversight, it is treated as *bearing*, and the addressee is made to pay one anna as the postal charge before it is delivered to him. Both these rules are most absurd and anomalous, and should be speedily modified in the interest of the public.

Bhárat Jiwan, 24th June, 1901.

Value-payable parcels.

39. The *Bhárat Jiwan* (Benares), of the 24th June, urges that, in the case of those value-payable parcels which are refused by the addressees, the Post-Office should refund the money order commission to the senders. Messrs. Sen and Co. at Allahabad have addressed the Director-General of the Post-Offices on the subject; and Babu Ram Krishna Varma has also forwarded a memorial signed by all the book-sellers at Benares. It is to be hoped that the Director-General will give his attention to the matter.

Nizám-ul-Mulk, 24th June, 1901.

Suggestion to reduce the money-order commission on sums up to Rs. 5 to one anna.

40. The *Nizám-ul-Mulk* (Moradabad), of the 24th June, while praising the benefits which the public derive from the Postal Department in general, and from the money-order system in particular, says that the minimum commission for a money-order is two annas which presses hard on the poorer classes, who make small remittances. The writer would, therefore, suggest that the commission for money-orders up to Rs. 5 should be reduced to one anna. This reduction would increase the popularity of money-orders, and Government would not, therefore, be a loser in the long run.

V.—Railway.

Advocate, 21st June, 1901.

Shortage of goods wagons on the Oudh and Rohilkhand Railway.

41. The *Advocate* (Lucknow), of the 21st June, says:—The complaint about the shortage of wagons and insufficiency of the rolling stock on the Oudh and Rohilkhand Railway line, causing a heavy block of goods traffic and loss and suffering to the trading public as well as the consumers, is so persistent that it is a wonder that more energetic action has not yet been taken by the authorities to remove it. That there is practically a deadlock of business is best evidenced from the enormous piles of bags of goods lying for weeks mountain-high at every important goods station of this line, causing an artificial rise in the prices of articles. With the four thousand and odd wagons belonging to this railway and those borrowed from the East Indian Railway, the Eastern Bengal State Railway, and the North-Western Railway, the authorities find it quite beyond their power to cope with the heavy and daily increasing rush of goods traffic on the line. We should imagine that if the present number of wagons were doubled, there might be at least some hope of relieving the present congestion. But for the insufficiency of the rolling stock, the State would not have been a loser in a considerable sum as it has been by the recent fire at Tilhar station; and what is worse is that the traders and merchants everywhere are getting disheartened, because their articles reach the market too late and they find it

unprofitable to send goods at all when they cannot be certain as to when these may reach their destination. This has already checked the flow of traffic a good deal, and may do so in a still more pronounced manner in the future, and may possibly leave a permanent bad effect upon the income of the line. In one sense, however, this deadlock is proving a blessing in disguise, because it is no longer found so profitable to export wholesale the necessaries of life, while the people of the locality are perhaps starving and famine prices are ruling in the local markets.

VI.—Local and Miscellaneous.

42. The *Bhárat Jiwan* (Benares), of the 24th June, says that *Kashi-karvat* is one of those places in Benares to which pilgrims during their stay in that sacred town, are taken for a visit by the Pandas who act as professional guides. It is rather a solitary and creepy place and affords the greedy Pandas a good opportunity for working on the religious fears of credulous pilgrims, and then inducing them to surrender the last pice they have with them at the time. Lately when some pilgrims and Pandas during their visit to Kashi-karvat, threw down a piece of burning camphor from the top in order to illumine the dark pit and have a glimpse of it, a man seemed to be lying in the pit. The matter was reported to the city police-station where the key of the pit is kept. The police entered the pit and picked up the man in an unconscious state. When he came to his senses, he declared that he was a resident of the Ballia district and belonged to the Kori caste. He was told that the pit led to paradise, and therefore he threw himself down the pit, removing a railing at the top. When he was placed before the Joint Magistrate, he said that he had had no food for several days and that he had thrown himself down the well to escape the pangs of hunger. There is no mention of Kashi-karvat in any of the Hindu religious books, while it is full of trouble and danger to pilgrims. Under these circumstances the local authorities had better close it to the public. The learned Brahmans at Benares may be consulted on the subject, if necessary.

Bhárat Jiwan, 24th June, 1901.

A suggestion for closing the building, *Kashi-karvat*, at Benares to the public.

Allahabad:
The 2nd July, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 27 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 6th July, 1901.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Manager, C. H. C. Magazine...	...
2	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	250 copies.
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharma ...	200 copies.
4	Cochrane	Allahabad	Mr. S.B. Sarbadhicary, Barrister-at-Law.	Limited.
5	Káyasth Messenger ...	Lucknow	Babu Fateh Bahádur Nigam ...	500 copies.
	Weekly.			
6	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
7	Indian Appeal ...	Benares	Rúp Náráyan Dar ...	400 „
	Twice a week.			
8	Advocate	Lucknow	Gangá Prasád Varma ...	1,100 copies.
	Thrice a week.			
9	Hindustán	Kálákankar (Partábgarh) ...	P. N Chatterjee	125 „
	Daily.			
10	Indian Daily Mail ...	Lucknow	S. N. Mookerji	700 „
	ANGLO-URDU.			
	Monthly.			
11	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	400 „
	Weekly.			
12	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	...
	URDU.			
	Monthly.			
13	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
14	Árya Bandhu ...	Meerut	Dr. Rám Chandra... ...	500 „
15	Árya Patra	Bareilly	Sheobarat Lál	1,000 „
16	Árya Samáchár ...	Meerut	Anglo-Vedic College Committee	500 „
17	Dilárám	Bulandshahr	Munshi Har Prasád ...	...
18	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	575 copies.
19	Lucknow	Lucknow	Mahádeo Prasád	100 „
20	Magazine-i-Hind ...	Meerut...	Trading Company, Ld. ...	...
21	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayúm ...	100 copies.
22	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
23	Oudh Review... ...	Lucknow	Rámji Dás Bhárgava ...	500 „
24	Parda-i-Ismat ...	Ditto	Saiyad Hasan Shah ...	...
25	Roshni	Ditto	Mirza Abdul Taqi	200 copies.
26	Safír-i-Qaisar ...	Meerut	Muhammad Nazír ...	150 „
27	Vaishya Hitkárí ...	Ditto	Mohan Lál	850 „
28	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman...	300 „
	Twice a month.			
29	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
30	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
31	Muraqqa-i-Tasawwar ...	Fatehpur	Babu Jai Dayál	...
32	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Hasan ...	600 copies.
33	Shams-ul-Hind ...	Fatehpur	Lálá Bhagwán Prasád ...	Nominal.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
34	Hámid-ul-Akhbár ...	Moradabad	Iláhi Bakhsh	80 copies.
35	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 copies.
36	Kárnámah	Lucknow	Maulvi Muhammad Yáqúb ...	150 „
37	Káyasth Conference Gazette	Ditto	Govardhan Dayál ...	600 „
38	Mufid-i-Am	Agra	Qádir Ali Khán	45 „
	Weekly.			
39	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	240 copies.
40	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	150 „
41	Akhbár-i-Álam ...	Meerut	Abdul Hakím	150 „
42	Al Bashir	Etáwah	Muhammad Bashir-ud-din ...	475 „
43	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
44	Ázád	Ditto	Sajjád Husain	100 „
45	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
46	Colonel	Moradabad	Pandit Banwári Lál ...	200 „
47	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	245 „
48	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Sheo Náráyan	200 „
49	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
50	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 „
51	Jámi-ul-Ulúm ...	Ditto	Ganeshi Lál	700 „
52	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
53	Liberal	Azamgarh	Qudrat Ali Khán	275 „
54	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
55	Naiyar-i-Ázam ...	Moradabad	Khudá Bakhsh	275 „
56	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
57	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
58	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
59	Oudh Punch	Lucknow	Sajjád Husain	200 „
60	Police News	Meerut	Muqarrab Husain Khán ...	600 „
61	Rahbar	Moradabad	Pandit Pratáp Krishna ...	500 „
62	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	350 „
63	Safír-i-Qaisar ...	Rae Bareli	Pandit Bihari Lál ...	40 „
64	Sahifa	Bijnor	Munshi Faiz-ul-Husain ...	250 „
65	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	360 „
66	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál ...	200 „
67	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
68	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 „
69	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
70	Urúj-i-Mihr-i-Nímroz ...	Do.	Naím-ul-lah	300 „
	Twice a week.			
71	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyad Riyáz Ahmad ...	400 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
72	Oudh Akhbár... ...	Lucknow	Munshi Sheo Prasád ...	650 copies.
	UDU-HINDI.			
	Monthly.			
73	Mazhar-uz-Zirást ...	Meerut	Abdul Hamid	100 copies.
	ARABIC-URDU.			
	Twice a month.			
74	Ar Riyáz	Lucknow	Maulvi Abdul Ali ...	600 copies.
	HINDI.			
	Once in two months.			
75	Nigamágam Chandriká ...	Muttra	Pandit Dwárká Prasád ...	1,000 copies.
	Monthly.			
76	Bháratodhárak ...	Meerut	Swámi Parmánand ...	500 copies.
77	Bhárat Sudashá Pravartak	Farrukhabad	Lálá Náráyan Dás... ...	300 „
78	Brajbásí	Brindaban (Muttra) ...	Múl Chand Sharma ...	800 „
79	Chaturvedi Patriká ...	Agra	A Committee of Muttra Chaube Bráhmans.	250 „
80	Devanágri Gazette ...	Meerut	Pandit Gauri Datt ...	150 „
81	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 „
82	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
83	Ját Hitkárí	Agra	Hoti Lál	600 „
84	Kányakubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
85	Maheshwari	Hapur (Meerut)	Harsaran Dás	600 „
86	Mathur Vaishya Sukhdáyak.	Fatehabad (Agra)... ...	Lala Jwálá Prasád ...	...
87	Nátya Patra	Allahabad	Rádhá Mohan	200 „
88	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
89	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	400 „
90	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	160 „
91	Saraswati	Allahabad	Babú Chintáman	600 „
92	Sudarshan	Benares	Babu Deoki Nandan ...	200 „
93	Ved Prakásh	Meerut	Pandit Tulsi Rám	400 „
	Twice a month.			
94	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	200 copies.
95	Bhárat Hitopdeshak Mitra	Bahramghát (Bara Banki) ...	Babu Shobha Singh ...	...
96	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	70 „
97	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,300 „
	Weekly.			
98	Árya Mitra	Moradabad	Suraj Prasád	400 copies.
99	Bhárat Jiwan ...	Benares	Rám Krishna	1,500 „
100	Dwijráj Patriká ...	Ditto	Narsingh Prasád Singh ...	...
101	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
102	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	...

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Weekly.			
103	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
104	Shri Gopál Patriká ...	Lucknow	Bishambhar Náth... ...	...
105	Thekadár	Benares	Har Náráyan Tiwári ...	500 copies.
	Daily.			
106	Hindustán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	214 copies.

I.—Political and Foreign.

Indian Daily Mail, 4th July, 1901.

Missionaries in China.

1. The *Indian Daily Mail* (Lucknow), of the 4th July, says:—It has been often remarked that missionaries are followed by European gun-boats. We have heard something on this subject from Lord Salisbury himself. The missionaries in China have addressed a communication to the press contradicting this view, and vindicating their action in regard to the affairs in China. They point out that the recent uprising is in no way due to their action, but to the antipathy of the Chinese to foreigners. We have not the least desire to impugn the philanthropic efforts of missionaries in China or elsewhere, but it is our firm impression that the system of work usually followed is not altogether irreproachable. Proselytism carried on to excess, especially among a people like the Chinese, is bound to produce mischievous results. In fact, our advice to missionaries is to follow the course which Abraham suggested to Lot: "Let there be no strife between us; if thou will take the left hand, then I will go to the right; or if thou will depart to the right hand, then I will take the left."

II.—General Administration.

Express, 4th July, 1901.

Perverse verdict of jury in Hoff's case.

2. The *Express* (Lucknow), of the 4th July, says:—The conclusion of the trial in Hoff's case is highly unsatisfactory in whatever light it may be viewed. The ripe years, mature judgment and long experience on the bench of the Hon'ble Mr. Justice Aikman, who presided at the trial, entitle his opinions to the greatest weight, and his impartial summing up and well-considered judgment upholding the noblest traditions of the English Bench, demand our most grateful admiration. He disagreed with the majority of the jury, and as regards one of the accused, Ali Raza, their opinion appeared to his mind to be "incomprehensible." "The extraordinary nature," he said, "of the verdict of the majority is apparent from one circumstance." "The gold nose-stud which, according to the evidence for the prosecution, was found in a box belonging to the accused Kazim Ali, which was identified by Ram Pyari as hers, her statement being corroborated by her companion Sita Ram, and in regard to which Kazim Ali made no claim, stating that he knew nothing about it,—as to this nose-stud the foreman informed the Court "that the majority of the jury came to the conclusion that it was Kazim Ali's." Extraordinary and incomprehensible are the characters given by the Judge to the verdict of the majority, and they are perhaps the mildest terms which the Hon'ble Mr. Justice Aikman could use consistently with his high position and dignity of office. In short, according to him there has been a miscarriage of justice, and from the despondent view taken by him of the ultimate result of the case, if he were to order a retrial before another jury, it would appear that it is not a singular and unique instance in which justice has been defrauded of her dues by the jury in cases like this, showing an undue leaning in favour of the accused. He says in the judgment—"When the Judge disagrees with the majority, he has at once to discharge the jury, and this was done. The jury being discharged, the Judge has two courses open to him—he may order that the accused shall be tried by another jury if he considers that the accused shall be tried by another jury, or if he considers that the accused should not be retried, he may make an entry to that effect on the charge, and this entry then operates as an acquittal." After long and anxious consideration he came to the conclusion that it was not expedient to order a retrial. "The experience of this court," the Judge proceeds to observe, "in cases which have been ordered to be retried is not encouraging, and there is the possibility, if not the probability that even if the case were retried the result might not be different."

To the general fairness of the evidence for the prosecution the Judge's remarks in his summing up bear ample testimony. As regards the testimony of the complainant Ram Pyari, his lordship told the jury:—"They had glimpses of her face and they could Judge from her countenance whether she was a woman of shameless character or a respectable woman. As to her demeanour he must say he did not see anything in the way she gave her evidence to lead him to the belief that she was telling a made-up story. Referring to the suggestion that Ram Pyari was not of respectable character, he said that that allegation had not been supported to his satisfaction in any way. The next important witness for the

prosecution was her companion, Sita Ram, in reference to whose evidence His Lordship's opinion is that, so far as could be learnt of his conduct it was quite the conduct of a man who had lost his companion. According to the Judge the story of the woman was corroborated by the evidence of Ram Karan, who is found to be a man of substance and of considerable business in Lucknow, and His Lordship expressed himself as very much impressed by the way in which he gave his evidence. The above remarks on the principal witness for the prosecution show the nature of the evidence produced at the trial.

Opposed to this is the defence theory that the whole case is a fabrication and the result of a foul conspiracy on the part of the police against Mr. Hoff, who, he said, bore him a grudge on account of his having shipped off to the colonies a woman kept by a head-constable employed in 1899 in the Oudh and Rohilkhand railway station, and this man, Hoff stated, had since been either dismissed or transferred. On this part of the case His Lordship remarks:—One hears of *esprit de corps* but this would be carrying *esprit de corps* to a very great extent if the police now in Cawnpore from Lucy (Inspector of Police) downwards are taking up this case merely because of this head-constable who has been dismissed or transferred.

The principal support of the defence is Sergeant McKewan's evidence. McKewan is a boy 19 years of age and has but lately entered the police as an apprentice Sergeant. Further he tells a story which would make Ram Pyari go a begging to Hoff in distress in a dirty *dhoti* at 11 A.M. on 1st February when she had arrived with Sita Ram immediately before. But McKewan's statement in Court was hopelessly contradicted by a previous statement made and attested by him before Inspector Lucy, so much so that the Judge thought it fit to be forwarded to the Inspector-General of Police to be taken notice of by him. The police enmity alleged by Hoff is wholly irreconcilable with the manner in which he was treated by the police, for it is an indisputable thing that the police, although they had got evidence against Hoff which might have justified them in arresting him, did not arrest him. In fact it was the District Magistrate who ordered Hoff to be put on his trial, and not the police.

There could hardly be imagined a clearer case in which the prosecution was so fairly entitled to a verdict in its favour that not only the Judge, but some of our Anglo-Indian contemporaries characterize the case as unique and singular, the real singularity lying, however, in the clear relief in which the verdict stands when judged by the light of reason and common sense.

3. The *Prayág Samáchár* (Allahabad), of the 4th July, referring to the Hoff case, expresses regret that though Mr. Justice Aikman was fully convinced of the guilt of Mr. Hoff and his two underlings, yet he was obliged to acquit them on account of the (perverse) verdict of the majority of the jury. It simply makes one's hair stand on end when one thinks of the miscarriage of justice in this case. The acquittal of Mr. Hoff will assuredly embolden all the Emigration Depôt agents in this country to practise still greater high-handedness on poor natives.

PRAYÁG SAMÁCHÁR, 4th July, 1901.

The same.

4. The *Advocate* (Lucknow), of the 4th July, commenting on the Hoff case, says:—Mr. Justice Aikman released Hoff and his underlings on Friday morning after a protracted trial lasting ten days. The jury was discharged the previous day. In passing orders Mr. Justice Aikman made the following observations:— . . . "The extraordinary nature of the verdict of the jury is apparent from one circumstance. A gold nose-stud which, according to the evidence for the prosecution, was found in a box belonging to the accused Kasim Ali, which was identified by the complainant Mussammat Ram Pyari as her's, her statement being corroborated by Sita Ram, and in regard to which Kasim Ali made no claim, stating that he knew nothing about it. As to this nose-stud the foreman of the jury informed me that the majority came to the conclusion that it was Kasim Ali's."

ADVOCATE, 4th July, 1901.

The same.

The Indian community has every reason to be grateful to the learned Judge for the remark in the above extract. It shows what a judicial frame of mind is possessed by Mr. Justice Aikman, and how scandalised he feels at the thought of European juries, almost always bringing in a verdict of not guilty whenever

the accused is one of their community. Had not the presiding Judge passed the above remarks we would not have so much as touched this painful and shameful case. And the *Pioneer*, realizing the seriousness of the observation, has sought to lead the public in a wrong track. The case under notice has little to do with the jury system of trial in these Provinces. A British-born subject of His Majesty has the right to be tried by his own peers wherever he may be, in the N.-W. P. or England. So this case has no bearing on the jury system as it obtains in the United Provinces. Moreover, statistics will show that European juries have not unoften given perverse verdicts in cases where Europeans have been the prisoners at the bar. Indian juries compare very favourably with their white brethren in this respect. And the most curious thing about this trial is the fact that both ways Europeans come in for the largest share of the blame. If the story for the prosecution be accepted, Hoff becomes nothing but a diabolical fiend in human shape, one who is capable of such outrageous conduct as to decoy a poor woman to his depôt, strip her of all her ornaments, keep her in confinement for more than a week and then turn her adrift no better than a beggar. If the verdict of the jury is to be believed, what an object-lesson on the police administration of the land, particularly that of Cawnpore. The whole host, from the District Superintendent of Police to the constable, conspire to ruin a man, and a European to boot, in a town so full of Europeans of substance and affluence. What an awakward comment on Mr. Justice Aikman's remark in the middle of his summing-up, namely —"It (robbing a woman) is a grave charge and an improbable charge that a man of European extraction should commit such a crime. Although it is improbable, it is not of course impossible." Thus the learned Judge, in his summing-up, leaned towards, and in his judgment definitely stated he was for, conviction. What a parody of European moral superiority over Indian ! Unlike other cases, this one cuts both ways and cuts Europeans more than Indians.

INDIAN DAILY MAIL, 5th July, 1901.

The same.

5. The *Indian Daily Mail* (Lucknow), of the 5th July, commenting on the Hoff case, says:—We are not surprised at the manner in which the recent sensational trial at Allahabad has come to an end. We need not go over the facts of the case, as they have been fully reported in our columns. We are concerned at present only with the result of the case and the important issues involved in it. The most notable feature of the case is the verdict of the jury. Is the verdict one which can be accepted by the intelligent public? We might have felt some hesitation in answering this question if we had not before us the clear and unmistakable decision of the learned judge who presided at the trial. Mr. Justice Aikman, though discharging the accused, expressed his disagreement with the verdict of the jury. His lordship could have ordered a fresh trial, but he abstained from doing so on the following remarkable ground: "The experience of this court in cases which have been ordered to be re-tried is not encouraging, and there is the possibility, if not the probability, that even if the case were re-tried the result might not be different." In other words, Mr. Justice Aikman only accepted the verdict of the jury, because he was convinced that no European jury, in a case like the one in question, which had roused racial feeling from the very commencement, would bring in a verdict to convict the accused. This is, perhaps, the first case in India in which a judge, though differing from the jury, has been compelled to accept their verdict. Who is right in the present case, judge or jury, is only a matter of opinion. The result, all the same, is unsatisfactory. If the verdict of the jury is accepted, the three accused go out without a stain on their character. If, on the other hand, the judge's decision be held correct, then we are to assume that justice has been cheated of its dues. We are sorry that Mr. Justice Aikman, in view of the strong opinion held by him, did not take the risk of a fresh trial. He has given reasons for not taking this course, and, in doing so, has only strengthened the unfortunate impression that there has been a gross miscarriage of justice through somebody's fault. There is no racial question involved in the case. It is a question of the fitness of a jury to grasp the essential facts of a case, so as to aid the judge in coming to a correct decision. We notice in some of the papers the foolish suggestion that a European should be tried by a mixed jury, forgetting the fact that it is the undeniable privilege of a British subject to be tried by a court composed of his own countrymen. We are rather of opinion that neither a native nor a European should be tried by a jury that is not composed of his own country-

men. We need not discuss the consequences which are likely to follow from a departure from this course. The most important point involved in the question before us is the efficiency of the jury system in these Provinces. This is what the *Pioneer* writes on the subject:—"A few years back the Allahabad High Court, of which Sir John Edge was then Chief Justice, sent up a strong representation pointing out that the jury system was entirely unsuited to these Provinces, and recommending its abolition. This recommendation had the warm support of everyone who had watched the conduct of Allahabad juries for the last fifteen or twenty years, and who had the interests of justice at heart; but the Government were too timid to risk an agitation among the windy politicians who speak and write of trial by jury as a palladium of the people's liberty, and the chance was missed. It is to be hoped the Hoff case will bring the question under review once more." The mischief of the whole case lies in this assumption. We shall not be surprised if the *Pioneer's* suggestion meets with a chorus of approval from officials who have never shown much regard for jury trial. We think we can fairly challenge the assertion made by the Allahabad paper. The Hoff case, in our opinion, gives no indication whatever as to the way in which the jury system has worked in the North-Western Provinces and Oudh. Here are the figures of jury trials in these Provinces during 1899, which is the latest year for which official figures are at present available. During the year referred to there were 114 cases affecting 163 persons. As to 158 of these the verdicts of the jury were approved by the presiding Judge, and only in the cases of *five* persons the Judge differing from the jury, moved the High Court. In the light of the above figures, we can only say that the statement about the failure of the jury system in these Provinces is purely mischievous. As we said at the beginning, the result of the recent trial at the Allahabad High Court is likely to prove more serious than most people imagine. As to the verdict returned by the jury in the present case there seems to be but one opinion, that there has been a miscarriage of justice. But we maintain that this fact alone does not condemn the system of trial by jury in these Provinces.

KAYASTH SÁMACHÁR, June, 1901.

Classification of Hindu castes.

6. The *Kayásth Sámáchár* (Allahabad), for June, received on the 6th July, says:—We can scarcely call to mind, at least within the last quarter of a century, such acerbity of feeling and such embittered ideas predominant amongst the Hindu community in Upper India, due to the ill-advised measure of any public officer, as those excited by the proposal of the Census Superintendent of the United Provinces, to group the different castes in these Provinces in their order of precedence in the social hierarchy. We have never been able to understand what advantages, if any, would accrue either to the Government or to the public by carrying out the proposed scheme. The facts and figures collected by the Census Department should be such as are calculated to lighten the task of administration and to throw light on the difficulties that beset the path of the administrators. Accepting this principle as their guide, the officers charged with the Census operations on the previous occasions, always tried to collate figures and to gather from them only such facts as were calculated to help the practical administration of the country. They properly fought shy of facts and inferences which, however interesting as curious or unique, would nevertheless be based on data, which from the very nature of the case, would not be accurate or reliable but would be tainted with the defect attaching to all statements which have for their basis a mythical or a sentimental background. Whereas the density of the population, their movements and their occupations, their literacy, infirmities, sex, age distribution, and their ethnographic distribution, *i. e.*, an enquiry into their mother-tongue, religion, caste, tribe, or race, all fall legitimately within the purview of the Census Department, so far as these can be gathered from the figures tabulated and analysed, it is nothing short of supererogation on the part of the Census Department to constitute themselves into an Institute for the study of Folklore and Mythology and to go into the question of the actual status of the different castes, and the question of their precedence, or superiority or inferiority in the social scale. The ideas that prevail amongst the different Hindu castes as to their origin, history, and their present position are all based on notions which ultimately merge in a halo of myth, and the question of actual status at the present day is so interminably mixed up with the question of their origin, that—as the

Census Department have no doubt found to their cost—it is not at all feasible to draw the line of demarcation between the mythic origin of a caste, the notion held by the members of that caste as to their own social position and importance, based on the story of their origin, and their actual status in the Hindu society. The difficulties underlying the true grasp and solution of the question are enormous, and would require the genius of a Max Müller. The Census Department might very well have left the solution of the question to time and to the people themselves, and not made matters worse by starting a needless controversy, the only result of which has been to stir up bad blood between the different castes, by raking up senseless controversies which might well have been allowed to sleep undisturbed. We therefore hope that the Census Department will yet see their way to drop their proposal to tabulate the castes in accordance with their social position and precedence, which even if carried out, would do good to no one, but will leave in its train embittered feelings and strained relations between members of the different castes, which have already come into existence, as the result of the ill-advised action of Messrs. Risley and Burn.

ADVOCATE, 4th July, 1901.

The conference held by Khattris at Bareilly to protest against their being classed with Vaishyas instead of with Kshatriyas.

7. The *Advocate* (Lucknow), of the 4th July, says:—In this wretched season with hot winds blowing day and night, that makes life unbearable, the meeting of the representatives of the Khattri community at Bareilly was a unique demonstration, at least so far as the members of this caste in these Provinces are concerned. If any proof were needed to impress the officials with the depth of excitement created by their attempt in giving the Khattris a lower social precedence, no better proof could be given than the one afforded by the Bareilly meeting. People had assembled from far and wide—from Bengal on one side, from the Panjab and Ajmere on the other. Raja Ban Behari Kapur, member of the Bardwan Raj Estate, the recognised head of the Khattri community, added as much weight to the deliberations of the community, as he roused the enthusiasm of the members who welcomed him with an openness of heart, perhaps a new experience to the Rája, about which there can be no mistake. It is true that under adverse circumstances people sink all past differences, if there are any, and the unanimous voice with which Rája Ban Behari Kapur was voted by his Biradari, to the position which belongs to him, was as agreeable to him as to the assembled audience. During the three days about 400 delegates and visitors attended the meeting.

* * * * * * *

Babu Ganga Prasad Varma proposed the first resolution which ran as follows:—

"That in the opinion of the meeting, the grouping of the several castes of Hindus, so far as it has been proposed according to old four-fold divisions of castes by the Census authorities is likely to rouse the dying embers of sectarianism and class-hatred and therefore this assembly expresses its disapproval thereof."

* * * * * * *

Babu Kedār Nath of Lucknow moved the second resolution which ran as follows:—

"That this meeting of the Khattris, having read the letter of Mr. Risley to Rai Ramcharan Das Bahadur of Allahabad, extracts from his "Tribes and Castes of Bengal and Mr. Burn's Circulars Nos. 524 of 25th February 1901 and 804 of 25th April, and agreeing with the protest made by the Khattris in different parts of India, records its deep sense of alarm and indignation at the proposal of the Census authorities to group the Khattris in a class lower than that immeditaely below that of the Brahmans and expresses its great dissatisfaction at the attempts made to lower the social status which the Khattris have unquestionably occupied from time immemorial in utter disregard of the religious rites and observances as enjoined by the Hindu Scriptures for the four Varanas or castes."

INDIAN DAILY MAIL, 29th June, 1901.

A District Superintendent of Police, and the shoe question.

8. The *Indian Daily Mail* (Lucknow), of the 29th June, says:—The shoe question is cropping up now and again in various parts of the Empire. This time it is in Bengal, and we hear that a District Superintendent of Police takes to task every native gentleman who appears before him with his shoes on. When is this shoe-mania going to be extirpated? Cannot Lord Curzon, who is eager to knock on the head all old abuses, put an end to the Anglo-Indian prejudice about the native gentleman's shoes?

9. The *Nasím-i-Agra* (Agra), of the 30th June, observes that the habit of using abusive language is highly derogatory to one's character, and mars one's civilization. The writer has received repeated complaints that a police official, who is posted in a respectable quarter at Agra, is much given to abusing people (that come in contact with him). If the complaints are true, the authorities should duly reprimand the official, and see that he mends his ways.

NASIM-I-AGRA, 30th June, 1901.

Complaint against a Police official at Agra.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, says that reports of most shameful excesses and enormities committed by the police are constantly received, but that native editors are afraid to publish or comment upon them from fear of the Sedition Law. The condition of a (thoughtful and conscientious) editor is very pitiful indeed under the circumstances. If he ventures to expose the evil deeds of misbehaved police officials, he is liable to be confronted with a charge of defamation against him; if he keeps quiet, the people are ground down by the police, and Government earns an evil name! The writer then, adverting to the case referred to in the columns of the *Tribune*, of a female passenger who was recently decoyed by a police constable from a railway station, and outraged by him and his two companions most egregiously, says that the misdeeds of the police have created great unrest among the people under the British Government, whose guiding principle is to maintain peace and tranquillity among them. The oppressions of the police have increased so much that a very large number of them are punished judicially or departmentally every year. They by their misdeeds, put to shame even a savage or barbarous Government; but still the eyes of the authorities are not opened. It is a pity that while so much is being done to keep an eye on the people themselves, no effective measure is adopted by Government to restrain its "own robbers and dakáits, who, wearing Government uniform, oppress the people in broad daylight." There is hardly an offence mentioned in the Penal Code which is not committed by the police, who are entrusted by Government with the duty of protecting the life and property of the people! But it is due to the extensive powers enjoyed by the police that they misbehave themselves in all manner of ways.

ROZNÁMCHA-I-QAISARI, 1st July, 1901.

Oppression of the police.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, referring to the evil reputation which the police have acquired for their high-handed practices and oppressions in general, says that the police do not practise severity in the discharge of their official duties only, but they act most tyrannically and high-handedly in such matters also as concern them privately. Lately a wedding entertainment was given simultaneously both at the house of a police official and that of a clerk in a Government Office at Allahabad. The clerk had engaged a dancing girl eight days previous to the date of entertainment and paid her the earnest money as well. But the police official forced the girl to break her engagement with the clerk, and dance at his house instead, from fear, despite all the protests of the clerk. Such high-handed practices are freely adopted by police officials, however well-born and bred they might be. As soon as a man puts on the police head-gear, he bids adieu to all his nobility of descent, honesty and civilization, and hence it is Utopian for Government to expect to raise the *morale* of the police (simply) by recruiting it from respectable classes. "Our" Lieutenant-Governor has more than once expressed his surprise as to why well-to-do and influential natives do not expose the illegal proceedings of the police. But His Honor forgets that his subordinate officers do not equally encourage natives to bring to light the malpractices of the police. As soon as a native gentleman comes forward to make a complaint against a police official, then attempts are made to fasten all sorts of false charges on him. The case of the late Kotwal of Lucknow is an instance in point, and His Honor could not have forgotten it. There is, the writer thinks, no other way of checking the malpractices of the police than to curtail their legal powers in matters of arrest and interference (with the people). When the Police Department was first organized in 1861, it possessed very nearly the powers of Magistrates in the Presidency Towns. The police then exercised their powers with such vigour that all the jails in the country were (soon) filled with prisoners, and the Government had to divest them of certain powers to reassure the public, whose minds had been greatly exercised over the oppressions

ROZNÁMCHA-I-QAISARI, 1st July, 1901.

Need for curtailing the powers of interference of the police.

of the police. Similarly when Act X of 1872 was passed, the police were again given powers to make arrests under section 323 of the Indian Penal Code, and the result was that they again took to lording it over the people in various ways. It is thus clear that the only remedy to check the police in their objectionable proceedings is to curtail their powers of interference as much as possible, otherwise they will never act honestly and strictly according to the provisions of the law, and dissatisfaction with the British Government will continue to increase among the people. In another article the editor, giving a summary of the recommendations which the Indian Association (Calcutta ?) has lately made to Government for reforming the police, contends that no amount of increment in the salaries of the present staff of the police officials, a very large number of whom have attained to their present positions from the lowest ranks of the constabulary, will wean them from corruption and illegal practices. The only effective means to improve the character of the police is, as a retired experienced European member of the Indian Civil Service has lately declared, to clip their powers.

SHRI GOPAL PATRIKA, 1st July, 1901.

Dakaitis in the Agra district.

12. The *Shri Gopal Patrika* (Lucknow), of the 1st July, in its columns of miscellaneous news, states that a mahajan was robbed at Khairagarh in the Agra district on the 25th June. A gang of dakaits again entered Sátkal Bazar (*sic.*) and carried away a lot of property. There was a fight between the residents of Naulakha and dakaits on the 24th idem. What were the Agra police about ?

SHRI GOPAL PATRIKA, 1st July, 1901.

Question of police reform.

13. The *Shri Gopal Patrika* (Lucknow), of the 1st July, says that the authorities derive their information regarding the people through the police, but that the police being vitiated and corrupt, the information supplied by them is untrustworthy and misleading. The ignorant masses know nothing of the excellent principles of British rule, the proceedings of the Legislative Councils, excellencies of law, and so forth. To them the Police Sub-Inspector is a representative of His Majesty; and if they find him corrupt and tyrannical, they cannot have a good idea of British rule. The question of police reform has engaged the attention of the National Congress, Sir Antony MacDonnell and Lord Curzon. It would seem that the Inspector-General of Police has lately issued a circular in which he has asked for the opinions of some select officers and leading gentlemen regarding the pay, duties, &c., of all police officials, from the District Superintendents to village chaukidars. The public should avail themselves of the occasion to impress upon the authorities the necessity for associating respectable persons with the police in making investigations into crimes, so that such persons may help the police and prevent them from abusing their power. If the police were reformed, British rule would become much more popular than it is at present.

ALIGRAH INSTITUTE GAZETTE, 4th July, 1901.

Suggestion to appoint Mr. Shah Din, a member of the Punjab Legislative Council, in place of Nawáb Muhammad Haiyat Khan, deceased.

14. The *Aligarh Institute Gazette* of the 4th July, praising the qualifications of Mr. Shah Din, barrister-at-law, agrees with the vernacular newspapers of the Punjab in recommending him to be appointed a member of the Legislative Council in place of Nawáb Muhammad Haiyat Khan, deceased. The appointment of Mr. Shah Din will give satisfaction not only to the Muhammadans of the Punjab, but also to their co-religionists in the United Provinces.

HINDUSTÁN, 28th June, 1901.

Vaccination in the North-Western Provinces and Oudh.

15. The English *Hindustán* (Kálákánkar), of the 28th June, after quoting the short account of vaccine operations, given in the Administration Report of the North-Western Provinces and Oudh for 1899-1900, says:—

With all Government's good intentions and great exertions with the aid of educated Indians and Indian landlords, there seems to be something materially wrong in the vaccination practice, and we candidly assure the Government officials that with some honourable exceptions, the vaccinators are bent upon oppressing the poor people of India to get some presents from them. Of course, those who like to have their children vaccinated, always give some presents to the vaccinator; because they feel obliged to him for his good services. But, on the other hand, a vaccinator does not fail to extort his quota even from those poor, who are loath and unwilling to have their children vaccinated. This practice ought

to be as much discouraged as possible and then vaccination will get its proper footing in the country and will be universally adopted. It is not good to force unwilling people to have their children vaccinated there and then on the spot; but it is most desirable that when anybody shows any unwillingness, then his name and address should be taken down by the vaccinator and submitted to some official or to the landed-proprietor to whose estate the recalcitrant parent belongs, and on receiving the information the officer and the talukdár personally, or through some of their subordinates, will proceed to the spot and remonstrate with the parent. By doing so, many people will be converted and will have their children vaccinated. But merely by leaving the whole business to the vaccinators, success undoubtedly will be impeded.

INDIAN DAILY MAIL, 19th June, 1901.

Government review of the Report of the Board of Revenue for the North Western Provinces and Oudh for the past year.

16. The *Indian Daily Mail* (Lucknow), of the 19th June, received on the 1st July, says:—The Board of Revenue of these Provinces would seem to be endowed with more practical sense than is usually credited to administrative departments. The Board's report for the past year, though written before the receipt of the Government of India's orders regarding the curtailment of reports, has in a great measure anticipated them. The result is that the report is shorter by two-thirds than the reports of previous years, and deals concisely with the salient facts of the year's administration. We should have been glad to see a similar improvement in the review which is just published by the Local Government. Enumeration of statistics is no doubt indispensable, but it can be made doubly profitable, if accompanied by lucid descriptive accounts.

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The Government makes an important anouncement in the course of its remarks on the Board's report. One is that it is intended to raise the standard of the Entrance Examination of the University, which will require a corresponding improvement in the standard required for the diploma at the Cawnpore Agricultural School. We understand that the Lieutenant-Governor's object is to raise this school to the status of an Agricultural College, and that a reference on this subject has been made to the Director of Land Records and Agriculture.

INDIAN DAILY MAIL, 30th June, 1901.

Application of Lumsden's Horse to the War Office for an increase of pay.

17. The *Indian Daily Mail* (Lucknow), of the 30th June, says:—We yield to none in our admiration for Lumsden's Horse, but we think their recent application to the War Office for an increment of pay was most unadvisable. The War Office, as expected, has rejected the application, with the remark that no distinction can be made between English and Indian Volunteers. The authorities are evidently right, for the simple reason that Volunteers are not volunteers, if they expect to be paid for their services.

INDIAN DAILY MAIL, 30th June, 1901.

Increase in population in England as compared with that in India.

18. The *Indian Daily Mail* (Lucknow), of the 30th June, says:—It is a noteworthy circumstance that, while the present Census shows the population of England to have increased 12·7 per cent. as compared with 11·65 in the preceding decade, it shows the entire population in India to have shown a rate of increase far less than shown by the previous Census. Is it not a case of England growing fat at the expense of India? The drain of 30 millions per annum from India can have no other possible effect. Will the Government yet think of taking time by the forelock and mend its ways?

ADVOCATE, 30th June, 1901.

Rangoon Bar Association's proposal regarding the appointment of a Barrister as the Chief Judge of the Burma Chief Court.

19. The *Advocate* (Lucknow), of the 30th June, says:—When the Recorder's Court of Burma was changed into a Chief Court, the public wanted a Barrister-Judge to preside over it. In that land of favouritism that could not be. Mr. F. S. Copleston, C.S., became the Chief Judge. This gentleman is about to retire. The cry for a Barrister-Judge has been revived. The members of the Rangoon Bar Association held a meeting on Tuesday to consider the question. They have decided to memorialize the Secretary of State and His Excellency the Viceroy, through the Burma Government, against the continuation of the practice. The list of compulsory subjects for competition in the Civil Service examination does not include a fair knowledge

of law for an intending Civilian. And the multiplicity of duties while in service leaves little time for a severe study of the subject. As a consequence, the Civilian-Judge is generally without any command over the law of the land so as to enable him to cope with legal practitioners that appear before him. Miscarriage of justice is not unoften the result. And when, generally speaking, the final appellate Court is presided over by such a Judge, justice is practically denied to the public. It is expected the just prayers of the Burma people will this time be granted.

ADVOCATE, 30th June, 1901.

Natives in native and British India.

20. The *Advocate* (Lucknow), of the 30th June, says:—Native States exist, among other reasons, for giving free play to indigenous talent for administration. So opined Lord Curzon during his visit to Madras. British India, he was frank enough to admit, does not provide such facilities. Why? Because, as Sir Henry Fowler pointed out, in the administration of British India an irreducible number of Europeans must be preserved. This means that all the higher offices requiring high qualifications are to be a close preserve for Englishmen. They are in fact so. Nay, more than that. Almost all the services have got a very large number of Englishmen, and some are exclusively composed of the members of the ruling race. So the question has been solved, and perhaps for good, that the Indian people will always be kept in a state of tutelage, as far as their capacity for administration is concerned. A very sad prospect indeed for Indians to contemplate! . . . . . .

Want of enterprise and paucity of industrial concerns lead the people to crowd the public services of the country. Even for a post of famine wages (small pay?) thousands send in their applications. The fact is very heart-rending to ponder over. Recent attempts by eminent rulers have made confusion worse confounded with our people. Eurasians and untrained Europeans are now sought to be thrust into each and every office, thus narrowing the prospects of employment for Indians. This endeavour on the part of our rulers to reserve some posts, for the followers of their creed or descendants of their guilty forefathers, has had a very bad effect on Indian society. Influential Indian officers have on many occasions imitated their masters to form something like family cliques in offices, to the exclusion of talented men of other castes or creeds. After allowing the evil to grow in dimensions, the Government seem horror-struck at its magnitude and mean to put it down. Few Indians can compete at the Civil Service examination held in London, the Medical Service seems well-nigh closed against our people, and "thus far and no further" has been enjoined upon Indians who seek to enter the Public Works Department through Cooper's Hill. So Indian genius has little or no chance to fructify in British India. Necessarily our eyes turn towards Native States. At the very threshold we meet with a difficulty created by ourselves on account of the education given us by the English people. Capacity for work being granted, India for Indians is a legitimate cry. The logical conclusion has been the application of the principle to every province and even to every district. Taking their cue from us, the people of Native States have reason to claim the posts in their countries for themselves. And for the majority of such posts the cry is quite just, and the Prince will surely be termed generous who gives proper scope to his own people to aid him in his administration. Even here the inevitable European bars the way to the development of Indian genius. In every Native State, three factors compose the administrative faculty. They are the Prince, the ruler *de jure*; the Political Agent, the ruler *de facto*; and the Diwan, the Chief Executive Officer. The titular Prince has the right to look after and regulate freely the entire internal administration of his State. If he be properly educated, he can do much to have an efficient administrative staff at his elbow. Not unoften this very wish to see things with his own eyes is the cause of personal ruin to a Native Prince. Woe be to him who has the foolhardy audacity to go counter to the wishes of the Resident! This gentleman and the host of his white-skinned friends in British India have a number of good-for-nothing and awkwardly grown-up sons and relatives to be provided for. This is the first and foremost disturbing element in the smooth working of the administrative wheel in a Native State. Our Princes are not unoften in a fix when such untrained and uneducated Europeans are thrust upon their generosity. Then come the Diwan himself. If he be a foreigner, he surrounds himself with foreigners, to the exclusion of capable men in the State itself. If he is one of the people he does

not unoften lower the tone and prestige of the entire administration by taking in men of ordinary calibre. Few Princes there are who can command the services of men like Sir T. Madhava Rao, Sir Dinkar Rao and Sir Salar Jang; and thus, while securing to their States the best available administrative genius, inform the outside world, particularly the English nation, that India is not really full of only drawers of water and hewers of wood, but that she still produces geniuses who, given the proper education and opportunities, would equal any Prime Minister of any free and independent country. Upon Native Princes and rulers rests the double necessity of managing their States with indigenous talent and proving to the world the power of Indians to conduct well the government of their own country. And in this respect, the English Government have no less a sacred duty to perform. When they confess their inability, on interested grounds, to give Indian genius a proper scope in British India, it is their bounden duty to keep Native States free from European adventurers and imbecile *jo huzurs*. Many States now possess a number of such fortune-hunters who *loot* right and left, and give no thought to the interests of the States where they are employed. Verily, Indians are at the present moment no better than Uitlanders in their own country.

Private trade and jail manufactures.

21. The *Advocate* (Lucknow), of the 30th June, says:—The agitation against State competition in our markets by means of jail produce has borne fruit. Government have, we are told, agreed to leave private trade master of the field in the matter of public demands. This does not, however, affect the supply of State demands from the jails. While without doubt articles manufactured in prisons should not be allowed to vie with those made by private parties, some test must be applied to the work of prisoners to see that they are up to the mark. This will be done by the Departments of Government being provided with their needs from the jails.

ADVOCATE, 30th June, 1901.

Sale of counterfeit old gold and silver coins in the bazárs in India.

22. The Hindi *Hindustán* (Kálakánkar), of the 28th June, states that, as the natives of India are very fond of using old gold and silver coins, made during the reigns of the Muhammadan rulers, as ornaments and in other ways, those coins have come to be largely counterfeited in Benares, Kanauj, Lucknow and other places, and are freely sold in the bazárs to unwary natives. The counterfeiters not only adulterate the precious metals of which they manufacture coins of the old Farrukhabad, Murshidabad, Lucknow and other patterns, but they even make these coins of copper and brass, overlaying them with leaves of the precious metals so ingeniously and skilfully as to baffle detection by any but the most expert numismatists. The Penal Code no doubt provides punishment for counterfeiting coins, but all the same false coins find a large sale in the country. Some British officers have brought this fact to the notice of Government from time to time, but no effective steps have yet been taken to stop this form of swindling the public. A strict supervision had, therefore, be better exercised over the shops of shroffs, who sell old coins, so that they were allowed to sell none but genuine coins.

HINDUSTÁN, 26th June, 1901.

Need for regulating the expenditure of the Municipal Boards in the United Provinces.

23. A correspondent of the *Nasím-i-Agra* (Agra), of the 30th June, says that the Municipal Code (Manual), which Sir Antony MacDonnell has lately got prepared with great labour and care, laying down rules and instructions regarding the keeping of accounts and general administration by the Municipal Boards in the United Provinces, will make all the Boards work on a uniform system. But His Honor should also bestow his attention on the manner in which these Boards spend the public money, and their amla conduct themselves. The people of the United Provinces are (generally) in great distress and poverty in these days, so that they manage, with great difficulty, even to fill their stomach with "barley" bread daily. They appear in neat dress, simply to save appearances, and preserve their "ancient" (ancestral) honour and position (in society). Only such men as keep more or less in touch with the poor people are in a position to know what sufferings they undergo and to what denials they subject themselves before they are able to pay the municipal taxes. Such being the case, some check should be placed on the reckless manner in which the Municipal Boards spend the money raised from the poor tax-payers; and Government would

NASIM-I-AGRA, 30th June, 1901.

therefore do well to prepare a code of expenditure as well, laying down scales according to which the Boards should regulate their expenditure (under the various heads).

HINDUSTAN, 29th June, 1901.

Emigration of Indian cultivators and traders to British colonies.

24. The Hindi *Hindustán* (Kálákánkar), of the 29th June, says that the editor has more than once suggested that Indian cultivators, traders, and labourers should be encouraged to settle in a hot country like South Africa. It would seem from a trustworthy report republished in the columns of the *Indian Daily Telegraph* that Indian cultivators are largely settling in Natal on lands which they purchase, or acquire on payment of rent. During 1899 a number of Indians purchased lands in the neighbourhood of Durban, paying for them at rates varying from £25 to £60 per acre. In 1897 Indians cultivated 55,340 acres of land which yielded £111,890 worth of crops. They had agricultural cattle, &c., valued at £17,875. The area cultivated by the industrious Indians amounted to 25,898 acres during 1898, but owing to a reduction in the price of sugar the crops raised by them fetched only £91,231. In short, Indians residing in Natal alone are possessed of land and other property worth £100,000. The Indian settlers in the Fiji, Jamaica, British Guiana and other islands have acquired lands there, and remit a good deal of money every year to their families in India. The settling down of Indian cultivators and others in South Africa and other British colonies is advantageous in several ways. *First*, Indians being a quiet, industrious, loyal and law-abiding people, the Indian settlers in British colonies promote the success of those colonies. *Secondly*, these Indian settlers earn considerably larger incomes than they would do at home, and thus encourage their poor countrymen to follow their example and seek a livelihood across the seas. *Thirdly*, the Indian cultivators and traders who proceed to British colonies learn new methods of cultivation and trade by coming in contact with British cultivators and traders; and on return home teach those methods to their friends and neighbours. Hence it is clear that the emigation of Indians to British colonies tends to remove some of their social and religious prejudices and to improve their material condition.

ROZNÁMCHA-I-QAISARI, 1st July, 1901.

Corruption in both the Subordinate Judicial and Executive Services, and condemnation of the system of appointment by nomination.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, referring to the attacks which the members of the Subordinate Judicial and Executive Services have lately been making upon one another, says that these attacks may most pertinently be designated as "kickings among the horses of a stable." The Munsifs and Sub-Judges on one side, and the Deputy Collectors on the other, have been questioning the abilities and even the honesty of one another. If the editor were asked to give his opinion freely he would damn them both. So far as "we" receive reports, the members of both the Judicial and the Executive Services are equally corrupt, and bear an evil reputation. Old-fashioned men in both the Services are, of course, more notorious than those educated men who have lately been admitted. The editor has recently learnt that a Eurasian Deputy Collector used a fine carriage and horse belonging to a rich zamíndár within his jurisdiction for years (gratis). A Sub-Judge is said to have amassed about a lakh of rupees: how could he save so much out of his salary? A Munsif is reported to have outdone both these officials (in the matter of corruption). The new rule by which Magistrates have to take down the statements of both suitors and witnesses with their own pen in every criminal case, without requiring a clerk to do the same at the same time (in vernacular), enables a corrupt Deputy Magistrate to freely take bribes. He can easily tear up or burn the statement of anybody, as it suits his purpose, and write out, and substitute another in the file. It is only in the cases sent up for trial by the police that Deputy Magistrates would not generally tamper with evidence in this manner, for fear of the District Superintendent of Police complaining against them to the District Magistrate; but in other cases they would freely take bribes and tamper with their files. Such Deputy Magistrates as are invested with summary powers, plunder the people still more ruthlessly. The tactics which the Munsifs and Sub-Judges employ in carrying on their corrupt practices is to declare that they believe or disbelieve the evidence of anybody just as it suits their purpose, and decide accordingly, taking care, of course, that no legal flaw or irregularity is found in their proceedings. These officials are also great adepts in flattery, so that they

easily ingratiate themselves with high officials. The editor would, therefore, urge that officials of the subordinate services should not be permitted to stay long at any one place; for to do so is simply to "pamper" corrupt officials, and bring discredit on the British administration of justice. However, as the Subordinate Judicial and Executive services have been calling each other corrupt, and asking Government to enquire into their conduct by appointing a Commission, there should now be left no doubt in the minds of the authorities as to the extent to which corruption is prevalent among both the classes of officials. The present system of appointment *by nomination* (in either Service) is responsible for this state of things.

ROZNÁMCHA-I-QAISARI, 1st June, 1901.

Court time, and the tour of certain officers in Allahabad during the present hot weather.

26. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, complains that not only the court time has not been changed during the present hot weather at Allahabad, but even (some of) the officers have gone out on tour in these days, which is a source of great inconvenience to the public.

NATYA PATRA, July, 1901.

Delay in the passing of the Government pensioners' pension bills at the Allahabad Treasury.

27. The *Nátya Patra* (Allahabad), for July, states that formerly Government pensioners' pension bills were passed at the Allahabad Treasury as soon as they were presented in the beginning of each month. But some time ago the pension clerk made a mistake in passing one or two bills, and over-payments were made. Since then there has been delay in the passing of the pensioners' bills, some pensioners being required to attend one day, some another day, and so forth, to their great inconvenience. If one pension clerk is unable to cope with the work, one or two other clerks may be deputed on that duty for a few days in the first week of every month, so that the pensioners may not have to attend the Treasury repeatedly. Government and the Accountant-General should give their attention to the matter. The Treasurer at the Bank of Bengal makes all payments at once, giving no trouble to pensioners.

HINDI HINDUSTÁN, 28th June, 1901.

Advice given to Government to start technical schools at Allahabad and other central railway stations.

28. The Hindi *Hindustán* (Kálákánkar), of the 29th June, says that it is believed that the Government of these Provinces have been advised to establish technical schools at central railway stations like Allahabad, where natives may be taught to manufacture railway materials, and to ask the railway companies to engage those persons who will have acquired proficiency in the art at such schools. The suggestion is a good one. Some time ago the editor made a similar suggestion to the railway companies to establish such schools at Jamalpur, Moghal Sarai, Lucknow, Lahore and other principal stations. Even, if only a few such institutions were started, they would prove highly beneficial to the natives in general, and to the sons of the railway employés in particular.

INDIAN DAILY MAIL, 5th July, 1901.

Proposal to establish a Railway Technical School in the United Provinces.

29. The *Indian Daily Mail* (Lucknow) of the 5th July, says:—It is with great pleasure that we notice that a suggestion has been made to open a technical school to impart to native youth instruction relating to the working of railways. We do not know with whom the suggestion has originated, but whoever he may be, he deserves the gratitude of the native community. There has been a paucity of trained natives for the higher service in the railways, and a railway technical school of the nature proposed will supply the need that has existed in this matter. The examination of the school may well be made competitive, the number of trained Indian officials required by the railways every year being declared to be successful at each examination. We believe the suggestion about this movement is already before His Honor the Lieutenant-Governor, and if so, we trust it will command His Honor's full and enthusiastic support. After the proposed institution becomes a *fait accompli* in the North Western Provinces, similar institutions should be founded in the other provinces. We shall await, with interest, the action the local Government takes in this excellent project.

INDIAN DAILY MAIL, 2rd July, 1901.

Proposal to establish Agricultural Banks.

30. The *Indian Daily Mail* (Lucknow), of the 3rd July, says:—The Agricultural Banks established in the State of Baroda have proved to be, in the main, a success. The Gaekwar has, it appears, anticipated the Government in this respect. The public are not yet aware what conclusions the

Agricultural Banks Commission, that lately sat at Simla, have arrived at, but we may hope that the weight of opinion is in favour of at least an experiment being made in some select tract. We are sure that if the interest on loans be fixed at rates, which will be deemed to be advantageous in comparison with the rates charged by money-lenders, the proposed banks will come as a positive relief to the ryots. The system of management that would make the banks impose no expenditure on the Government has yet to be formulated, and perhaps the Government considers that to be the chief difficulty.

INDIAN DAILY MAIL, 4th July, 1901.

Construction of six big churches at garrison stations.

31. The *Indian Daily Mail* (Lucknow), of the 4th July, says:—When Lord Ripon was the Viceroy of India, His Lordship wrote a strong minute against the expenditure of the Indian taxpayer's money in the maintenance of the Government Ecclesiastical Department. Lord Ripon very rightly held that acting on the principle of religious neutrality, the Indian Government cannot subscribe to this particular item of expenditure from the country's exchequer. If churches and clergymen are to be maintained in India for the benefit of European Christian officials, the money must come from the British Exchequer. But such high-minded statesmanship has been relegated to oblivion with the departure of Lord Ripon from these shores, and we now hear often of the increase of expenditure under the head of the Ecclesiastical Department. The Government has recently decided to build six big churches at the various garrison stations, one of which will be at Ranikhet.

ZEMINDAR-WA-KASHTKAR, July, 1901.

The *Pioneer* on the relations between Zamíndárs and tenants in the United Provinces.

32. The *Zamíndár-wa-Káshtkár* (Bijnor), for July, refers to an article which lately appeared in the *Pioneer*, reviewing the Government Resolution passed on the (last year's) Report of the Board of Revenue, North Western Provinces and Oudh, and contends that it is sheer perversity on the part of the writer in the *Pioneer* to infer, from the large increase that took place in the number of notices for ejectment of tenants, filed in the courts by the zamíndárs during the year under report, that the relations between these two classes are unsatisfactory, and that the latter have been resorting to the step simply to prevent the former from deriving the benefit of the safeguards which the Tenancy Bill (pending before the Local Legislative Council) provides for them. This increase in the number of notices of ejectment, far from justifying anybody from drawing any such inference, clearly shows that the zamíndárs are dead against the Tenancy Bill, and would not submit to be deprived of their most precious right of ejecting their tenants as long as they could possibly help it. To pass the Bill, therefore, in its present form would be highly impolitic and fraught with grave dangers. Again, when zamíndárs seek to eject their tenants, they do so according to law, and through the court: then why should any ulterior motives be ascribed to them in their doing so? The writer in the *Pioneer* finding also a considerable increase in the number of notices of resignation filed by tenants, opines that this must be the result of coercion practised upon them by the zamíndárs. It is a pity indeed that this writer is ready to fasten on each and every thing for picking a hole in the coat of the zamíndárs, without thinking of the numerous tricks which the tenants play to cheat the zamíndárs and inflict losses on them.

ZAMINDÁR-WA-KÁSHTKÁR, July, 1901.

The High Court's decision in the case of Chaudhri Amir Hasan of Sahaspur *versus* Bahadur Singh.

33. The *Zamíndár-wa-Káshtkár* (Bijnor), for July, in its column of local news, says that the people in Bijnor are simply astonished to learn of the orders passed by the High Court (on appeal) in the case of Chaudhri Amir Hasan Khan of Sahaspur *versus* Bahadur Singh, (acquitting the latter). It is strange that the learned High Court should have based its opinion entirely on conjectures, which were quite contrary to actual facts, regarding the Chaudhri. The people have full sympathy with the Chaudhri, in all the worry and expense to which he was put in instituting the prosecution, which has ended in smoke.

SHAHNA-I HIND, 1st July, 1901.

Bribery among Government clerks and officials.

34. The *Sháhna-i-Hind* (Meerut), of the 1st July, praising the power, stability, administration, justice, &c. of the British Government, regrets to say that it still fails to put down bribery which is so rampant in all the public departments, offices, and courts. The clerks as well as the officers in the courts freely

take bribes, considering these to be their regular perquisites, so that it has come to be openly declared that the winning of a suit is a mere matter of money, the person making the highest bid winning it. This general prevalence of bribery is one of the causes of the poverty of India. But there is no effective step which Government can take to stamp out the evil. In the first place it is very difficult to prove corruption against a clerk or officer. What is worse still is that even if a person, from whom a bribe has been taken, takes upon himself to bring corruption home to an officer, he will, if he succeeds in doing so, thereby prove himself also to be an offender, it being an offence to give as well as to receive a bribe according to the law. But though a corrupt officer may not judicially be proved guilty in an specific case of bribery, yet he invariably acquires a bad reputation for it, which must reach the ears of the authorities also in course of time, and the latter should make it a point to summarily dismiss all such officers as are popularly known to be corrupt. Unless Government appoints a spy to keep a watch over the conduct of the clerks and officers in every public office and court, just as it has detective police to trace out other crimes, no effectual check is likely to be placed on bribery which is so ruinous to the people, and tarnishes the fair name of the British Government.

AL BASHIR, 1st July, 1901.

Scarcity of grain.

35. *Al Bashír* (Etáwah), of the 1st July, says that the jail population in the United Provinces during the last year was 28,000, there being an increase of 3,000 over that of the previous year. The cost of maintenance of the convicts rose from 5 lakhs to 8 lakhs of rupees, or the expenditure per convict increased from Rs. 47-3-0 to Rs. 50-6-0, owing to the dearth of food-grains. The necessary stocks of grain had been purchased at the time of harvest, otherwise there would have been a further increase of Rs. 33,000 in the expenditure. From an increase in the cost of the jail population an idea may be formed of the increase in the expenses of the people at large, who have not only to feed and clothe themselves and their families, but also to incur expenses in connection with house rent, medical aid, marriages, deaths, &c. Large heaps of food grains are to be found at the railway-stations. They are intended for export to foreign countries. In return India will not receive money, but fine cloths and other goods intended to adorn houses. Although the late spring crop was a good one, wheat is selling at 11 or 12 seers a rupee. The scale of salaries for Government servants fixed thirty years ago when a rupee fetched thirty seers of wheat has never been revised. Every Government servant has four or five souls to feed. If the scarcity of grain so largely affects the jail expenditure, the hardships of the low-paid Government servants, who cannot afford to buy grain at the time of harvest for the year's use, may easily be imagined. They must either starve or eke out their small salaries by unfair means. Let the cause of famine be what it may, the famine problem is one of vital importance to this country. The editor does not think that Government is responsible for famines, or that they are due to the payment of high salaries to the Anglo-Indian officials. But he cannot deny that the country is sinking deeper and deeper into poverty. This growing poverty is due to the drain of wealth to foreign countries. If the export of wheat and the import of fancy goods were checked, moderate rates would generally rule the grain market.

NÁTYA PATRA, July, 1901.

Municipal affairs, Allahabad.

36. The *Nátya Patra* (Allahabad), for July, says that it would seem that Rs 40 or Rs. 50 was paid by Rája Padm Jang, who lives at Shivakoti, as water-rate or horse tax for a certain quarter, on the issue of a distress warrant against him. But the man who realized the tax did not deposit the amount at the Municipal office, and consequently another distress warrant was issued against him. He replied that the amount had already been paid by him. This has created a stir in the Municipal office, and the officials concerned are throwing blame on one another. The matter is under investigation. The receipt given to a householder for any payment made by him on the service of a distress warrant should also bear the Secretary's signature to prevent such mistakes. The Secretary should keep an eye on his office Assistants. Referring to the alleged unsatisfactory repairs of the road between Mirganj and Pandariba, and to the complaint made to the Municipal Board on the subject in May last, the editor states that three orfour coolies went and worked on the road for a day since. But this sort of repairing

will not do. The metal has been dislodged over a large extent of the lane, and persons who do not wear shoes find it very inconvenient to walk on such metal. It is necessary that the metal should be properly pressed down.

ALMORA AKHBÁR, 1st July, 1901.

Attitude of Government and the public towards the native press.

37. The *Almora Akhbár*, of the 1st July, complains that the editors of vernacular newspapers are readily prosecuted for sedition or libel. If writings similar to those for which native editors are prosecuted appear in Anglo-Indian newspapers, no exception is taken to them. No notice is taken of advertisements regarding aphrodisiacs published in Anglo-Indian newspapers, but the insertion of such advertisements by a native editor in his vernacular paper would at once bring him into trouble. Government is not justified in making fish of one and flesh of another. The object of an editor in exposing the misconduct of a Government official or any other person is not to excite a rebellion against Government, but only to bring such misconduct to the notice of Government and the public. If any person thinks that he has been defamed by an editor, the former may bring a civil suit against the latter if he likes. In that case he will think twice before having recourse to a civil court, inasmuch as he will have to incur a good deal of expense in the shape of court-fee, &c. The editors should be very guarded in their language and refrain from adopting a tone offensive to the authorities. On the other hand, the authorities should have sympathy with them, inasmuch as they, being a sort of interpreters between Government and the people, are very useful to both of them.

HINDI HINDUSTÁN, 30th June, 1901.

Lord George Hamilton's advice to Englishmen to have sympathy with natives.

38. The Hindi *Hindustán* (Kálákankar), of the 30th June, says that, in his speech at a dinner, Lord George Hamilton recently declared that Englishmen should not forget that they could increase the influence of British Government in India only by paying due regard to the feelings and honour of natives. This is quite true. The Anglo-Indian officials and traders should take His Lordship's advice to heart.

ALMORA AKHBÁR, 4th July, 1901.

Rumour regarding the desire of Government te encourage the use of meat among native troops.

39. The *Almora Akhbár*, of the 1st July, in a paragraph headed "discrimination leads to success in this life and in the life to come," says that it would seem that Government is under the impression that European soldiers are stronger than native soldiers inasmuch as the latter chiefly live on wheat and rice and refrain from the use of meat, and it is therefore inclined to encourage the use of flesh among them. Native soldiers do not yield the palm to their British *confreres* in bravery on the battle-field, and are more useful than the latter in times of peace. Government does not pay the same attention to the health and comforts of native troops as to those of British soldiers. However, there is no reason to think that the latter are stronger than the former. It is no small credit to the native soldiers that though they subsist on dry food they are able to compete on equal terms in the battle-field with Tommy Atkins who has comforts and luxuries provided for him, which they cannot dream of.

III.—LEGISLATION.

ALIGARH INSTITUTE GAZETTE, 4th July, 1901.

N.-W. P. Tenancy Bill.

40. The *Aligarh Institute Gazette*, of the 4th July, referring to the late publication of the Report of the Select Committee on the North-Western Provinces Tenancy Bill in the official Gazette, regrets to say that two members of the Committee should have found it necessary to express their dissent from the report of the majority, and to append a separate memorandum thereto accordingly. But unanimity was not to be expected in the Committee when it had to consider so intricate and "inflammatory" a measure as the Tenancy Bill, and had two or three members in it who were well acquainted with the subject-matter of the Bill and were opposed to it (from the outset). However, the sooner this Bill is now passed and thereby the period of suspense and anxiety is brought to an end the better.

ZAMÍNDÁR-WA-KÁSHTKÁR, July, 1901.

The North-Western Provinces Tenancy Bill as amended by the Select Committee.

41. The *Zamíndár-wa-Káshtkár* (Bijnor), for July, referring to the publication, in the official Gazette of the 22nd June, of the North-Western Provinces Tenancy Bill as amended by the Select Committee, says that the amendments made are unimportant. The main principles of the Bill and certain important

provisions of it, against which loud protests were made, have been left untouched, and "our" true and firm-minded representatives, the Hon'bles Rai Nihal Chand, Bahadur, and Munshi Madho Lal, have accordingly appended their minutes of dissent to the Report of the Select Committee.

IV.—Education.

INDIAN DAILY MAIL, 2nd July, 1901.

Proposal regarding the introduction of the study of the Bible into schools and colleges.

42. The *Indian Daily Mail* (Lucknow), of the 2nd July, says:—It is said that the Government of India is taking steps to introduce the study of the Bible into our colleges and schools; and that the Government has invited the opinion of local Governments and leading Indians on the subject. It is reported that the Mahárája of Darbhanga has expressed himself in favour of the proposal. When Bishop Welldon made the proposal, everybody thought that it was a freak of the good Bishop's zeal for the propagation of Christianity. Nobody could then guess that it was a suggestion which had the support of the Government of India at its back. We doubt not the formal announcement of this innovation in the educational policy of the Government will meet with a storm of opposition. We await, with eagerness, the details of Lord Curzon's scheme for religious education in our schools and colleges, on the pretext of which the teaching of the Bible is proposed to be introduced.

V.—Post-Office.

THEKEDÁR, 27th June, 1901.

Non-refund of the money-order commission paid in advance by the senders of value-payable parcels, when refused by the addressees.

43. The *Thekedár* (Benares), of the 27th June, condemns the present system of the Postal Department realizing the money-order commission on value-payable parcels from the senders in advance, and not refunding it in the case of such parcels being returned to them on the addressees refusing to take their delivery. The money-order commission is paid for the money that is to be realized from the addressee of a value-payable parcel, and made over to the sender, and hence when no money is realized and the parcel is returned undelivered, the commission ought certainly to be refunded.

PRAYAG SAMÁCHÁR, 27th June, 1901.

Value-payable articles.

44. The *Prayág Samáchár* (Allahabad), of the 27th June, referring to the reduced parcel rates which were to come into force on the 1st July, urges that, when a value-payable article is refused by the addressee, or the addressee is not to be found, the fee prepaid for it by the sender in the shape of money-order commission should be refunded to him by the Post office. It is unfair not to make refunds in such cases.

VI.—Local and Miscellaneous.

INDIAN DAILY MAIL, 3rd July, 1901.

Victoria League formed in England to promote social intercourse between Europeans and Indians.

45. The *Indian Daily Mail* (Lucknow), of the 2nd July, says:—We no longer hear in India of any serious talk about the promotion of social intercourse between Europeans and Indians, nor do we see any real enthusiasm manifested by the members of both races to effect a more intimate understanding between them We are glad therefore to observe that a new movement has been started, and this time in England, to promote the above laudable object. We allude to the Victoria League recently formed in London. The Hon'ble Mrs. Alfred Lyttleton is its Honorary Secretary, and Lady Curzon has just become a member of the council of that body. Its principal object is "to support and assist any scheme, leading to a more intimate understanding between ourselves and our fellow-subjects in our great colonies and dependencies." It is yet too early to predict how the League will acquit itself as regards India. But we must accord our hearty support to it and trust that body will exert itself to accomplish its object by establishing a branch in India. Associations of like nature hitherto started in India have been failures, but our conviction is that the cause of their downfall lay in the apathy of their workers. If the Victoria League can secure earnest and devoted workers, inspired with a deep sense of the importance of the object of the Association, we do not see why it should not succeed. If the gulf between the white and the black in India can be bridged over by the Victoria League, it will be a work thoroughly in keeping with the character and spirit of the royal and good lady after whose name the League has been called.

ALLAHABAD:
The 9th July, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 28 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 13th July, 1901.

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I.—Political and Foreign.

Advocate, 7th July, 1901.

Form of the Victoria Memorials in the North-Western Provinces and Oudh.

1. The *Advocate* (Lucknow), of the 7th July, says:—In the course of the next few days the question will be finally decided as to the form which the memorials in honour of Her late Imperial Majesty Queen Victoria should take. His Honor the Lieutenant-Governor, on coming down from the hills, will decide the question once and for all. We do not know what is his own inclination. There is a general belief that in official quarters the opinion is still held, in the face of the opposition of the country, that the memorials should take no other than a personal form. If His Honor sides with this opinion, he will be acting against the wishes of the majority of the subscribers, though he might find supporters in the dignatories sitting on the two Committees. We must say that if the idea of utility is thrown away, and the memorials take a personal form only, great disappointment will be felt and no enthusiasm whatever will be roused in the public mind. To those persons who have paid subscriptions because superior officials asked them to do so, to poor cultivators and landowners who have paid their mite along with the Government revenue and rent, the idea of statues under canopies will not appeal. Both Hindus and Muhammadans agree that money spent on mere statues will be almost wasted. Those members of the District and Provincial Committees, whose lips are not closed against uttering a word which might be mistaken for impertinence, have pretty well expressed their opinion. In the Local Committee at Lucknow only the other day a Muhammadan gentleman plainly and forcibly informed the members that to Muhammadans as a body, the devotion of the funds collected from them to the erection of a statue, would be distasteful for religious reasons as it would almost amount to idol worship. This may be rather twisting the tail too much, but one thing is clear, *viz.*, that it will be extremely distasteful to the intelligent section of both the Hindu and the Muhammadan community, that the funds collected from them should be used in establishing memorials which are not likely to do any good to any body of persons. This is the view of Christians as well. The official and non-official Europeans of Lucknow could not give a better proof of their feeling than that which they have so strongly expressed in the memorial submitted to the Oudh Committee. We trust that Sir Antony MacDonnell, while coming to a final decision, will pay heed to these suggestions. The two Committees of Allahabad and Lucknow have now in their hands about six lakhs of rupees: more money is expected from the Sub-Committees. Will all this money be spent on mere show? The idea which will most please the people at large would be to found a central institution, an industrial college, a technical college or some charitable institution to relieve the distress of waifs and strays. Perhaps the money cannot be spent on any one central object, as there is a divergence of opinion, and the subscribers would not agree to one central memorial. They would advocate memorials at different centres of population. Hardwar, Allahabad, Ayodhia, Muttra, Cawnpore, Lucknow and Bareilly are the places which are likely to be selected. At religious centres nothing better can be done than to have ghats at the principal bathing-places, named as Victoria Ghâts. Cawnpore has decided to have a park and a statue, and this decision need not be disturbed. At Lucknow we have enough of parks. A market is the principal necessity; whether the Aminabad bazar is rebuilt, or a new one constructed at Kaiserbag or Shahmina Ground, matters very little. We have already one statue: to have another even under a canopy will be of no avail, and will offer no attraction. We want such a memorial as would bring the name of Victoria to the lips of thousands of inhabitants of every city almost every day. Statues alone will not serve the purpose. Dharamsalas, ghâts, markets, tanks are institutions that immortalise the name of benefactors even among the most ignorant people; these are more in keeping with oriental ideas and feelings. If, however, there is a desire that statues should in every case form a part of the memorial, then small statues may be had. Bronze statues such as the one set up by the Lucknow Municipality in our People's Park, can be procured for Rs. 15,000 or so. To lock up Rs. 80,000 in a statue and canopy here or at Allahabad will in no case be approved by the subscribers. The decision at which His Honor arrives and which will be laid before the Committee for acceptance will, let us hope, be reached after giving full consideration to the diversity of opinion that obtains in this matter.

Complaints were heard as to the manner in which subscriptions were realised; we trust that no occasion will be given to intensify them by spending the collected funds in a manner contrary to the earnest wishes of the people.

2. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th July, referring to the Hedjaz Railway scheme, says that a handsome subscription therefor will probably be raised in Hyderabad. Husain Khan Effendi has brought a letter of recommendation on the subject, from the (British) Consul at Jeddah to the Nizám, and is at present a guest of His Highness. He intends to tour in the other parts of India also for raising subscriptions for the railway. The British Resident at Hyderabad is in sympathy with the Committee that has been appointed to raise subscriptions for the purpose. The editor of the *Civil and Military Gazette* (Lahore) also has made a contribution. All this shows that a suitable sum will probably be subscribed in India for the railway. The editor would, however, repeat a request made once before to Government, to make an announcement to the effect that whatever subscription is raised in India for the Hedjaz Railway will have its entire approval; because there are many Musalmans in this country who hesitate to subscribe to this foreign project lest they should displease Government by doing so. It is said that Sir Khurshed Jah intends contributing Rs. 20,000 towards the railway fund, and that Mulla Abdul Qaiyum, a leading member of the Subscription Committee, has obtained the Sultan's receipts for several lakhs of rupees, to be given for subscriptions collected in India.

Subscriptions raised in India for the Hedjaz Railway scheme.

Riyáz-ul-Akhbar, 4th July, 1901.

II.—General Administration.

3. The *Cawnpore Gazette*, of the 1st July, complains that the acquittal of Mr. Hoff, an Emigration Depôt Agent at Cawnpore, who was charged with having robbed and illegally detained Musammat Rampiari at the depôt, by the Allahabad High Court, in accordance with the verdict of a majority of the jury, is viewed by the residents of that town with deep grief and sorrow.

Hoff case.

Cawnpore Gazette, 1st July, 1901.

4. The *Oudh Akhbár* (Lucknow), of the 6th July, says that the Hoff case, in which the (majority of the) jury brought in a verdict of "not guilty," is calculated to create great dissatisfaction throughout the United Provinces. All the evidence produced by the prosecution was quite clear and systematic, without any flaw or discrepancy therein. What was specially strange in the verdict of the jury was that, while acquitting Hoff and his accomplices, they also proposed to make over to the latter the articles which (belonged to the complainant and) were recovered from the house of (one of) the accused. The plea urged in defence of the accused was that the case had been trumped up by the police who bore enmity against Hoff. But such a plea was altogether groundless. The complainant was a resident of Marwar, and it does not stand to reason that because of a slight misunderstanding or ill-will between a police official and Hoff, the entire police at Cawnpore should turn against the latter, and be able to produce witnesses from Lucknow in support of the prosecution. Mr. Justice Aikman disagreed with the (majority of the) jury; but he did not think it advisable to call another jury, inasmuch as his experience in the United Provinces did not warrant him to expect any better result from such a proceeding. The Judge's idea was right. But the writer thinks that in a case in which the presiding Judge differs from the verdict of the jury, another jury should invariably be empanelled, and the accused tried again. The Rampiari-Hoff case was quite, clear the offence being fully brought home to the accused; and hence it was very necessary that the accused should have been tried again (and duly punished), so that others might be deterred from committing such a ruthless and savage crime in future.

Hoff case.

Oudh Akhbár, 6th July, 1901.

5. The *Shri Gopál Patriká* (Lucknow), of the 8th July, referring to the thorough inquiry made by Mr. Justice Aikman into the Hoff case and to the circumstances under which he was obliged to acquit Mr. Hoff and the two natives implicated, observes that the result of the trial must have caused great disappointment to the public. Such miscarriages of justice tend to spread the idea in the minds of the people that it is

Hoff case.

Shri Gopál Patriká, 8th July, 1901.

impossible for a native to obtain justice against a European. The perverse verdicts of juries in mixed cases are calculated to create discontent in the country, which cannot be viewed with equanimity. Lord Curzon is the only person in the land who is able to save justice from being sacrificed in this way, and blot out the stain upon the judicial administration if his Lordship likes.

HINDUSTÁN, 8th July, 1901.

Hoff case.

6. The English *Hindustán* (Kálákankar), of the 8th July, says:—It can hardly be wondered at that the verdict of the jury in the "Hoff" case at Cawnpore has called forth criticism from, we may safely say, every journal in India, no matter what its principles may be. But whereas the majority of our contemporaries have calmly and judiciously commented on the strangeness—to use a mild term—of the verdict, those of the Fourth Estate who belong to the rabid section, have, as usual, spoilt the effect of their criticisms by trying to make a race question of it. In the first place, there were three accused of whom only one was a European, so that the insinuation made by some of our Calcutta contemporaries that, because six jurors were Europeans and only three Indians, *therefore* a verdict of "not guilty" was given by the six, falls to the ground. Besides this, it turns out now that out of the three Indian jurymen two were for acquittal and one for conviction; while, on the other hand, among the European jurymen four were for acquittal and two for conviction. A correspondent of the *Pioneer* says the perverseness of the verdict was due to the jury's mistrust of the police; perhaps so, but two wrongs do not make a right and the verdict was none the less perverse.

HINDUSTÁNI, 10th July 1901.

Hoff's case.

7. The *Hindustáni* (Lucknow), of the 10th July, giving briefly the particulars of the Hoff case, observes that all that an editor need do in mixed cases is simply to publish the facts as brought out during their trial, it being perfectly useless for him to comment on the failures of justice which (invariably) occur owing to the perverse verdicts of juries. To raise any clamour regarding such cases will only tend to increase ill-feeling between Europeans and Natives. Government is already aware that the idea is getting more and more deeply rooted in the minds of the natives that they can hardly expect justice against European offenders on account of race-feeling. However just the presiding judge may be, and however much the (higher) authorities may be anxious to see justice done (in mixed cases), it is quite impracticable to secure such European jurors as will be ready to convict a countryman of theirs. Mr. Justice Aikman, who has long been well known for his anxiety to do justice in all cases gave proof of his same strong sense of justice in the Hoff case as well, unmistakably expressing his disbelief in the story of the defence and disagreeing with (the majority of) the jury who brought in a verdict of acquittal for the accused. "We" are grateful to Mr. Justice Aikman for the ideas he has expressed in his judgment, and to the *Pioneer* as well for its distinctly dubbing the case as one in which justice "was murdered." But the result of the trial of this case cannot be held, as the *Pioneer* contends, to prove that the system of trial by jury does not suit the United Provinces. It is, moreover, not possible to deprive Europeans of the benefit of trial by jury (which is their birthright); and such being the case, it would be queer logic indeed to withdraw the privilege from natives because under this system European offenders are not convicted. Native jurors seldom bring in such a verdict as will defeat the ends of justice very outrageously; whereas case after case demonstrates that European jurors allow themselves to be influenced by race-feeling. The only way, therefore, in which the present evil may be remedied is to provide for an equal number of both European and native jurors being appointed in mixed cases. The Hoff case also gives a queer idea of European morality. If the story of the police is true, Mr. Hoff has been freely abducting unwary native women, robbing them of their jewellery, and confining them (for days) in his depôt; if on the other hand, Hoff's story was true, the police, both native and European, jointly trumped up the case simply to extort a bribe from him—*a European*. It remains to be seen what action the Local Government takes in connection with this case, to reassure the public whose minds have been greatly exercised over it.

8. The *Indian Daily Mail* (Lucknow), of the 12th July, says:—The man who cuts off his nose to spite his face is generally regarded as a fool, though his foolishness is such as to make him an object of pity rather than of reproach. The Hoff trial has given rise to many suggestions in the press as to the manner in which jury trial ought to be conducted. The majority of writers, however, do not possess the slightest knowledge of what jury trial is. Somebody writing to a Calcutta paper suggests an amendment of the law to the effect that in cases tried before a High Court, if the presiding Judge disagree with the verdict of the jury, he may be empowered to refer the case to a Divisional Bench, with whom the ultimate decision may lie. We are surprised to see such suggestions, which, to say the least, are subversive of the essential principle of jury trial. What is the use of a jury if its verdict is liable to be set aside on appeal or reference? In that case, jury trial may be completely knocked on the head, and trial by assessors introduced in its place. There may have been some bungling by the jury in the Hoff case. But that does not establish the fact that the system has proved a failure. If, instead of a European, a native were acquitted by the jury, would the people, who have come forth with their fanciful suggestions, recommend the abolition of the system? They seem to be ignorant of the fact that it is mostly native prisoners who will suffer by the suggested change.

Hoff case and trial by jury.

INDIAN DAILY MAIL, 12th July, 1901.

9. The *Máthur Vaishya Sukh Dáyak* (Fatehabad), of the 30th June, praises the Hon'ble Mr. Knox, Officiating Chief Justice of the North-Western Provinces High Court, for his piety, justice and fair knowledge of the people in these provinces, and asks Government to confirm him in his present officiating appointment.

Hon'ble Mr. Knox, Officiating Chief Justice of the North-Western Provinces High Court.

MÁTHUR VAISHYA SUKH DÁYAK, 30th June, 1901.

10. The *Nasím-i-Agra* (Agra), of the 7th July, regrets to say that though native Sessions Judges are in a position to know the true merits of such men as are generally appointed assessors, yet they do not seem to take care to remove the names of incompetent men from the list. It is very necessary that such persons only should be appointed assessors who are educated, know law, or at least, have a strong common sense. An assessor should also be a man of position, fit to sit side by side with the Judge. According to the law, the Sessions Judge and the Magistrate of the district are to sit together for the purpose of selecting assessors; but the writer has never heard of any such meeting having been held. Again, the list of men selected as assessors is required by the law to be put up at a place of public resort on the premises of the District Courts, but this is seldom done. The list had better be published in the local newspapers, and thereby the public given an opportunity to express their opinion thereon.

Need for reform in the appointment of assessors.

NASÍM-I-AGRA, 7th July, 1901.

11. The *Advocate* (Lucknow), of the 11th July, says:—If it is true that the Commissioner of Benares has issued orders to the District Magistrate that as the number of Kayasthas in his office is large it should be reduced, one cannot understand what justification there can be for such an unfair order. Had any clique been detected or had any administrative difficulty been experienced by placing together officers related to one another, one could have understood the meaning of such an absurd order; but to condemn a class of people only because they belong to a particular caste, is a proceeding which is highly objectionable. If the Kayasthas, whose main profession is service, are to be deprived of it because they are Kayasthas, we should like to know where they are to go for bread. The Kayastha Sabha of Benares should move the Local Government in the matter.

Benares Commissioner's orders regarding the reduction of Kayasth clerks.

ADVOCATE, 11th July, 1901.

12. The *Agra Akhbár*, of the 7th July, says that Mr. Rogers, the new Municipal Engineer and Secretary, at Agra, was formerly very energetic, and did his best to promote the convenience and comfort of the public. He was, therefore, able to gain

Municipal administration at Agra.

AGRA AKHBÁR, 7th July, 1901.

popularity with all classes of people. But this desirable state of things did not last long. The outbreak of plague struck terror into Mr. Rogers' heart to such an extent that he entirely discontinued his visits to the town and the result is that the present arrangements for the supply of water, the cleaning, repairing and lighting of streets are unsatisfactory. The District Magistrate has declared the Agra city to be free from plague, but Mr. Rogers has not yet got rid of his fears and does not go over the town. The state of things in Naibasti is worse than in other parts of the city. The streets are not paved, nor are they properly cleaned; and the standpost has been set up at a very inconvenient and dirty place, which prevents the people from freely resorting to it.

ADVOCATE, 11th July, 1901.

Separation of the judicial and the executive functions in the Central provinces.

13. The *Advocate* (Lucknow), of the 11th July, says:—An experiment is to be tried in the Central Provinces in the matter of the separation of executive from judicial functions from one and the same officer. The two Departments are to be divided sharply and no overlapping is to be allowed. Deputy Commissioners, Tahsildars and Naib-Tahsildars are to be relieved of all civil work so that they be able to devote the whole of their time to the performance of executive functions. The present Civil Judges will become District Judges; and Extra Assistant Commissioners, selected for civil work, will become Subordinate Judges. The object of the scheme is primarily to secure special training and efficient work, and to enable executive officers to go on tour at a moment's notice without detriment to judicial work and practical disorganisation of existing arrangements. The working of the scheme will doubtless be watched with interest by the public. It would be well to know what extra expenditure is likely to be incurred in carrying it out. It seems that there has only been a rearrangement of duties and no employment of extra hands for the purpose. Particulars in this respect would be welcomed.

HINDUSTÁN, 10th July, 1901.

Question of the introduction of the permanent settlement of land revenue into the North-Western Provinces and Oudh.

14. The English *Hindustán* (Kálákankar), which has been reviewing the Administration Report of the North-Western Provinces and Oudh for 1899-1900 in a series of articles, observes in its issue of the 10th July:—There must be some margin left for the children of the soil, and this cannot be done without granting them fixity of tenure, and this arrangement will require making a permanent settlement with the landlords. It has been promised to us, the landlords of these United Provinces, that when all the culturable land is brought under cultivation, then the permanent settlement will be made; but in answer to this we only beg that the Government will kindly have one account made of the unimprovable lands and another of those capable of improvement and reclamation, and it will kindly, we hope, grant us a permanent settlement of that portion of the land of our estates which cannot be improved, and in return for this kindness of the Government, we will gladly grant fixity of tenure to the tillers of the soil. In that case only the land of an improvable and reclaimable nature will have to be settled and resettled after the expiration of thirty years, and gradually when the lands of an improvable and reclaimable nature also become unimprovable then they may be permanently settled. But to keep the unimprovable land unsettled till the land of the whole estate becomes incapable of improvement, is not a wise policy of the Government and does not convince the children of the soil of the good intention of eventually settling the land permanently. Then again, if the unimprovable land were exempted from the settlement, it would reduce proportionate costs of that department as well as proportionate care and anxiety of the Government officials and the landlords. We are glad to learn that Sundar Sinh, zamíndár of Isoli, and the Rája of Awa are reported to have planted a considerable number of trees. The Rája of Awa is a very enlightened and a good manager. It is for his manifold noble qualities that he has been elected and re-elected President of the Rajput Mahasabha and is holding, from the date of the constitution of this Sabha up to the present, this office of distinction. We are also pleased to see by this report that in the Bareilly Division Thakur Lakhan Sinh, Rai Bahádur, and Lala Nand Ram of Sháhjahánpur, and Lala Bhagwan Das in Pilibhít, have taken interest in planting trees and avenues. If the Government continues to notice kindly the

services of the landed proprietors in its annual report, great enthusiasm will prevail among the landed proprietors of these provinces, and their zeal will give a great impetus to the work of arboriculture all over these United Provinces.

15. A correspondent of the *Nasím-i-Agra* (Agra), of the 7th July, states that certain *chamárs*, who were coming from Dhaná, were plundered by robbers in broad daylight at Saraudhan, in the Meerut district, on the 25th idem. It is a matter of surprise and regret that robberies should be so openly committed.

NASIM-I-AGRA, 7th July, 1901.

A robbery case at Saraudhan, Meerut district.

16. The Hindi *Hindustán* (Kálákankar), of the 7th July, says that prosperous and progressive countries of the present day owe their prosperity to the development of their trade and agriculture. India is *par excellence* an agricultural country: 80 per cent. of the population being cultivators, they cannot get enough land to till. Land, not being properly manured, is deteriorating. Moreover, there are no means of irrigation in some parts of the country, and the failure of the rain leads to an entire failure of crops. All the principal trades have passed into the hands of foreigners, natives being only petty shopkeepers and traders. Weavers, carpenters, blacksmiths, and other artizans find their professions ruined by European competition. There is no want of skilful artizans in this country, but they receive no encouragement or support from the public. The native nobility and gentry have acquired an undue love for European goods, and the Anglo-Indians also refrain from the use of Indian manufactures as far as possible. The British tourists who visit this country during the cold weather make some purchases here, but their purchases are not worth mention. No country which does not supply its own wants, and whose manufactures do not command a sale in foreign markets, can grow rich. Indians largely depend on foreign countries for the supply of their wants. There is no civilized country which has not made satisfactory arrangements for the transport and sale of its manufactures through its own companies or foreign agencies, in foreign countries. But India can boast of few such companies and agencies.

HINDUSTÁN, 7th July, 1901.

Want of encouragement to Indian artizans.

17. The *Gauhar-i-Hind* (Najibabad), of the 5th July, complains that one of the principal causes which prevent free intercourse between European officials and natives is the practice among the chaprasis of the former to demand presents from native visitors to their masters. As soon as a native comes out of a European official's room after an interview with him, the visitor finds himself besieged by the official's chaprasis. He must give them an *inám* (reward or present) then and there, or give them his address. European officials should make a point of checking this evil practice. If any person voluntarily paid anything to the chaprasis, there could be no serious objection to their accepting it. But they are not justified by any means in demanding an *inám* from each and every visitor to their master, as if it were a tax due to them. European officials can check the practice to a large extent by hanging up a notice at their doors to the effect that if a chaprasi demands a present from a visitor, he will be dismissed, and that if a visitor gives him anything, he will not be granted an interview again.

GAUHAR-I-HIND, 5th July, 1901.

Practice among European officials' chaprasis of demanding presents from natives who visit their masters.

18. *Al Bashir* (Etáwah), of the 8th July, refers to the letter which the Private Secretary to the Lieutenant-Governor of these Provinces lately addressed to the *Panjáb Observer* contradicting its statement to the effect that His Honor had ordered that no Muhammadan officials were to be promoted to Tahsíldárships this year, and informing it that His Honor had nominated as many as 10 Muhammadans as Deputy Collectors out of 19 such nominations made by him. The publication of this letter in the *Observer* has been the subject of general talk among the Muhammadans, especially among the educated ones; and they now anxiously desire His Honor to contradict or justify the complaints published in *Al Bashir* as to Hindu Naib-Tahsíldárs having been recommended to be nominated for Deputy Collectorships (in the event of competent Hindu Tahsíldárs not being available for the purpose), and Muhammadan Tahsíldárs, who were newly nominated

AL BASHIR, 8th July, 1901.

The public service and the Muhammadans in the United Provinces.

for Deputy Collectorships not having been even inspected. If His Honor could do this, much of the misunderstanding which still exists in the minds of the Muhammadans would be removed. The Musalmans have another complaint against His Honor to the effect that while he seeks to regulate the proportion between the Hindu and Muhammadan employés in the (subordinate) executive line, according to the population of the two communities, he has not thought fit to enforce the same principle in other branches of the public service "where no Musalmans are to be found." What can be the cause of this? In another paragraph, the editor regrets to say that when a census is taken, even all those castes (or tribes) whom the Hindus do not consider to be Hindus are included among them, and that the combined numerical strength of the population of both Hindus and non-Hindus is marshalled against the population of the Muhammadan community whenever the question of the proportionate employment of the Hindus and Musalmans in the public service is raised. Justice (truth) requires that only such persons should be considered to belong to one *qaum* (race or nation) that can dine together and intermarry. Even if this principle be not held correct, only those castes mentioned in the Hindu *Dharma Shastras* as Hindus should be treated as such, and none other.

AL BASHIR, 8th July, 1901.

Sir Antony MacDonnell's coming tour in the plains during the present weather.

19. *Al Bashír* (Etáwah), of the 8th July, referring to the various subjects, which Sir Antony MacDonnell, the Lieutenant Governor of these provinces, proposes to discuss with the Commissioners, District Magistrates, zamíndárs and *raises* during his present tour, observes that His Honor is coming down the hills, at this season of the year, to consult native gentlemen on very important matters, and that they would do well not to agree automatically with the views of the authorities, but to express their true opinions freely, and thereby render real help to Government in coming to a decision regarding those matters.

PRÁYAG SAMÁCHÁR, 11th July, 1901.

Persons employed by certain Prayagwals to tout for pilgrims at the Allahabad railway station.

20. The *Prayág Samáchár* (Allahabad), of the 11th July, states that two Prayagwals themselves and one Panchkori, *mali*, (a gardener) and Badlu, *bhujwa* (a grain-parcher), were found soliciting certain Dakkhani pilgrims at the gate of the railway station Allahabad, on the 25th May last. Ramzan, the joint agent of the Prayagwals (posted at the station to give any information sought by pilgrims) remonstrated with the touts in question against their conduct, which incensed them, and they assaulted him. A suit was consequently filed against the offender, and it was committed to the court of Munshi Lalta Prasad, the tahsíldár, who, after hearing the evidence (for the prosec ution), took from the accused securities for Rs. 100 each, on the 9th July, and adjourned the case for further hearing to the 15th idem. No security was taken from Panchkori, he having already been in jail. It would appear that a few days after he had misbehaved on the 25th May, in respect to the Dakkhani pilgrims, he attempted to outrage the modesty of a certain woman, and was consequently punished with six months' imprisonment. This instance will show what an evil character the persons who are generally employed to tout for pilgrims bear.

EXPRESS, 11th July, 1901.

Bishop Welldon's recent utterances in London regarding India.

21. The *Express* (Lucknow), of the 11th July, says:—Bishop Welldon's recent utterances in London are characterised more by over-zeal for the cause of proselytising India—a cause which is perhaps largely predominating his heart—than by the calm and considerate view of facts which, from his high position, it would have been only right to expect. When in India his Lordship held out in favour of the compulsory teaching of the Bible in our schools—a notion which caused not a little amusement among all men possessing any experience of the country, and every one hoped that a longer residence in India and closer acquaintance with its people would in time serve to disabuse his mind of such ideas. Unfortunately his late illness compelled him to take an early leave, and while in England he is trying to make what appears to him to be the best use of his stay there. The learned Bishop would put religion and, for the matter of that, Christianity, to a use which has not been heard of since the Dark Ages. His idea is that the natives of India can hardly be genuinely loyal if they do not accept the Christian religion, and that the native Christian would be in danger of his life from his fellow-countrymen of other creeds, had it not been for the protecting arm of the

British Government. These are strange notions indeed, and a bare contradiction is refutation enough. In spite of such a high authority, true religion and politics shall ever remain apart, and in cases, in which they appear to have been combined in the strifes of the Middle Ages, religion was only a cloak put on by designing statesmen and rulers to advance their own selfish temporal objects. Viewed in any light, it is much to be regretted that Bishop Welldon should pass such a hasty judgment on a people, the only opportunity of observing whom he has ever had was a few months' stay at Simla.

22. The *Indian Daily Mail* (Lucknow), of the 7th July, says:—The judgment delivered by Mr. Justice Fox in the Burma Chief Court in what is known as the Pagoda case, must have been received with universal satisfaction by the Burmese community. The learned Judge has discussed the case in a dispassionate spirit, and his conclusion raises the question whether the Magistrate of Rangoon, who originally tried the case is at all fit to exercise judicial functions. In the opinion of Mr. Justice Fox, the case should not have come into court at all, and the Magistrate's conclusions were an outcome of purely "fanciful deductions." We shall have to say more on the subject, when we receive the full text of the judgment, and, in the meantime, we will only observe that the conduct of the subordinate judiciary, in dealing with the case, should not escape the notice of the Government of India.

Pagoda case.

INDIAN DAILY MAIL, 7th July, 1901.

23. The *Advocate* (Lucknow), of the 7th July, says:—Our readers may remember the case of Kim Chawn, a clerk in a Rangoon firm, who was convicted by the District Magistrate and sentenced to six months' rigorous imprisonment, and was further required to execute a bond for Rs. 100, with three sureties in a like amount, as security for keeping the peace for one year from the date of his release from jail on the substantive sentence, or, in default, one year's additional rigorous imprisonment, for insulting, and trying to cause a breach of the peace with, Mr. Middleton, an English artist, who was painting on the Shwe Dagon Pagoda platform. Kim Chwan appealed to the Sessions Court of the Pegu Division, but the appeal was dismissed by the Additional Sessions Judge. The substantive sentence of the magistrate stood, but the Judge corrected what was an obvious error in the Magistrate's order regarding the security, and directed that imprisonment in default of furnishing the security required should be simple instead of rigorous. This did not satisfy the accused, nor the Indian public opinion. On the other hand, the Anglo-Indian community went into hysterics over the alleged offence of the prisoner as if the very foundations of British rule had been shaken by his action in an obscure part of Rangoon. Much ill feeling was shown at the time of the trial. And it was more due to this that the trying Magistrate invested the case with unwarranted importance, and passed the most cruel sentence upon the accused, forgetting even the simple fact that imprisonment, in default of finding sureties, should be simple and not rigorous. Necessarily the case came on appeal before the Burma Chief Court. (Here a long passage from Mr. Justice Fox's judgment, modifying the sentence passed by the Magistrate is quoted). We think the Magistrate's conduct in the case deserves to be noticed by the Burma Government. An insignificant fact was sought to be turned into a very important one on account of race-feeling, while native religious susceptibility was trodden under foot without compunction.

Pagoda case.

ADVOCATE, 7th July, 1901.

24. The *Indian Daily Mail* (Lucknow), of the 12th July, says:—It is to be regretted that the race feeling in Burma has assumed a most unpleasant aspect over that disgraceful affair, the Pagoda case. The facts of the case may be briefly stated as follows: One Kim Chawn, a Burman, employed as a clerk in a European firm, was prosecuted by an English artist named Middleton for "insult" on the platform of the Rangoon Pagoda or Temple. The so-called insult, we believe, consisted of hot words which must have been freely exchanged between the parties. The Burman objected to the European's wearing shoes on the Pagoda platform, and hence the quarrel. The origin of the quarrel, though apparently trivial, landed Kim Chawn in a court of law, where, after a somewhat sensational trial, he was sentenced to

Pagoda case.

INDIAN DAILY MAIL, 12th July, 1901.

six months' rigorous imprisonment, besides being required to furnish security for good behaviour, or, in default, to undergo a year's further rigorous imprisonment. The District Magistrate, who passed this order, commented severely upon the conduct of the accused, and gave, as one of his reasons for inflicting such a severe sentence, " the insolent bluster which might often be noticed among educated young men of Burma." The sentence, in fact, was intended to be an example to young Burmans who were suspected of an usually insolent attitude towards Europeans. There was an appeal against this decision to the Additional Sessions Judge of Pegu, who, while upholding the conviction of the accused, commuted the alternative sentence passed upon him to simple imprisonment. It may be noticed that both the lower courts depended chiefly upon hearsay evidence and facts not directly brought before them.

* * * * * * *

The case, moreover, has brought to light an unfortunate state of affairs that now exists in Rangoon. It is strange that the case between Middleton and Kim Chawn should have been the cause of an unpleasant feeling between Europeans and Burmans. We do not uphold the latter if their attitude towards the local European community is such as is imputed to them ; but, at the same time, it is necessary to be convinced that the provocation is not mutual. We do not understand where lies the " insolent bluster " of which the young men of Burma are accused by a certain class of Europeans. If, in any particular case, such an attitude is displayed, for the sake of annoyance, it ought certainly to be put down by the law ; but men like Middleton, who have no particular prestige to uphold, must be taught that they must respect others to be respected by them. We have just now at the head of the administration a noble-minded Viceroy, who, by personal example, has shown how much can be done to establish friendly relations between the two communities. We have no sympathy for a wrong-doer, be he a European or a Native, and we expect the law to be impartially administered in the case of both. In the present case, the subordinate judiciary in Burma having failed to decide the issues properly, has done a mischief which is regretted equally by Europeans and Natives, whose judgment is not clouded by prejudice.

HINDI HINDUSTÁN, 11th July, 1901.

Need for the Englishmen and the Indians making themselves thoroughly acquainted with one another's language.

25. The Hindi *Hindustán* (Kálakánkar) of the 11th July, says that the *New York Independent* newspaper urges that eminent British statesmen should do their best to spread the English language among the people (of India?) as much as possible, language being a very important factor in bringing the relations between two races closer. The *Hindustán* thinks that the American paper is quite right, so that until the Britons and the Indians make themselves thoroughly acquainted with one another's language, there can hardly arise any true love or sympathy between the two peoples.

FHÁRAT SUDASHÁ PRAVARTAK, June 1901.

Vicissitudes of fortune which have befallen India.

26. The *Bhárat Sudashá Pravartak* (Farrukhabad), for June, says that no man, animal or inanimate object in this sublunary world is free from the vicissitudes of fortune. India herself is a good instance in point. Formerly she excelled in learning, science and art: Egypt, Greece, Arabia and Europe sitting at her feet as pupils ; the rule of the Indian Rájas extended over the whole of the globe, and even over the nether regions ; and the country flowed with milk and honey. the people being happy and contented. Wheat, *ghi* (clarified butter) and sugar-candy were as cheap as chaff, milk and *gur* (unrefined sugar) are now. The gaunt spectre of famine is always stalking the land ; and plague and cholera are the order of the day. The land has fallen off in fertility, and the great cities and palaces of old are in ruins. The descendants of princes have been reduced to poverty ; and ladies of high birth earn a livelihood by grinding corn. Pious people who would not touch spirit are to be found drinking hard. Men who made atonement for speaking a lie, readily give false evidence before law courts simply to get a dinner. The Vedic religion is confined to books, irreligion being prevalent among the people. The European costume is displacing the native dress. In short, prosperity has deserted India and found its way to Europe. The writer refers to the misfortunes which the Pandava brothers had to endure during their exile.

III.—Post Office.

27. The *Prayág Samáchár* (Allahabad), of the 11th July, publishes a long letter from one Kanhaiya Lal, in which he complains that one unnamed Brahman subordinate employé in the Railway Mail Service has acquired such influence over, and is such a great favourite of, the Superintendent, A. Division of that Department, that he freely practises all sorts of severities and oppressions on the sorters. This man simply butchers the sorters in the same way as a butcher would slaughter a cow. This rogue of a Brahman is the same person who was (last year) charged with a very serious crime, but the Assistant Collector, who tried him, kindly let him off, contenting himself with simply reporting him to the authorities for departmental punishment. He was accordingly, by order No. 2176, dated 15th April 1900, of the Inspector-General, Railway Mail Service, debarred from promotion for six months, and transferred from the (Mail Service Office) at the Allahabad Railway Sation to do duty in the (Postal) van for good. But being a favourite of the Superintendent, he was given promotion within four months, and taken back to the office at the station, in the face of the Inspector-General's order in question. Now he causes the sorters to be persecuted still more, by telling the Superintendent that such and such sorter writes against him in the newspapers. The condition of the sorters is truly pitiable under the severities and oppressions of the Superintendent and his pet clerk.

Sorters' complaint against a favourite subordinate of the Superintendent, Railway Mail Service, A. Division.

Prayag Samáchár, 11th July, 1901.

IV.—Railway.

28. The *Shri Gopál Patriká* (Lucknow), of the 8th July, publishes a communication in which the writer, who lately had occasion to travel on the Oudh and Rohilkhand Railway in the day time, starting from Benares (city station), complains that he found the station like a heated oven. The passengers, who have to wait there, are exposed to scorching winds, the heated flagstones and corrugated iron roof adding to their miseries. The writer felt as if he were being roasted. The fact is that the railway authorities enforce economy to a fault where the convenience or comfort of third-class passengers is concerned. The writer feeling thirsty called the Brahman water-carrier, but the latter turned a deaf ear to him. He offered the man a pice, and he then supplied him with water, but the water was not cool. The booking-office window being opened, there was a rush of passengers towards it. To obtain a ticket was no child's play, the rush being a terrible one. The mail train arrived, and passengers were packed into carriages like inanimate objects, 12 or 13 men being placed in a compartment. The train started and reached the Benares Cantonment Station. There was a general cry for water among the third-class passengers, but the water-carrier who carried a small bucket of water, was able to serve the applicants in one or two compartments only.

Benares Railway Stations.

Shri Gopál Patrika, 8th July, 1901.

29. The *Nasím-i-Agra* (Agra), of the 7th July, reproduces, from the *Rajputána Gazette*, a letter from a correspondent, in which he complains that when travelling lately by a night train from Agra to Ajmere he cried again and again for water at every intermediate station, but received no response, so that he suffered greatly from thirst throughout his journey. If any water-carrier turned up at all on the platform of any station, he served water to the passengers of one or two carriages only and disappeared. The writer alighted from his carriage at the Phulera station, and brought the matter to the notice of the Station-Master, but though the latter ordered some one to send for a water-bearer, it was all to no purpose, and the writer had to go back to his seat and proceed on his journey without receiving any water, till he reached Ajmere, his destination. It is said that the *Babus* at the railway stations make the water-carriers do much of their private work, and connive at their neglect of their legitimate duty of supplying water to passengers.

Neglect of water-carriers at the railway stations to readily serve water to passengers.

Nasim-i-Agra, 7th July, 1901.

30. The *Nasím-i-Agra* (Agra), of the 7th July, observes that while the railway authorities have arranged to provide a separate carriage for the accommodation of (native) women in every (passenger) train, both men and women have to enter or leave a railway platform by one and the same gate, which exposes women

Need for two separate gates on the railway platforms for the use of male and female passengers respectively.

Nasim-i-Agra, 7th July, 1901.

especially such as are pregnant or carry small children with them, to great inconvenience and other unspeakable nuisances (indecent molestations). The railway managements ought certainly to provide two different gates for the ingress and egress of male and female passengers separately, stationing a ticket-collector at each of those gates to (check or) take delivery of their tickets.

V.—Local and Miscellaneous.

Hindi Hindustán, 11th July, 1901.

Comments on the book entitled "India in the 19th Century," by Mr. D. C. Boulger.

31. The Hindi *Hindustán* (Kálákánkar), of the 11th July, says that the book, entitled "India in the 19th Century," which Mr. D. C. Boulger has recently brought out, is full of wrong and groundless statements. According to him, the Indians did not know how to cultivate wheat twenty years ago, and the cultivation of cotton in India dates only from the time of the American War of Independence. These statements are absurd on the face of them, both wheat and cotton having been cultivated in India when the ancestors of the modern Englishmen were savages. Mr. Boulger also opines that salt has been extremely cheapened in India during the *régime* of the British Government, which is as untrue as his two other statements quoted above. In 1772 salt sold at the rate of $11\frac{1}{3}$ annas a maund; whereas it came to sell at Rs. $2\frac{1}{2}$ a maund in 1901. A seer of salt was to be had for a farthing during Akbar's reign, and the consumption of that article averaged 12 seers per head during a year, while now the amount of salt consumed in a well-to-do family is only at the rate of 10 seers per individual. In England every person consumes, on the average, 35 seers of salt during a year. The editor does not know why should such ill-informed persons as Mr. Boulger undertake to write about India and spread utterly wrong and absurd statements about her.

Prayág Samáchár, 11th July 1901.

Local affairs at Allahabad.

32. The *Prayág Samáchár* (Allahabad), of the 11th July, complains that a number of *lathials* (men armed with clubs) are to be seen at the confluence of the rivers at Allahabad in these days, which is calculated to lead to a breach of the peace, and inconvenience the pilgrims as well. The District Magistrate would do well to instruct the police official in charge of the Daraganj police station to permit no Prayágwals at the *Benighat* to have any *lathials* in attendance upon them. A boy, 13 years old, was drowned at the Raja Vasuk Ghat at Allahabad on the 3rd July. The river is very deep at the place where the boy was drowned. The Municipal Board ought to prohibit people from bathing at such a dangerous place.

Allahabad:
The 16th July 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 29 of 1901.

SELECTIONS
FROM THE
NATIVE NEWSPAPERS
Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 20th July, 1901.

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I.—Political and Foreign.

Rohilkhand Gazette, 16th July 1901.

Alleged unjust conviction of a party of huntsmen under section 188 of the Penal Code in the Rampur State.

1. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 16th July, says that Hasan Shah Khan, a resident of Jawahirpur in Shishgarh in the Rampur State, accompanied by a few friends, went out a-hunting in the State forest in the middle of June last, as usual. While returning home, they passed through Mianganj, in order to make a short cut. Ali Muhammad, the thanait* of the village, who owed them a grudge, fraudulently detained them at his house and sent for the police from Fazilpur. The police, who appear to be in collusion with the thanait, at once arrested the huntsmen who were nine in number and also seized their dogs. The men and the dogs were sent on to the Bilaspur police-station, and thence to Rampur. Sardar Wali Khan offered security for the prisoners, but it was not accepted. Munshi Ahmad Husain, Magistrate, convicted the party under section 188 of the Indian Penal Code, fining them Rs. 5 each and confiscating their dogs which were disposed of by a public sale. The writer considers the proceedings of the police in arresting the huntsmen and refusing the security offered on their behalf, to be irregular and cannot understand why they were convicted under section 188, inasmuch as they had disobeyed no orders. The writer hopes that the Minister of Rampur will send for the record, and do justice to the huntsmen.

Akhbár-i Alam, 9th July, 1901.

Subscriptions raised for the Hedjáz Railway Fund at a village in the Gurgaon district.

2. The *Akhbár-i-Alam* (Meerut), of the 9th July, publishes a list of the Muhammadan residents of Dáláwás, a village in the Gurgaon district, who have subscribed rupees 10 odd annas to the Hedjáz Railway Fund, the subscriptions varying from Re. 1 to pice 1.

II.—General Administration.

Rohilkhand Gazette, 8th July, 1901.

Alleged ill-treatment of Honorary Magistrates by District Officers.

3. The *Rohilkhand Gazette* (Bareilly), of the 8th July, complains that some officers treat native Honorary Magistrates most discourteously. The Honorary Magistrates do public work without any remuneration; but instead of being thanked for their services, they are often rated and censured, and their proceedings severely criticised. But still there is no want of candidates among natives for Honorary Magistracies. Could moral degradation go further?

Ain-ul-Akhbár, 7th July, 1901.

A suggestion regarding the appointment of the Diwan of the Landhaura estate in the Saharanpur district as an Honorary Magistrate.

4. The *Ain-ul-Akhbár* (Moradabad), of the 7th July, urges that Babu Krishna Kumar, the Diwan of the Landhaura estate in the Saharanpur district, should be appointed an Honorary Magistrate. The Rani of the estate lives at Landhaura, and the Babu is an intelligent educated man who knows both English and Vernacular well, and is also acquainted with law. The measure would afford convenience to the public. If the proposal commends itself to the Rani and her Diwan, the editor will draw the attention of the authorities to the matter.

Oudh Punch, 4th July, 1901.

British Government and impoverished India.

5. The *Oudh Punch* (Lucknow), of the 4th July, received on the 19th idem, states that a Chaudhri or Mr. Bhola possessed a cow, whom he greatly loved because she was an extremely quiet and gentle animal, and gave a large quantity of milk, which served to keep all his children plump and healthy. Owing to her good qualities and utility she was called a "divine cow." After some time it so happened that she began to become leaner and leaner, and gave less and less milk. This caused great anxiety to Mr. Bhola, who held this cow dearer than all other animals he had. He feared that if any mishap occurred to the cow, his children would be greatly inconvenienced, it being difficult to obtain as much milk from any other animal. She was so meek that Bhola's children could freely suck her if they liked. Mr. Bhola therefore called together a number of experts to diagnose her disease, but none could discover the cause of her illness, though all of them found her growing thinner. (Evidently Mr. Bhola is intended to represent the British Government and the cow, India.)

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*A man put in charge of a village by the landlord to help in collecting rents and managing his property.

6. The *Gauhar-i-Hind* (Najibabad), of the 12th July, publishes an Urdu translation of an article in the *Amrita Bazár Patriká*, in which the writer contends that the present strength of the costly British garrison in India admits of being, and ought to be, reduced. It is due to the maintenance of such a large number of British troops in this country that the natives suffer so much from famine from time to time. It is not the absence, but the dearth, of food-grains which the people have to encounter during a famine; so that if the British garrison and its cost were reduced, the people (being less heavily taxed) would be in a position to buy grain at high rates, which they cannot do at present. Again, the employment of a large number of foreign troops in a country emasculates the natives, and makes the rulers unsympathetic. It also implies that the rulers do not believe in the loyalty of the people. But Lord Curzon and others have distinctly testified to the loyalty and good-will of the people towards the British-Crown. It would also be absurd for anybody to contend that the numerous British troops are required here not to keep the people in check, but to ward off foreign invasions. As many as 20,000 of the white garrison in India have been employed elsewhere for some time, and yet no danger from outside has threatened that country. Let Government first reduce the British garrison only by 20,000 troops, who are already absent at present, and (the miseries entailed by) constantly recurring famines will become a thing of the past.

GAUHAR-I-HIND, 12th July, 1901.

Question of effecting a reduction in the British garrison in India.

7. The Hindi *Hindustán* (Kálákankar), of the 17th July, expresses satisfaction that cordite, shots, gunpowder, &c., are already successfully manufactured in this country, and that the Government of India has lately decided to establish a factory for making small fire-arms. It is a mistake to suppose, as has been done in some quarters, that when the Indian army has once been supplied with arms, the proposed factory will have no work to do for a long time to come. The editor points out that the requirements of the Indian army alone will keep the factory engaged, and observes that the arms turned out by the factory will find a sale among the natives in British India who hold licenses for keeping arms, the people in Native States and the tribes on the north-west and the north-east frontiers of India. The editor contends that a local factory will prove very useful in the event of a war with Russia on the North-West frontier of India, inasmuch as the import of arms from England will take at least three weeks. The dark days of the Mutiny when natives killed Europeans and their children are gone by. Now natives eat, drink and even intermarry with them. The daughter of Mr. W. C. Bonnerjee, barrister-at-law, is married to a European Professor; and his son's better half is a European lady. The Indians being ready to sacrifice their lives on behalf of His Majesty, it is advisable to arrange for the wants of the country being locally supplied as much as possible.

HINDUSTÁN, 17th July, 1901.

Establishment of a factory of small fire-arms in India.

8. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th July, says that according to a letter published in the *Hindustáni*, of the 10th idem, the Commissioner, who lately inspected the Collectorate at Benares, remarked in the Inspection Book that there were too many Kayasths in that office, and that their number should consequently be reduced. The *Hindustáni* is rightly indignant that the Commissioner should seek to deprive the Kayasths of their livelihood, simply because they are Kayasths. Their hereditary occupation is (literary) service, and it is no wonder that they should be found to fill Government posts more largely than other castes. Perhaps the Commissioner wants to displace Kayasths in the courts, &c., by men of industrial and trading classes, who are free to compete for Government service with others, no distinction being, under British rule, made between men of high and low birth. The public services should be freely open to all classes, care being taken that competent men of respectable families are admitted.

ROZNAMCHA-I-QAISARI, 15th July, 1901.

The Commissioner of Benares and the employment of Kayasths in the public service.

9. The *Shri Gopál Patriká* (Lucknow), of the 15th July, says that some newspapers are wroth with the District Magistrates of Gorakhpur and Benares who are against employing Kayasths in the public service in their districts. The Kayasths are an educated and influential class of people in these provinces,

SHRI GOPÁL PATRIKÁ, 15th July, 1901.

District Magistrates of Benares and Gorakhpur and the employment of Kayasths in the public service.

and it is unfair to condemn an entire community. But, in view of the gross corruption and bribery prevailing among the Kayasth clerks in the law courts, the attitude of the Magistrates of Benares and Gorakhpur appears to be quite justifiable. Just as greedy Pandas are lowering the sacred places in public estimation by fleecing pilgrims right and left, these Kayasth clerks are bringing British rule into disrepute by their misconduct. No litigant can obtain any information from these clerks without greasing their palms. They are also responsible for the delay in the spread of the use of the Hindi character in courts.

NASIM-I-AGRA, 15th July, 1901.

Examination of candidates for Deputy Collectorships.

10. The *Nasim-i-Agra* (Agra), of the 15th July, referring to the examination of candidates for Deputy Collectorships, observes that the Board of Revenue select only a certain number of the candidates who stand at the top of the list, and reject all the other candidates. It would be better if the candidates were divided into three divisions, those who receive 66 per cent. of the full marks in each subject being placed into the first, those who receive 50 per cent. into the second, and those who receive 33 per cent. into the third division. The candidates in the first division may be appointed Deputy Collectors; those in the second Tahsíldárs, and those in the third Naib Tahsíldárs. The measure would secure competent men for the different branches of the Subordinate Executive Service; and relieve the District Officers of a great deal of avoidable worry, inasmuch as a number of *raises* in their districts frequently wait upon them and trouble them by importunities for their sons or nephews being nominated as candidates for appointment as Naib Tahsíldars or Tahsíldárs. It is to be hoped that Sir Antony MacDonnell, who is a just, shrewd and enlightened ruler, will take the matter into consideration.

AL BASHÍR, 15th July, 1901.

The new Rules regarding the Junior Officers' Examination in the United Provinces.

11. *Al Bashír* (Etáwah), of the 15th July, referring to the new Rules for the Departmental Examination of Junior Officers in the United Provinces, published in the official Gazette of the 20th ultimo, says that these Rules show that greater importance is attached to Hindi than to urdu: 20 marks being assigned for reading Urdu, and 30 for reading Hindi, 50 marks for Urdu translation and 70 for Hindi translation. A thorough knowledge of Hindi grammar and vocabulary will be required from the candidates. The candidates will also have to converse with an educated gentleman and with a villager, who will generally be a Hindu. There will be appointed two Committees, one Central and one Local, to conduct the examination. A Hindu and a Muhammadan Gazetted official will be placed on the Central Committee; and a Gazetted native official, thoroughly acquainted with both Urdu and Hindi, on the Local Committee. The examination will be held at Lucknow and Agra, Tahsildárs and candidates for tahsildárships being examined at the latter place, and others at the former. The question papers will be supplied by the Central Committee; but the examination in reading the vernaculars and in conversation in the same, will be conducted by the Local Committee, as regards the candidates examined at Agra, or virtually by the native official who alone will be competent to do so. These Rules, the writer holds, will prove injurious to Musalmáns. The native Gazetted official in the Local Committee cannot but be a Hindu. No Musalmán, not even one in a crore, can claim to be a good Hindi scholar, just in the same way as hardly any Hindu can claim to be a good Arabic scholar. As the present political relations between the two communities are not good, the Muhammadan candidates can hardly be expected to have full confidence in the Hindu official. It would therefore be much better if a Hindu and a Muhammadan official were placed both on the Central and the Local Committee. It is difficult to understand why Government should insist on the candidates knowing the grammar, &c., of the Hindi or *Bhásha*, which is a dead language, when the court language has been declared to be Urdu. Unless a Musalmán begins to learn this so-called Hindi language from his childhood, he cannot fully master it. Those Musalmáns who are already in Government service cannot possibly expect to pass such an examination in Hindi. What is worse still is that while the next Junior Officers' Examination is to take place in October next, the Rules prescribing the subjects, &c., for it were published as late as the 22nd June last. The enforcement of the Rules must be postponed for at least a year. One wonders why a Hindu villager

should be chosen for the candidates to convers with. Are no Muhammadan cultivators to be found in villages? Again, the language of a villager in Azamgarh is quite different from that of one in Saharanpur; so that even if a candidate undertakes to learn the language of the villagers of the district in which he resides, he cannot be sure that he will be confronted for conversation with a villager of his own district and not that of another, whom he might not be able to understand. Those candidates whose mother-tongue is Urdu will be examined in Hindi, while those whose mother-tongue is Hindi—as the residents of Kumaun—will be examined in Urdu. What is the meaning of this Rule? Does it mean that only those residing in the Kumaun Division will be taken to speak Hindi, and will be examined in Urdu, and the rest in Hindi, or what? This Rule too will operate against the Muhammadan candidates.

12. The *Indian Daily Mail* (Lucknow), of the 14th July, says:—The Government of India's orders on the Famine Commission's Report are expected to be out this week. They are awaited with eagerness by all who take any interest in the great public questions concerning India. We trust that the said orders will show not only the wisdom, but also the sympathetic spirit of the present Viceroy. We hope His Excellency will not sacrifice justice and truth at the altar of novelty or originality. What we mean is that Lord Curzon should be careful not to propound original theories or methods of dealing with the famine for the sake of originality only without doing full justice to what is wise and true, and what maketh for reform and progress.

INDIAN DAILY MAIL, 14th July, 1901.

Government of India's orders on the Famine Commission's Report.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th July, commenting on the recent orders of the Local Government directing the Municipal Boards in the United Provinces to get all their forms printed at the Government Press, says that when Government thus snatches away all kinds of trade from the people one after another, it is impossible for them to shake off their poverty, or keep the wolf from the door. It is difficult to understand why Government should force a Municipal Board to obtain its forms from the Government Press, if it can get them cheaper from a private press. The people have even to buy the printed form of a plaint from the Government Treasury at a pice a copy, the paper on which the form is printed being fragile. There is hardly a (profitable) trade which Government has not taken into its own hands. It sells printed forms of papers (used in courts, &c.), opium, liquor, forest wood, woollen and cotton cloths manufactured in the jails, sweepings of the towns, &c., while hardware down to an iron nail is imported from England. The only industry left to the children of the soil is that (*viz.*, agriculture), which depends on the providential fall of rain. Probably in no other country is the condition of the people so unsatisfactory as in India. The consideration of this state of things is calculated to create uneasiness and dissatisfaction among the natives.

ROZNÁMCHA-I-QAISARI, 15th July, 1901.

Comments on the Government orders requiring the Municipal Boards in the United Provinces to get their forms printed at the Government Press.

14. The Hindi *Hindustán* (Kálákankar), of the 12th July, referring to the letter lately addressed by the Calcutta Trades Association to the Secretary to the Government of the North-Western Provinces and Oudh, protesting against the manufacture of various kinds of articles at the Benares Jail and their sale to the public, observes that competition on the part of jails with private enterprise is undoubtedly open to serious objection. The jail manufactures should be chiefly intended to supply the wants of the Civil and the Military Departments of Government, and not those of the public, so that they might not interfere with private enterprise.

HINDUSTÁN, 12th July, 1901.

Jail manufactures and private enterprise.

15. The *Rohilkhand Gazette* (Bareilly), of the 8th July, briefly giving an account of the Hoff case, says that the result has been no other than it was expected to be. The jury did not think it proper to pronounce a (British) "free-born" subject to be guilty, and the two natives implicated with him also escaped scot-free. The public are probably not satisfied with the result of the trial which has ended in smoke; and their dissatisfaction is well-founded. The unfortunate Musammat Rampiari has

ROHILKHAND GAZETTE, 8th July, 1901.

Hoff case.

been exposed to a world of trouble by the trial in vain. Hoff himself admitted that the woman had been brought to his depôt. A nose-stud and a pair of scissors belonging to her were found at the depôt, and some other articles of hers at the house of Ali Raza, one of the accused. But the jury paid no attention to these matters, and acquitted the accused all the same! The version of the defence that the case had been trumped up by the local police, who bore enmity towards Hoff, was absurd on the face of it, the complainant hailing from Márwar, and some of the witnesses for the prosecution from Lucknow. Justice requires that the accused should be tried again: but who cares to undergo the trouble of a fresh trial for the sake of a native woman, however grave the outrage committed upon her? The presiding Judge expressed his dissatisfaction with the verdict of the jury: what more could he do?

TOHFA-I-HIND, 13th July, 1901.

Hoff case.

16. The *Tohfa-i-Hind* (Bijnor), of the 13th July, referring to the proceedings in the trial of the Hoff case by Mr. Justice Aikman in the Allahabad High Court, and condemning the perverse verdict of a majority of the jury before whom the case was tried, says that in mixed cases the juries, which are mainly composed of Europeans, have hitherto almost invariably brought in verdicts in favour of their accused countrymen, so that these have been acquitted of even most serious charges (proved against them). Though on the failure of justice in such cases a great hue-and-cry is raised, and the attention of the Government of India is drawn to it, yet European juries still continue to pay more regard to colour and creed than to justice. It is a great pity indeed that in the face of the clearest evidence produced by the prosecution against the accused in the Hoff case, the jury rejected this evidence as untrue, and recommended the acquittal of the accused. Mr. Justice Aikman, who bears the high reputation of being a just and conscientious judge, not only disagreed with the verdict of a majority of the jury, but he also expressed his valuable opinion that justice could hardly be expected from juries in such cases, and that hence he did not consider it worth while to re-try the accused by a fresh jury. Both respectable native and Anglo-Indian newspapers have regretted the result of the trial of the Hoff case, which certainly demands that some modification must necessarily be made in the present system of trial by jury. Either the number of European and native jurors by whom mixed cases are tried should be equalised (by law), or jurors appointed just in the same manner as assessors, at the commencement of the trial of a case.

SHRI GOPÁL PATRIKÁ, 15th July, 1901.

Hoff case and trial by jury.

17. The *Shri Gopál Patriká* (Lucknow), of the 15th July, says that even the *Pioneer* and the *Madras Mail*, which are animated by race feeling to a fault, stand aghast at the flagrant failure of justice in the Hoff case. They think that trial by jury is not suited to these provinces. There are frequent miscarriages of justice in cases tried by juries. Sometimes illiterate people who have received no education are appointed jurors. Now that both Anglo-Indians and natives are opposed to the system of trial by jury in these provinces, Government should take steps to abolish it.

ROZNAMCHA-I-QAISARI, 15th July, 1901.

Outrages on native women by English men, and need for altering the present system of trial by jury.

18. The *Roznamcha-i-Qaisari* (Allahabad), of the 15th July, stating that the *parda* system was introduced into India for the first time on account of the oppression of the Muhammadan conquerors, especially during the reign of the Moghal dynasty, when Muhammadans forcibly seized and carried away and married any beautiful married women or girls whom they saw, says that when British rule was established in the country, native ladies began to come out of their houses without any fear of molestation. But alas! the frequent outrages committed on native women by British soldiers and other Englishmen have created a great sensation and disaffection in the country, so that the people have now taken to hating British rule. The people complain that their women are being openly outraged by Europeans under British rule, while European jurors, out of partiality to their offending countrymen, (invariably) acquit them without the least thought of justice. The Rangoon and the Cawnpore

outrage cases are good instances in point. It is thus clear that Government cannot protect the honour of the helpless dumb people of this country by means of the present system of trial by jury which must be altered. Just as an accused European is entitled to be tried by a jury of his own countrymen, a native complainant against him should be given the right of claiming justice from the hands of a jury of his own countrymen. Two juries, consisting of European and native gentlemen respectively, should therefore be appointed to try mixed cases, the presiding Judge having the casting vote in the event of the two juries giving conflicting verdicts. *Fiat justitia, ruat cœlum* has always been the motto of the British Government. If even such rulers as "our" justice-loving Lord Curzon and Sir Antony MacDonnell took no steps to uphold this noble principle, the days of the voiceless natives might be said to have been numbered.

INDIAN DAILY MAIL, 13th July, 1901.

Alleged assault on a Bengali clerk in the office of the *Englishman* at Calcutta by the Manager and the Sub-Editor of that paper.

19. The *Indian Daily Mail* (Lucknow), of the 13th July, says:—The latest scandalous affair to hand from Calcutta is two Englishmen assaulting grievously a Bengali clerk in the office of an Anglo-Indian contemporary, we mean the *Englishman*. Babu Mahendra Nath Rai Chowdhry, a ledger-keeper in the said office, was fined a whole month's pay by the Manager, Mr. T. Kinney, for a simple fault which the complainant protested was not his. Mr. Kinney warned the "nigger" to mind his position and not to utter a single word more against the order once passed by his red-faced superior. But the audacious Bengali persistently protested that he was an old servant and he preferred leaving the service to submitting to the fine. This insubordination was too much, and Mr. Kinney struck him blows which were afterwards supplemented by Mr. Fowler, the Sub-Editor. The complainant dropped down on the floor senseless and bleeding. Babu Mahendra Nath has lodged a complaint against his assailants. Another version of the story as supplied to a Calcutta contemporary by the cashier of the *Englishman* office differs from the above. He says that the Bengali Babu challenged the manager and assaulted him first, and the Sub-Editor had nothing to do in the affair. Whatever the facts of the case may be, we refrain from commenting on the case, which is *sub-judice*. We, however, await further proceedings.

OUDH SAMÁCHÁR, 14th July, 1901.

***Jámi-ul-Ulúm* libel cases.**

20. The *Oudh Samáchár* (Lucknow), of the 14th July, in its Supplement, refers to Amba Prasad, the editor of the *Jámi-ul-Ulúm*, published at Moradabad, who has been sentenced to $2\frac{1}{2}$ and $4\frac{1}{2}$ years' imprisonment on charges brought against him by the Minister of Rámpur and the Diwan of the Landhaura estate respectively, and observes that he will thus have to rot in jail for seven years. The weak are always trodden under foot in this way against the strong.

HINDUSTÁN, 17th July, 1901.

Means of irrigation in India.

21. The Hindi *Hindustán* (Kálakánkar), of the 16th July, says that in view of the frequent failures of the rains and the consequent outbreak of famines, the Government of India has ordered the Local Governments and Administrations to inquire into the means of irrigation in the various provinces. The Local Governments and Administrations are, therefore, making inquiries into the matter, in order to find out what means of irrigation already exist and where an improvement in such means is required. Mr. T. Higham, Inspector-General of Irrigation, has written a a very interesting report on the subject, which will be a great help to the Engineers who desire to make themselves acquainted with the means of irrigation. He has divided the report into three parts, the first part dealing with the existing works, the second with works under construction, and the third with works which should be built in future. In conclusion, the editor observes that when the rainfall is very heavy, canals and tanks are likely to overflow their banks, and the floods, extending over the surrounding lands, might injure the standing crops and the public health. But wells are free from any such objection. Hence the editor would prefer the construction of wells to that of canals and tanks for irrigation purposes in these provinces.

OUDH SAMÁCHÁR, 14th July, 1901.

Native visitors to Naini Tal.

22. The *Oudh Samáchár* (Lucknow), of the 14th July, says that Naini Tal being the summer capital of the Local Government, many native noblemen and gentlemen have occasion to visit it during the season. They have to travel in tongas, from Kathgodam to Naini Tal, a distance of 22 miles. But there are only eight tongas which are not adequate to meet the requirements of traffic. Persons are consequently obliged to halt at Kathgodam for want of tongas. Government and the managers of tongas should give their attention to the matter. Europeans so detained put up at a house, which has nine rooms, and is built near the railway station. But it is not open even to natives of rank and position, and they have to find accommodation in the small and dirty shops of *banias*. It would be well if the Taluqdárs of Oudh and other *raises* built a house at Kathgodam at an expense of seven or eight thousand rupees raised by subscription from among themselves.

AGRA AKHBÁR, 14th July, 1901.

Prayer to Government to restore, for religious purposes, the old building known as *Mubárak Manzil* at Agra to the Muhammadans as being a mosque.

23. The *Agra Akhbár* (Agra), of the 14th July, highly praising and thanking Lord Curzon for his noble desire to completely repair all the old celebrated buildings in India, and referring to the thorough repairs that have already been effected, at his Lordship's instance, in the various buildings constructed by the Moghal rulers in Agra, says that a structure known as *Mubárak Manzil* (*lit.* an auspicious mansion) in that town was originally a mosque, and should be restored to the Muhammadans as such (for religious purposes). Mr. Blunt and other gentlemen have, no doubt, done their best to change the aspect and form of the building; but if its inside were examined, not one or two but hundreds of (solid) *musallás* (prayer-carpets) would be found marked in the floor, which can nowhere be seen but in a mosque. This is certainly a living proof of the building being a mosque. The writer then mentions the names of certain well-known Muhammadan, Hindu and European writers, who have declared the building to be a mosque. The Muhammadan residents of Agra have accordingly submitted, through the Local Government, to the Government of India, a memorial praying the for the restoration of the *Mubárak Manzil* to its legitimate use. The Local Government has called for a report on the subject, from the District Magistrate who has ordered Mr. Fanthome, Deputy Collector, to make enquiries into the matter. The Lieutenant-Governor is about to pay a visit to Agra, and the writer hopes that His Honor will personally inspect the building, and satisfy himself as to the object for which it was originally intended. The gentleman, who occupies the building at present, is the richest man in Agra, and it is to be feared lest he should, by a free use of money, prevent Government from complying with the request of the memorialists referred to above, who are a poor class of men.

HINDUSTAN, 17th July, 1901.

Poisoning cases.

24. The Hindi *Hindustán* (Kálákankar), of the 17th July, regrets to say that it would appear from the Chemical Examiner's Annual Report that there was an increase in the number of poisoning cases during 1900, 142 men and 90 cattle having been killed by poison. Cattle-poisoning is increasing in Jaunpur, Azamgarh, Gházipur and Ballia, but decreasing in Mirzapur, Benares and Allahabad.

INDIAN DAILY MAIL, 16th July, 1901.

Separation of the executive and the judicial functions in the Central Provinces.

25. The *Indian Daily Mail* (Lucknow), of the 16th July, says:—It looks as if the Central Provinces are going to be blessed with that much-needed reform, the separation of the executive from the judicial functions of the Magistrate. It is said that the Deputy Commissioners in those provinces will be relieved entirely of all civil work. The present Civil Judges will become District Judges and the present Extra Assistant Commissioners, who are selected for civil work, will become Subordinate Judges. According to the Chief Commissioner, the object of this scheme is to secure special training and efficiency, and also to relieve officers from judicial work, to enable them to go out on tour on executive duty at a moment's notice. Whatever might be the proposed object, the Central Provinces' scheme secures the separation of the executive from the judicial, and we doubt not that it will work both to the advantage of the Government and the people of those provinces. But what about the introduction of similar measures in the other provinces?

26. The *Shri Gopál Patriká* (Lucknow), of the 15th July, says that the classification of the Hindu castes by the census officers has created a deep sensation in these provinces, and led to indignation meetings being held by Khatris, and memorials being submitted by Kurmis and Kayasths. There is a similar upheaval in Bengal. Some classes of Kayasths claim the same position with the Vaidyas, and men of the Podesh caste (*sic.*), who are not generally considered to be of high social position, lay claim to be Vrátya Kshatris. Some other classes are also anxious to raise themselves in the scale of castes. The different castes have such a strong feeling in the matter of social precedence that they have taken to abusing one another. Thus the classification of the castes is calculated to create discontent in the country, and should therefore be abandoned.

Classification of Hindu castes by the census officers.

Shri Gopál Patriká, 15th July, 1901.

27. The *Bhárat Jiwan* (Benares), of the 15th July, condemns the classification of Hindu castes by the census officers as a departure from the excellent policy of non-interference in religious and social matters pursued by the British Government, and complains that the measure has created a deep and widespread sensation throught the country. The census officers have exposed themselves to public ridicule by endeavouring to disturb the recognised positions of certain castes in Hindu society. Take the case of Khatris. Any person who has an insight into their social and religious customs and manners, can have no doubt that they are the same as Kshatris. A very strong proof of the Khatris being a part and parcel of the Kshatri community is to be found in the fact that very close reltions have always existed between the Khatris and the Saraswat Brahmans, the latter freely eating even *kachcha* food prepared by the former. The editor refers to the origin of Saraswat Brahmans, as described in the Mahábhárat.

Classification of Hindu castes and the Khatris.

Bhárat Jiwan, 15th July, 1901.

28. The *Surma-i-Rozgár* (Agra), of the 8th July, says that the editor, who lately had occasion to travel from Agra to Aligarh, Bulandshahr and Muzaffarnagar, heard many a complaint regarding the misconduct of the police everywhere, especially in the districts of Aligarh and Muzaffarnagar. The murder cases of a police clerk and Azíma, *jolaha* (a weaver), near the city police station, and of a certain carpenter woman at Atrauli in Aligarh, were specially much talked about, "with a deal of peculiar colouring." The special pains taken by the Tahsildar of Aligarh in recovering the dead body of Azima *joláha*, and the neglect of the police in the matter formed a general topic of conversation; but everybody, at the same time, declared that it was impossible for any person, however respectable and high-placed he might be, to preserve his honour, if he went against the police in any matter.

Certain murder cases in Aligarh, and the police.

Surma-i-Rozgár, 8th July, 1901.

29. A local correspondent of the *Nasím-i-Agra*, of the 15th July, complains that the cleanliness of the Agra city still continues to be neglected. The local newspapers have frequently drawn attention to the matter, and the district officers pay occasional visits to the city; but the sanitary officials, including their head, the Engineer-Secretary, are as indifferent as ever. Indeed, they represent the complaint regarding the sanitary arrangements to be groundless, and they, being Europeans, have the ear of the district officers. Lieutenant Wheeler, late Health Officer, wrote a memorandum on the sanitary condition of the town, and Government drew the attention of the Chairman to it, in vain. If no notice was even taken of such a memorandum, the complaints of local newspapers, which are published by niggers, are mere cries in the wilderness. Lieutenant Wheeler has returned from leave, and it would be well if he were again appointed Health Officer. The Civil Surgeon has much to do, and can hardly be expected to look after the cleanliness of the town. The Assistant Health Officer is very energetic and zealous in the performance of his duties, but, after all, he is a black man and cannot command the same respect as a white man. Now the municipal office is almost entirely composed of Europeans, natives being conspicuous by their absence. Even the few native assistants in the office have taken to wearing the European costume. But the work is so badly done that the assistants spend the whole day in calculating the octroi duty on coal. They waste hours in consulting one another regarding most trivial matters, and in taking their luncheon, to the great inconvenience of persons who have to deal with them.

Municipal administration at Agra.

Nasím-i-Agra, 15th July, 1901.

ROZNÁMCHA-I-QAISARI, 15th May, 1901.

30. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th July, complains that while the Municipal Board at Allahabad calls upon the residents to keep their houses clean, its own conservancy arrangements are so unsatisfactory that the sweepings in the dust-bins in the various muhallas continue to accumulate and fester for as long as a week before they are removed. The Board, strange to say, has no carts of its own for the removal of sweepings, as the Municipal Boards in other towns have. God forbid that an outbreak of disease should take place at Allahabad under the circumstances.

Unsatisfactory conservancy arrangements at Allahabad.

III.—EDUCATION.

KAYASTH SAMÁCHÁR, 19th May, 1901.

31. The *Kayasth Samáchár* (Allahabad), for May, received on the 19th July, publishes a communication from a schoolmaster on School Education in the United Provinces, from which the following extracts are taken:—But there are one or two general, well-marked features of the curriculum with which one cannot but be struck. We find that Macmillan's publications are the special favourites of the Educational authorities, for reasons best known to themselves. Again, special stress is laid on "English," and the vernaculars are neglected. History, Geography, Euclid Arithmetic and Science are taught in English. For my own part, I do not believe in the teaching of these subjects in a foreign language. Time was when every subject except "English" was taught in the vernacular. Boys were able to readily master these subjects because the language in which they were taught was their own. Now they have to master not only a new subject, but have to learn it in a foreign and difficult language. They are presented with two difficulties at one and the same time, and it is not strange that they fail to overcome them. This system moreover leads to an encouragement of "cram." The boys of the Middle and the Lower Middle Sections cannot be expected to reproduce the History, Geography or Science lessons in good English of their own. But if they write bad English they fail, and to save themselves from this dire calamity they learn the langauage of the book by rote. And the teacher cannot help them. He can explain the lesson and make the boys understand it, but he cannot make them proficient in English, while they are reading in the Sixth or Seventh class. The consequence is that there is neither intelligent teaching, nor intelligent learning of these subjects. The authorities may express their horror of cram as much as they like, but in this instance at least they indirectly encourage it.

School education in the United Provinces.

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The prescribed course in certain cases is too difficult, both on account of its quantity and quality. This burden must be lightened, if good and sound education is the aim of the department. There is a large number of persons, who, taking into consideration all these difficulties and impediments, sincerely believe that they are placed in the way of the boys by the British Government because it does not want the Indians to be well-educated. Howsoever erroneous this notion may be, the very fact that it is seriously and sincerely entertained by a very large class of our educated countrymen, shows how little confidence the people of India have in their Government, and how soon their suspicions are roused. The sooner this mischievous notion is removed the better.

So much about the curriculum. The second thing which I shall mention is the scanty pay given to schoolmasters. A graduate, after studying two years in the Training College and passing the final examination of that institution is to be given the magnificent salary of Rs. 40 a month! And after devoting the best years of his life to the service of the Department he is to be turned out in his old age without a pension or gratuity. Will these prospects attract even graduates of average ability? A graduate of ordinary abilities can easily earn much more than Rs. 40 a month as a lawyer or even as a clerk. It is for these reasons that the Department is getting its recruits from the worst class of graduates, and if there be a man here and a man there of real ability, he does his work without spirit or energy, being fully conscious that his work will go unappreciated and unrewarded.

The third thing which I am going to mention is the annual inspection of the A. V. Schools by the Circle Inspectors. Two days, and only sometimes three, are assigned to the inspection of a High School. The Inspector himself generally takes "English," and his Assistants take the rest of the subjects. The examination is conducted orally and one question per boy is the utmost limit of the examination. But sometimes when the Inspector is in a hurry, even this standard cannot be attained, and only a half or one-third of the class is examined, and the result, good, bad or indifferent, noted down. Is this a fair test of six months' work? I think not. But this is not all. The Assistants more often than not are ante-diluvian creatures who joined the Department after perhaps passing the Entrance Examination long, long ago, and who, if they ever read anything of History or Science, have forgotten it. To see these men examining the Xth and IXth class boys in English, History—the "Citizen of India"—or Physics is real fun. The poor teacher can do nothing but curse them under his breath while they go on talking nonsense about things which they do not understand. And these are the men who are expected to test the ability of 20, 25 or 30 boys, and indirectly the ability and work of the teacher—by putting a dozen questions to the class. The annual inspection is nothing more or less than a farce.

Last but not least, I would like to say a few words about the English Middle Examinership. The thing has become a scandal. Special favour is shown to the students of certain colleges, the subordinates of a certain official, and the residents of a certain town. Here is an analysis which will bear out my assertions.

Year.	Number of examiners.	Students of certain colleges.	Subordinates of a certain official.	Residents of a certain town.
1898	30	5	8	10
1899	31	9	8	8
1900	32	10	8	7

Then again 23 men have had the monopoly of the examinerships for the last six years. The Departmental Manual lays down that the examiners will be appointed by the Director of Public Instruction ordinarily from among the teachers of the Government and aided schools. But the list shows that only two men out of a large number of the aided schools were selected, while a private school teacher has had the privilege of being appointed an examiner for more than six years continuously. Then again every year six or seven men who have no connection with educational work, such as clerks, munsifs, &c., are appointed examiners. Oudh men are totally excluded, I do not know why. And curiously enough there is a preponderance of Bengalis. All these points require serious investigation, and I hope that the attention of the Director of Public Instruction and of the Registrar of the English Middle Examination will be drawn towards it.

Complaints against the teachers in the Sultanpur Government High School.

32. The *Rohilkhand Gazette* (Bareilly), of the 8th July, states that it has received several complaints against the teachers in the (Government) High school at Sultanpur, and that it will publish, next week, a copy, of the (unfavourable) remarks made (in the inspection book) by the Deputy Commissioner at the time of his (late) visit to that school, drawing the attention of the higher educational authorities thereto.

ROHILKHAND GAZETTE, 8th July, 1901.

IV.—POST-OFFICE.

A complaint against the Sub-Postmaster at Katra in the Shahjahanpur district.

33. The *Rohilkhand Gazette* (Bareilly), of the 16th July, on the authority of a correspondent, complains that the Sub-Postmaster at Katra in Sháhjahánpur desires to remove the post-office from its present good central position to a house in a corner of the town, in which it was formerly situated. His object is to oblige the owner of the house who is his caste-fellow, but he should not allow himself to be influenced by such considerations in public matters. The mail train reaches the Katra Station at quarter past 4 in the morning, and the mail bag is delivered at the sub-post office in the town at 5 p. m. If the mail bag were at once opened and the letters sorted, letters could be despatched to the branch post-offices at 6, but they are usually despatched at 7. Thus there is an unnecessary delay of an hour.

ROHILKHAND GAZETTE, 16th July, 1901

V.—Railway.

Nasim-i-Agra, 15th July, 1901.

Demand of high wages by coolies at railway stations from passengers.

34. A correspondent of the *Nasím-i-Agra*, of the 15th July, complains that coolies at railway-stations demand high wages for helping passengers in carrying their luggage from their carriages to the train and *vice versâ*. If any passengers do not comply with the coolies' demands, the latter complain to a Station clerk, who asks the former to pay the wages demanded, and the passengers have *nolens volens* to make the payment. The same is the case with the coolies attached to goods-sheds. The Railway authorities should fix the wages of the coolies to check the evil.

Bhárat Jiwan, 15th July, 1901.

Simla Railway Conference and the grievances of third-class passengers.

35. The *Bhárat Jiwan* (Benares), of the 15th July, says that unfortunate native railway passengers may be under the impression that the Railway Conference which has met at Simla is considering the means of redressing their grievances which are a source of great inconvenience to them during the hot weather. The railway stations (passengers' sheds ?) are extremely hot; the lives of thousands of passengers depend on the small bucket of water which the water-bearer at a station carries about; there are no privies in third-class carriages; and so forth. But the children of the soil who fancy that these matters are engaging the attention of the members of the Conference are labouring under a hallucination. These members, who live in clover and have never had to bear the slightest inconvenience during their lives, can hardly be expected to realize the sufferings of the native passengers. They are discussing the question of immediate extension of the Bengal-Nagpur Railway to the coal-mines at Jhiria. The East Indian Railway authorities desire that more railways should be built for the transport of coal.

Naiyar-i-Azam 12th July, 1901.

Non-supply of water to passengers at smaller stations on the Oudh and Rohilkhand railway line.

36. The *Naiyar-i-Azam* (Moradabad), of the 12th July, regrets to say that some complaint or other is always found to exist at the railway stations on the Oudh and Rohilkhand line, but that the railway authorities pay little attention to it. No Brahman or Muhammadan water-carrier is to be found at the smaller stations on this line on the arrival of trains and the passengers are greatly inconvenienced for want of water in consequence. The authorities ought certainly to remove this complaint.

Rohilkhand Gazette, 8th July 1901.

A level-crossing in Bareilly.

37. The *Rohilkhand Gazette* (Bareilly), of the 8th July, on the authority of a local correspondent, complains that the level-crossing on the road between Bánkhana and Chhaoni Banke, which passes through Surkha, has been provided with a wire-fence but not with gates, and that consequently the level-crossing has been closed to carriages and horses, pedestrians being able to go across it with difficulty. The railway officials have greatly deepened the bed of the nallah under the bridge, which will prevent carriages from going as they used to do. A heap of dirt is always to be found on the road near Surkha, and it is a source of great inconvenience to passers-by.

VI.—Local and Miscellaneous.

Al Bashir, 15th July, 1901.

Alleged presence of traitors among the so-called leaders of the Muhammadan community at the present time.

38. A correspondent of *Al Bashír* (Etáwah), of the 15th July, says that the persons who injure their own nation (or community) may be divided into two classes. To one of these classes belong those persons who take no steps to promote the well-being of their nation either from ignorance, indolence or indifference. Men of the other class are those who knowingly injure their nation by joining its opponents, either from want of moral courage or desire of self-aggrandisement. The Muhammadan community abounds in both kinds of these black sheep who are ready to do anything, simply to escape incurring the slightest displeasure of the powers that be, even though they should bring the whole of their community into disrepute by doing it. It is a great pity indeed that though the Muhammadans see how some of these people who pose as great friends of the nation, have been traitorously sacrificing its interests in the pursuit of their own selfish ends, yet they continue to treat them as their leaders. Such persons are dangerous characters, and should certainly be despised, exposed and disowned by those gentlemen who are true patriots, and spare no pains in advancing the interests of their community.

39. The *Azád* (Lucknow), of the 2nd July, says that it would seem that the Tea Companies are endeavouring to encourage the use of tea in this country. A similar attempt was made once before at several places, but it was not successful. The failure was due, not to the circumstance that the use of tea is not necessary in a hot country like India, or that it impairs the health of the consumer in old age, but chiefly to the fact that the people have become so indigent that they find it difficult even to keep body and soul together. The first care of those persons, who desire to encourage the use of luxuries sold by them among the natives, should therefore be to improve the present unsatisfactory condition of the latter. One cannot obtain milk from a milch cow until one sees that she is properly fed.

AZÁD, 2nd July, 1901.

Efforts made by the Tea Companies to encourage the use of tea among the people.

40. The Hindi *Hindustán* (Kálákankar), of the 14th July, on the authority of a correspondent, says that a *murai* (one who grows and sells vegetables), named Shivadin, lives at Badshahganj in the Sultánpnr district. His house is (generally) on fire and flames run high. But as soon as people try to put out the fire, the flames subside of themselves, and no trace of fire is left behind. Sometimes Shivadin's children's clothes also begin to burn of themselves, but the flames soon disappear, and the clothes remain intact. The writer himself has witnessed this strange phenomenon.

HINDUSTÁN, 14th July, 1901.

Frequent outbreaks of fire in the house of a man at Badshahganj in Sultanpur which does not injure the house.

41. The *Rafi-ul-Akhbár* (Benares), of the 8th July, received on the 20th idem, in its local news column, states that a debate is to be held between the Ahl-i-Hadis and the Hanfis to discuss some religious questions ; Maulvi Muhammad Saíd being the spokesman for the former and Maulvi Abdul Hamid for the latter. Maulvi Ali Jawwad who belongs to another sect will act as umpire. But how can he be expected to decide whether prayers should be offered with hands joined on the chest or under the navel, when he himself says his prayers with his arms hanging down ? Why do these Maulvis delight in discussing religious questions which have already been settled ? Some persons are trying to excite ill-feeling between the Shias and the Sunnis also. Some wicked person has secretly written some sentences on the wall of the Dhai Kangra Mosque which are very offensive to the Sunnis.

RAFI-UL-AKHBÁR, 8th July, 1901.

Religious feeling running high among the various sects of Musalmans at Benares.

42. The *Rohilkhand Gazette* (Bareilly), of the 8th July, complains that the *sarai* at the Railway station at Aonla is in a very bad condition. It is intended for the use of passengers, but animals and carriages are generally placed into it, and render it very dirty. Cots too are not to be had in the *sarai*, so that railway passengers can find no comfort there. The District Magistrate would do well to see to the matter.

ROHILKHAND GAZETTE, 8th July, 1901.

Unsatisfactory condition of the *Sarai* at the Railway station, Aonla, Bareilly district.

43. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th July, complains that while the sides of the main roads at Allahabad, which are very wide, are intended for pedestrians to walk along, so that carriages, &c., may freely ply in the centre, many persons have built on them steps to their houses, or occupy them with articles of their trade. In Johnstonganj the sides are flagged with stones, but they too are mostly covered with articles for sale by the shopkeepers, which causes great inconvenience to the public. The authorities should see to the matter.

ROZNÁMCHA-I-QUAISARI, 15th July, 1901.

Misuse of the foot-paths along the public roads at Allahabad.

ALLAHABAD:
The 23rd July, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 30 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 27th July, 1901.

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I.—Political and Foreign.

Hindustán, 21st July, 1901.

Recent Russian doings in Thibet.

1. The Hindi *Hindustán* (Kálákankar), of the 21st July, briefly describing how Warren Hastings, during the early period of the East India Company's Government in this country, opened and maintained intercourse with the Lama of Thibet, regrets to say that now there is a great gulf fixed between Thibet and the British Government, which has afforded Russia an opportunity to freely exchange missions with her, and send her men as travellers under the pretence of studying the flora of that country and making surveys. The usual foreign policy of the European Powers is that they first send out their missionaries and travellers to a foreign country; secondly, delegate their consuls for the protection of the missionaries, &c., when a quarrel has arisen between these and the natives; thirdly, despatch a small body of troops for the protection of their consuls, and lastly, send an army, when anything serious occurs, and occupy the country. Russia is now playing the same game in Thibet; but it is very strange that the British Government does not seem to take any notice of the matter.

Tohfah-i-Hind, 20th July, 1901.

Russia's steady advance in Central Asia, her increasing influence in Persia and China, her recent exchange of missions with China, and the alleged alarm of the Amir of Kabul.

2. The *Tohfah-i-Hind* (Bijnor), of the 20th July, in a long article, points out how Russia has been conquering country after country in Central Asia, and steadily constructing railways there, since the beginning of the 19th century, until her boundaries have now become quite conterminous with those of Afghanistan. Russia has also annexed certain Chinese and Persian provinces to her Asiatic dominions. A new Russian Minister is about to be posted to Peking, whose mission will be to seek to increase Russian power and influence in China in an unobtrusive manner without rousing the suspicions of other European Powers. An exchange of missions with valuable presents has lately taken place between the Lama of Thibet and the Czar, which are most preposterously given out to have been undertaken on mere religious grounds. There is no Buddhistic place of worship in Russia, nor is the Czar the religious head of Buddhists: then why should a Buddhist mission pay a visit to His Imperial Majesty on religious grounds? It is quite evident that this exchange of missions was political in its character, and that Russia has won over Thibet, which portends danger (to the British Government in India). The writer then relates briefly how the British Government repeatedly refused Persia help in her hour of need, by quibbling over the terms of the treaties which had been concluded between them, and playing false with her in the matter of the payment of the whole amount of the money it had promised to pay for being permitted to rescind certain provisions of an old treaty, and thereby forced her to throw herself into the arms of Russia. Even lately, Persia required a loan, and desired to raise it through the British Government, but the latter assumed an attitude of indifference, and the result was that Russia, lending the required amount of money at 5 per cent. *per annum*, has acquired complete control over all the import duties levied in that country and over the frontier outposts as well in consequence. The Amir of Kabul, seeing the continued advance of Russian boundaries towards his territories, and the frequent visits which Russians have lately come to pay to his country on the pretext of making scientific enquiries, &c., has been greatly alarmed, and is said to have addressed the Government of India on the subject, who have called the attention of the Secretary of State thereto.

Riyáz-ul-Akhbár, 20th July, 1901.

Alleged attempt on the part of the Amir of Kabul, the Shah of Persia, and the Sultan of Turkey to form a triple alliance among themselves.

3. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th July, says that, according to a correspondent of the *Civil and Military Gazette*, the Amir of Kabul lately sent, through the Shah of Persia, a gilded copy of the Qoran, as a present, to the Sultán of Turkey. This copy of the Qoran, which has been valued at four lakhs of rupees, belonged to Bahadur Shah, last King of the Moghal Dynasty. During the Mutiny, a *raís* of Lahore bought it from a *fakír* at Dehli for Rs. 200. A Kabul merchant subsequently bought it from the *raís* for a large sum, and made a present of it to the Amir, who, considering it a good means for cultivating the goodwill of the Sultán, presented it to him. The Sultán, in return, despatched, through

the Persian King, 20 lakhs of rupees in cash, together with many valuable presents to the Amir, and the latter has contributed 20 lakhs towards the Hedjaz Railway Fund. What does all this mean? Why should both the Amir and the Sultán have sought to exchange presents through the Shah? Have they adopted this plan for bringing about a triple alliance among themselves? If so, the Government of India would do well to call upon the Amir of Kabul for an explanation. The editor, however, does not consider this intelligence worthy of any credit.

4. The *Shri Gopál Patriká* (Lucknow), of the 22nd July, says that foreign troops are retiring from China and that the Chinese are resuming the Government of the country. The Celestials will not be able to pay the heavy indemnity agreed upon even in twenty-five years. Japan desires to increase her share of the indemnity, and England supports her claim. The weakness of the Celestial Empire has whetted the appetite of the great Powers for territorial aggrandisement. Russia and France desire to build railways, while England has asked the Chinese Government not to levy import duties on opium and rice. China being no match for them has acceded *nolens volens* to their wishes. All the forts between Peking and the sea-coast are to be destroyed. The Taku fort is already being demolished. A contingent of 5,000 allied troops will remain in China to see that the terms of the treaty are fully carried out by her. Should she fail to carry out any terms, the Powers would again be ready to suck her blood. The Dowager-Empress will send an Ambassador to Germany to express regret to the Emperor William for the murder of a German Minister in China. Russia has undertaken to restore order in Manchuria, and affrays between Russian troops and Chinese frequently occur. The foreign troops located at Peking are freely indulging in revels and quarrelling with each other. It would seem from a letter, dated 8th June, which has been received at Lucknow from an Englishman in Peking, that Englishmen are silently putting up with abuse and insults, and that the British Lion has become, as it were, a fox there. The writer refers to some instances of insults and assaults committed by French and German soldiers on Englishmen, and observes that the foreign Powers are unanimous in praising the Indian troops.

Chinese affairs.

SHRI GOPÁL PATRIKÁ, 22nd July, 1901.

5. The Hindi *Hindustán* (Kálákankar), of the 18th July, referring to the great cruelties and excesses which Asiatic invaders and conquerors, such as Mahmud of Ghazni, Changez Khan, Nadir Shah and others practised on the conquered peoples in the past, says that the troops of the European Powers in China, acted, during the recent imbroglio in that country, (comparatively) very kindly and generously towards the Chinese. Of all the European troops, the British and the Americans had strict orders not to commit plunder. The British General had issued orders to his troops that those among them, who were found misbehaving towards the Chinese would be severely punished. The British troops were further enjoined not to burn or destroy anything without obtaining previous permission.

Conduct of the European troops in China during the present imbroglio contrasted with that of Asiatic conquerors in the past.

HINDUSTÁN, 18th July, 1901.

II.—General Administration.

6. The *Indian Daily Mail* (Lucknow), of the 23rd July, says:—It has been a grand idea to provide military employment for members of aristocratic families in India. The scheme has its origin with His Excellency the Viceroy, who has fulfilled the proclamation of 1858, at least with regard to the Indian princes. The details of the scheme have already appeared in these columns, and a careful perusal of them will show that a most useful career has been opened out to Indian princes and nobles. It now remains for Lord Curzon to remove the grievance of the educated community in regard to volunteering. Who among us will not be proud of having a hand in the defence of the Empire which British genius has raised in the East? Lord Curzon, at any rate, by his keen vigilance and sympathetic policy, has done more to consolidate the Empire than any of his predecessors.

Imperial Cadet Corps.

INDIAN DAILY MAIL, 23rd July, 1901.

ADVOCATE, 21st July, 1901.

Death of a native caused by a European in the Muir Mills at Cawnpore.

7. The *Advocate* (Lucknow), of the 21st July, on the authority of its Cawnpore correspondent, says:—No one can conceive the treatment which is every day accorded in the local Mills and factories by the European staff to their native subordinates—be he a Babu or a common coolie. The other day the rumour goes that one Mr. Greenwood, Carding and Spinning Master of the Muir Mills, kicked a native employé, named Bhawani, Ahir by caste. After this occurrence Bhawani, or whatever his name may be, had to be sent to the Sudder Hospital, where after four days, *i. e.*, on the 13th instant, he expired. It was said that "Cavity" of the man's back brought about his death. Mr. Greenwood, who gets Rs. 500 a month, was convicted and sentenced by the Joint Magistrate to pay the heavy fine of Rs. 200, of which the complainant, Musammat Lachcho, was awarded Rs. 150.

INDIAN DAILY MAIL, 25th July, 1901.

Death of a native caused by a European in the Muir Mills at Cawnpore.

8. A correspondent of the *Indian Daily Mail* (Lucknow), of the 25th July, says:—Won't you be surprised to learn that Greenwood, Spinning Master of the Muir Mills, who severely kicked a mill coolie, thereby, as it is generally believed, bursting his urethra and blood vessels, and which consequently resulted in the poor coolie's death, in the civil hospital, has been let off with a fine of Rs. 200. According to the Joint Magistrate, who tried the case, the medical evidence was doubtful whether the rupture was caused by the hard blow of the kick or by an improper use of catheter by a native assistant. Consequently, Greenwood was charged only with causing simple hurt and was fined Rs. 200. What next?

It seems the Judge must have had a very strong sense of the intensity of the guilt to induce him to impose a fine of Rs. 200. For is it not the established custom in Anglo-Indian Courts to punish simple hurt, when a European is the accused, with fine which ranges between 1 and 40 rupees. Then why this exception?

* * * * * * * *

Another Sahib Bahadur.

On enquiry I find that such cases of brutality and abject cowardice are too common in the local factories. In the Wense Factory last week a European Assistant, for some very insignificant fault of a peon, most coolly called him into his room, closed the doors behind him, and taking the law into his own hands—(and this every sahib has a right to do)—whipped him from top to toe most brutally. It is strange why the peon, who is strong and sturdy, did not pay the Sahib in his own coin. Perhaps he feared the law as it is administered. It is true that slavery has been abolished, but not the horrors of slavery.

SHRI GOPÁL PATRIKÁ, 22nd July, 1901.

Hoff case.

9. The *Shri Gopál Patriká* (Lucknow), of the 22nd July, says that the last of the notorious Hoff case has not yet been heard. The Government of India has called for the records of the case, and also for a statement showing the number of cases in which there has been a disagreement between the Judge and the jury during the last five years. It is to be hoped that Lord Curzon will make an inquiry into the matter and save the fair fame of British rule for justice. The Hoff case has a curious offshoot. During the trial Mr. Hoff stated before court that Mr. Lucy, Reserve Inspector, had demanded Rs. 500 from him, and, his demand not having been complied with, had trumped up the case. Mr. Justice Aikman has drawn the attention of the Inspector-General of Police to the matter, who has deputed an officer to make an investigation. This affair is an instance of what is called diamond cut diamond, and it remains to be seen whether Mr. Lucy or Mr. Hoff comes out triumphant.

RIYÁZ-UL-AKHBÁR, 20th July, 1901.

New Rules for Junior officers' Departmental Examination in the United Provinces.

10. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th July, endorses the objections which *Al Bashír* has taken to the new rules regarding the Junior Officers' Departmental Examination in these provinces. It will really be very hard for Muhammadan candidates for Tahsíldárships and Deputy Collectorships

to successfully pass this Examination in Hindi, of which they are required to know the grammatical and idiomatic peculiarities. The candidates will also have to converse with a *Hindu* villager, and *Al Bashír* rightly takes exception to this restriction. Are no Muhammadan cultivators to be found in the villages of these provinces? There are only three months left for the Examination, and it is almost impossible for the Muhammadan candidates to master Hindi in so short a time, and successfully get through the examination. The rule certainly needs to be modified, but there is hardly any public body, worth the name, that will dare make this request.

New Rules relating to Junior Officers' Departmental Examination in the United Provinces.

11. The Hindi *Hindustán* (Kálákankar), of the 19th July, giving the substance of the new Rules relating to the Departmental Examination of Junior Officers in the United Provinces lately published in the official Gazette, says that if the examination be conducted strictly according to these Rules, "our" future Tahsíldars and Deputy Collectors will be found to be thoroughly acquainted with both the vernaculars, Hindi and Urdu, and quite competent to freely exchange thoughts with villagers. The introduction of Hindi as one of the subjects of the examination in question will tend to make most of the Government officials fully capable of reading and writing Hindi and conversing in it quite fluently. It is true that Hindi is a new subject introduced into the examination; but Government has, at the same time, given some relief to the candidates by omitting the Police Regulations.

HINDUSTÁN, 19th July, 1901.

Revised Rules for the Departmental examination of junior officers and Hindi.

12. The *Oudh Samáchár* (Lucknow), of the 21st July, says that many Government officials have paid but little attention to the Hindi Resolution. The editor was afraid that Sir Antony MacDonnell, who has many irons in the fire, might overlook it. However, he is glad to find that His Honor will continue to strengthen the plant he has planted in order that any storms or the enemy's axe may not be able to uproot it. The editor refers to the revised rules for the Departmental examination of junior officers, published in the Allahabad official Gazette dated the 22nd June last, giving the substance of the Government orders regarding the marks assigned for examination in Urdu and Hindi and the way in which the examination will be conducted. The editor observes that the examination will fully test the officials' knowledge of Urdu and Hindi, and that the officials who succeed in passing it will doubtless efficiently perform their duties (so far as vernacular is concerned). Pleaders and Mukhtars will still continue to put a spoke in the wheel of Hindi. In order to complete his scheme for the encouragement of that language, Sir Antony MacDonnell should order the candidates for the pleaders' examination to be examined also in Hindi along with Urdu, and allow the candidates for the mukhtars' examination to answer the questions in Urdu or Hindi, as they like. Some Muhammadans have assumed a strange attitude in the matter. Their conduct resembles that of the man who, according to the native proverb, cuts off his own nose in order to create an ill omen to his neighbour. As soon as the Hindi Resolution appeared in the Government Gazette, Sir Saiyid Ahmad Khan's followers raised a wild clamour against it, establishing an Urdu Defence Association at Lucknow, as if the Resolution had prohibited the use of Urdu. They thought that their opposition to the Resolution would render it a dead letter. The publication of the revised rules for the Departmental examination of junior officers has led a Muhammadan at Meerut to indulge in some very absurd statements. He calls Hindi a foreign language, and observes that the Government orders requiring the junior officers also to pass an examination in that language will be very injurious to Musalmans. Is it not preposterous to call Hindi a foreign language? If a Hindi examination is injurious to Musalmans, is not an Urdu examination equally so to Hindus? But Hindus are not malicious and do not object to an Urdu examination. Indeed it is highly desirable that the Government officials in these provinces should know all the Vernacular languages spoken here. The Muhammadan gentleman above referred to considers Hindi to be the same language as Brajbhasha. This is not the case. But even if it were so, it is necessary that Muhammadan Deputy Collectors and Tahsildars who are liable to be posted to Braj should know the language spoken by the residents of that place.

OUDH SAMÁCHÁR, 21st July, 1901.

AL BASHÍR, 22nd July, 1901.

13. *Al Bahsír* (Etáwah), of the 22nd July, states that the *Nágri Pracháríni Sabha* at Benares lately issued a circular letter to all the District Magistrates in the United Provinces), pointing out that the summonses, &c., issued from their courts were not filled up in Nagri (along with Urdu), in accordance with the Government Hindi Resolution of the 18th April 1900. Now the Sabha had no power to address such a letter to the District Magistrates, it having no authority over them. All that it could reasonably do was to address the Government on the subject, but not issue letters direct to the Magistrates. The object of the Sabha is evidently to promote the use of Hindi in the courts and offices, and hence it cannot be considered to be merely a literary society, its aim being distinctly political; and the Government would do well to inquire if any of its servants openly or secretly take part in it, and in case they are found to do so, they should, in justice, be taken to task. The editor has not been able to ascertain whether every District Magistrate has taken any action on the Sabha's letter in question or not: but he understands that, on receipt of the letter, Pandit Rama Shankar Misra, the District Magistrate of Fatehpur, made enquiries and found that, excepting two judicial muharrirs, all others had neglected to carry out the orders of the Government as contained in the Hindi Resolution regarding the use of the Nagri character in summonses, &c. He accordingly issued a *rubkár* (order) on the 17th June last, in which, while he exculpated some clerks on the ground of their having been supplied with the necessary Hindi forms only as late as the 28th May last, he suspended others for a month each, and stopped the promotion of certain others for six months each (who had obtained the forms but had neglected to fill them up in Hindi. The editor does not contend that Government servants found guilty of omissions should not be punished: but Pandit Rama Shankar has punished the clerks in question too severely, considering the nature of their offence. In the first place, Government itself had modified its Hindi Resolution to the extent of postponing its enforcement for a year, and published this modification in the official Gazette of the 30th June 1900; so that the Hindi Resolution did not, speaking strictly, come into force till the 1st July, 1901. But even if the Resolution may be taken to have come into force just a year after it *was issued*, i e., on the 19th April last, it was only three months since, so that the clerks found guilty of not carrying it out at once, might have been simply warned or reprimanded. The editor is anxious to know how the other District Magistrates have acted in the matter, so that he may be in a position to discuss the action of Pandit Rama Shankar, from another point of view.

Benares Nagri Pracharini Sabha's circular letter to the District Magistrates, drawing their attention to the non-use of Nagri in the summonses, &c., issued from their courts.

RIYÁZ-UL-AKHBÁR, 16th July, 1901.

14. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th July, briefly notices the various suggestions which Mr. Whish, late a District Magistrate (in the United Provinces), has made for reforming the Police. As hardly any distinction is made between *liberty* and *rebellion*, the spirit of the people has been all damped. They are always in dread, lest a charge of an intrigue or conspiracy should be brought against them. When a constable misbehaves, his Thánadar conceals his crime, who, in his turn, is screened by the District Superintendent of Police, and the latter himself by the District Magistrate. Such being the case, how can a native dare go against the police in any matter? A native cannot as freely complain against a European as he may against his own countrymen. The Police Department must be recruited from among men of respectable classes, who should be paid adequately. The investigating staff should be separated from the police force who may be required to do only the watch and ward duty, and prevent the commission of crime. These two branches of the service, when kept separate, will serve to mutually exercise check on one another's corruption and other malpractices. When the preliminary investigation into criminal cases is not entrusted to the police, their chances of oppression and extortion will greatly be reduced. The Police Department should be made Imperial, and clever natives appointed as detective officials and placed under European officers. The editor, expressing his approval of the above-mentioned and similar other suggestions made by Mr. Whish, says that when a police official is found to bear an evil reputation, which continues to increase, no judicial proof should be required for his punishment, but that he should be first degraded, then suspended, and finally dismissed, if he does not mend his ways.

Mr. Whish, a retired Indian Civilian, on Police reform in India.

15. The following is an extract from the leader headed "A Raid against the Kayasthas" in the *Kayastha Messenger* (Lucknow), of the 16th July :—According to a correspondent of the *Bengalee* the Kayasthas are not in the good books of the officials at Benares and Gorakhpur. The Commissioners of those two Divisions are leading a crusade against the Kayasthas and, so far as employment in Government offices is concerned, are placing the whole community under a ban. If the correspondent is to be believed, the Commissioner of the Benares Division "lately paid a visit to the Kutcherry of the Collector and Magistrate, and left a remark that the number of Kayasthas in that office was large and should be reduced." "Action," continues the correspondent, "is being taken on that remark, and the poor men of that caste are just now the eyesore of officialdom. Not only are no Kayasthas taken in from outside, but even unpaid apprentices, who work without remuneration, are not admitted, simply because they happen to be Kayasthas! The prejudice against this class of men has gone so far that even the interests of the public service are not considered. Leave is refused to office hands ; work is done over-time, because the office has become short-handed and new men are not taken, because no other castes come, and the Kayasthas come, but are not taken."

KAYASTHA MESSENGER, 16th July, 1901.

Commissioners of Benares and Gorakhpur and the employment of Kayasthas in the public service.

16. The Hindi *Hindustán* (Kálákankar), of the 20th July, referring to the passage in Mr. Higham's memorandum on irrigation dealing with the irrigation works he has recommended for construction in the different parts of the country, as reproduced in the columns of the *Pioneer*, observes that the passage does not show that any such works will be built in Oudh and the eastern districts of the North-Western Provinces, where they are greatly wanted. There are no canals in Oudh and the eastern districts of the North-Western Provinces ; and there are but few forests which are calculated to promote rainfall. Government would do an injustice to those parts of the country if they were left out in the cold even on the present occasion when the question of providing irrigation works in the whole of the country is on the tapis.

HINDUSTAN, 20th July, 1901.

Need for irrigation works in Oudh and the eastern districts of the North-Western Provinces.

17. The *Almora Akhbár*, of the 15th July, in commenting upon Bishop Welldon's utterances regarding India at a meeting held at Magdalen College, Oxford, in support of the Oxford and Cambridge Hostel at Allahabad, expresses surprise and regret that a man of his position should indulge in such reprehensible utterances. Nothing could be more absurd than the supposition that the Indians will become Christians or atheists. Although Hindu supremacy came to an end hundreds of years ago, the Hindus have adhered to their old religious customs. Bishop Welldon declared that while he was at Calcutta he received a memorial from some non-Christians appealing to him for help in putting down some immoral customs, such as the Holi festivities and the dances of prostitutes. He attributed this awakening of a moral sense to the influence of Christianity. Had the memorialists been brought under the influence of Christianity, they could adopt any social reforms they liked without seeking his help. The Hindus and Christians having lived side by side for many a year, they must be influenced by each other's conduct to some extent, but this influence does not mean a change of religion. Owing to the visits of Hindus to England some Englishmen have begun to take interest in the Hindu religion and have acquired some respect for it. But all the same the Hindus and Englishmen adhere to their respective creeds. Again, Bishop Welldon said that the natives who were converted to Christianity became loyal subjects of the British Government. When this country was under Hindu rule, and the people being Hindus were loyal to the then rulers, the question is how Hindu supremacy was destroyed. Again how the Muhammadan supremacy shared the same fate, although there is great union among the Musalmans. The fact is that every thing depends on the conduct of the rulers. Bishop Welldon should advise his countrymen to sympathise with the children of the soil and to listen to their grievances and not to allow themselves to be influenced by religious feeling. If this were done, British rule would last for ages in this country.

ALMORA AKHBAR, 15th July, 1901.

Bishop Welldon's utterances regarding India, at Oxford.

DABDABA-I-SIKANDARI, 22nd July, 1901.

Maulvi Hidayat Rasul preaching sermons at Bombay.

18. The *Dabdaba-i-Sikandari* (Rampur), of the 22nd July, says that, according to a correspondent of the *Paisa-Akhbár* (Láhore), Maulvi Hidayat Rasul, a Sunni Musalmán, who has been at Bombay for sometime, preached sermons at the various parts of the town to very large audiences. His sermons being very popular, attracted large crowds of people, which interfered with traffic in the public streets. Shiás and other classes of Muhammadans also complained to the Police Commissioner that his sermons were inflammatory, and that officer had to interdict his preachings in the public streets. His supporters and admirers are now said to contemplate memorialising Government on his behalf.

BHÁRAT JIWAN, 22nd July, 1901.

Classification of Hindu castes, and the Khatris.

19. The *Bhárat Jiwan* (Benares), of the 22nd July, says that the way in which the principal religious ceremonies, such as the investiture with the sacred thread, marriage, &c., are performed by the Khatris, leaves no doubt as to their being Kshatriyas. At the time of marriage the bridegroom wears a crown (*mukut*), carries a sword in the hand, and has a mark made on his forehead with blood. Rája Banbihari Kapur of Burdwan, in his speech at the Khatri Conference, lately held at Bareilly, fully exposed Dr. Jogendra Nath, who had maliciously represented Khatris to be Kshatris, *i.e.*, descendants of a Shudra father and Vaishya mother, who lead the life of a fowler (*bahelia*). The Rája pointed out that Dr. Jogendra Nath was employed in the service of the Burdwan Ráj family, but was turned out owing to his having misappropriated some money. He abused the Khatri community in order to gratify his grudge. He was no Pandit and was not held in respect by the Pandits of Nadia. Mr. Risley's objections, which are based on the name and the profession of the Khatri community are groundless. The name is a matter of no importance. As regards their profession, the Dharm Shástra distinctly provides that when a Kshatriya is unable to perform his proper duties, he should lead the life of a Vaishya. Mr. Risley's objections will be answered at length in a pamphlet which will shortly be published by the Khatri Pratinidhi Sabha. Does not Mr. Risley know that brave men like Guru Nanak and his successors, Rája Todar Mal, Diwan Sanwal Mal, Mul Raj and Hari Singh Lalua were all Khatris? Does he not know what the Ain-i-Akbari, Firishta, Shamsher Khalsa and English writers like Mr. G. Campbell, Mr. W. Crooke, Mr. G. H. Lawrence and Mr. A. Sells say about the Khatris?

RIYÁZ-UL-AKHBÁR, 24th July, 1901.

An Urdu pamphlet urging the need for providing a fund, by deductions from the salaries of Government officials, for the maintenance of their wives and children, after their death.

20. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th July, publishes a small Urdu pamphlet, entitled the *Muin-ul-Mulázmín* (helper to officials) which has been composed by Sheikh Muhammad Wasi, Deputy Collector, Farukhabad. In this book the writer laments the present lot of the majority of native officials, both high and low. Their financial condition is generally very deplorable. Their wants have, on account of the spread of civilization, greatly increased, so that few of them are able to make both ends meet, and the result is that they are obliged to incur debts at exorbitant rates of interest from *mahajans*, or professional money-lenders, to please whom they have occasionally to tamper with official papers and do other dishonest things. They, however, manage somehow or other to meet their expenses during their lifetime, but as soon as they have breathed their last, their wives and children are reduced to extreme indigence, so that numbers of persons, who only a few days before, led a high life, are suddenly found to be plunged in deep poverty. Formerly bribes were freely received, and all kinds of articles were much cheaper. Now education and railway have greatly checked bribery, and made all articles dearer, respectively, and these two causes, together with the increase of one's wants entailed by civilization, do not generally allow Government officials making any savings from their bare salaries. Again, under native rule, the son of a faithful Government servant was, and is still, invariably provided with suitable employment by the State on the death of the latter; but the British Government recognizes no such obligation on its part towards its servants, paying more regard to the personal qualifications of the person whom it appoints to a post than to his ancestral claims. Which of the two systems is the better one, the writer does not undertake to discuss here. But he most earnestly urges that just as Government is

endeavouring to improve the financial condition of cultivators by starting agricultural banks for them, in the same manner it should start a Central Government Servants' Bank, with district branches, in all the provinces, in which a certain percentage taken from the salaries of the officials should be deposited, so that, from that fund, loans may at times be advanced to them at a suitable rate of interest, with good securities taken, and on their death their wives and children suitably provided with the means of their maintenance, education, &c. The value of the Government service will certainly be greatly enhanced if, together with the grant of a pension to an official on his retirement from the service, a provision were also made for the maintenance, &c. of his wife and children, on his death. The existing Post Office Life Insurance system will not do for this object, the payment of premium therein not being compulsory, its rates being high, etc.

21. The *Prayág Samáchár* (Allahabad), of the 18th July, says that a gang of dakaits lately attacked the house of a bania at Khairagarh in the Agra district. The bania offered resistance, firing upon the gang. One dakait was wounded, but carried away by his comrades, who vowed to kill the bania.

PRAYÁG SAMÁCHÁR, 18th July, 1901.

Dakaits at Khairagarh in the Agra district.

22. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 19th July, says that monkeys are a great nuisance at Najibabad, Bijnor district. These animals carry away from the houses whatever articles of food they may catch hold of, and freely pluck fruit off the trees, assault children, snatch away clothes from the bodies of old persons, pull out straw from the thatched roofs of the houses, and so forth. They commit all these depredations and mischiefs during all hours of the day. Can the Municipal Board take no steps to rid the town of these brutes in a manner that would not wound the religious feelings of any community? The editor thinks that the Municipal Board must protect the residents from the mischievous animals in the best way it can.

GAUHAR-I-HIND, 19th July, 1901.

Monkeys at Najibabad in the Bijnor district.

III.—LEGISLATION.

23. "A North-Western Provinces Zamíndár," writing to the *Oudh Akhbár* (Lucknow), of the 26th July, condemns the North-Western Provinces Tenancy Bill and the Revenue Bill before the Legislative Council of the United Provinces, and observes that a few years after these Bills have been passed, the zamíndárs would be utterly ruined. Why, they would be reduced to such a condition that they would no longer be able to borrow money even at the most exorbitant rates. It is a queer accident indeed that while Sir Antony MacDonnell's measures all tend to benefit the cultivators, they are calculated to cause most irreparable injuries to landholders. Such being the case, His Honor should not have proposed to start agricultural banks also for the benefit of the cultivators, but for that of the zamíndárs who will soon be found to be in greater need of them than the former. But the writer does not predict any success for the proposed scheme of the agricultural banks, most of the zamíndárs having themselves to borrow money at high rates, cannot be expected to afford to invest any money in the banks at the proposed low rate. The Talukdárs may be induced to start such banks under official pressure, but other landholders will hardly be in a position to do so. (With the course which legislation is taking at present) the day is not distant when the Government of these provinces will have to deeply deplore the reduced condition of the zamíndárs, which will soon become past remedy.

OUDH AKHBÁR, 26th July, 1901.

The North-Western Provinces Tenancy Bill and the Revenue Bill.

IV.—EDUCATION.

24. The *Gauhar-i-Hind* (Najibabad), of the 19th July, complains that most of the books prescribed as text-books for the schools in the United Provinces are the productions of those persons who are either themselves employed in the Education Department or have some kind of connection with the officials of that Department. This practice is objectionable, inasmuch as the works of really able writers outside the Department

GAUHAR-I-HIND, 19th July 1901.

School text-books in the United Provinces.

are not generally admitted into the schools. The (Provincial) Text-Book Committee might therefore be obviously taken to show special patronage to writers in the Education Department. Again, these writers either generally reserve the copyright of their works prescribed for the schools to themselves, or make it over to some one particular press, and the result is that these works are not readily available, which causes great inconvenience to students. The students in the Bijnor district are said to be without a number of the text-books, which are not available at present. Government should, therefore, either require the authors of text-books to sell their copyright to several presses, or buy it itself and sell it to the latter, so that the supply of the books may be plentiful at all times.

MURAQQA-I-TASAWWAR, 21st July, 1901.

Certain complaints regarding the High School at Fatehpur.

25. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st July, complains that, while the students at the Government High School at Fatehpur, have hitherto been heavily fined (for this or that fault), to the great annoyance of their guardians, the Head Master has now taken to holding weekly examinations of certain classes, and charging the students concerned four annas per blank book with which he supplies them for writing their answers in. The Head Master is a native, and he ought to know that many of his countrymen can, with difficulty, afford to pay even the tuition fee and the price of text books for their children, and that the additional charge of four annas a month in the shape of the price of an examination book must press hard on them, especially as one or two pice worth of paper should do. Moreover, the weekly examinations will seriously curtial the number of teaching days, so that it would most probably be found difficult to finish the text-books in class in due time. It is due to these causes that some of the students have already left the High School and entered the (Local) Islamia School, and some more are about to follow suit.

HINDUSTÁN, 20th July, 1901.

Orders lately issued by the Punjab Government regarding the passing of the prescribed examination in vernacular by the European Educational officials.

26. The Hindi *Hindustán* (Kálákánkar), of the 20th July, says that the higher ranks of the Educational service in this country are almost entirely filled with Europeans. European officials have to teach and examine native boys, and it is therefore essential that they should know the vernacular. The Punjab Government has lately issued orders to the effect that the European Inspectors and Assistant Inspectors of Schools, Principals, Professors and other teachers in colleges and schools should pass the prescribed examination in vernacular in two years from the date of their appointment to the service, and that, in case of failure, their pay will be reduced.

V.—RAILWAY.

HINDUSTÁN, 23rd July, 1901.

Memorial of the Indian Miners' Association regarding the want of railway trucks for transport of coal.

27. The Hindi *Hindustán* (Kálákankar), of the 23rd July, says that the Indian Miners' Association have submitted a memorial to His Excellency the Viceroy, pointing out that the mines in their possession already yield four million tons of coal a year, and that the yield is expected to increase, but expressing regret that the railway companies have not an adequate supply of trucks for the transport of coal, which is a source of heavy loss to the miners. The want of trucks is a source of loss not only to the miners, but also to traders in general.

VI.—LOCAL AND MISCELLANEOUS.

SAHIFA, 19th July, 1901.

A meeting of the learned Shias lately held at Lucknow to reform their community both in secular and religious matters.

28. The *Sahifa* (Bijnor), of the 19th July, states that a meeting of the *Ulama* (learned men) of the Shia community was lately held at Lucknow, with a view to introduce reforms both in their secular and religious matters. Nawab Mehdi Hasan Fatehnawaz Jung delivered a most impressive speech at the meeting, pointing out that the Shias had neither learnt those arts and sciences by which they could improve their secular condition, nor had they acquired such proficiency even in religious knowledge that they could answer the books which their religious adversaries had lately produced against them. The editor thinks that not only the Shias, but all other sects of the Muhammadan community also stand in need of similar reforms as advocated by the speaker.

29. The *Prayág Samáchár* (Allahabad), of the 18th July, complains that the dust-bins in the town of Allahabad, in their present state, are a source of great public inconvenience and also a danger to the public health. The street-sweepings collected in these bins are sometimes allowed to lie there for months together. There is a bin in front of the house of Lala Sivambar Lal, a vakil and member of the Municipal Board. The editor, who recently had occasion to pass that way, found the bin entirely full, and also a large heap of sweepings collected close by. It would seem that no sweepings had been removed from the bin for the last two weeks. Several scores of cart-loads of sweepings are to be found lying in front of Pandit Jagan Nath Prayagwal's house at Daraganj. The same is the case in almost every quarter of the city. The indifference of the local officers in the matter is to be regretted.

Dust-bins at Allahabad.

PRAYÁG SAMÁCHÁR, 18th July, 1901.

ALLAHABAD:
The 30th July, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 31 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 3rd August, 1901.

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I.—Political and Foreign.

Rahbar, 28th July, 1901.

The Amir of Kabul, British Government, and Russia.

1. A correspondent of the *Rahbar* (Moradabad), of the 28th July, says that, according to some Anglo-Indian newspapers, the Amir of Kábul has, of late, been increasing his military forces, importing arms from foreign countries, warning his people to be ready for a formidable war, and endeavouring to make friends with the Emperor of Russia, and that Lord Curzon has accordingly written to the Secretary of State, expressing his apprehensions from the Amir owing to his permitting Russians to visit his country freely, under the pretence of making scientific investigations or seeking pleasure. The Amir can hardly mean to measure swords with the British Government. According to the terms of the treaty concluded between him and Government, he cannot be expected to turn against his British benefactor. Some years ago the Czar tried to gain the goodwill of the Amir by reminding him of his residence in Russian territory during his exile, but the Amir bluntly replied that he was too much indebted to the British Government, and meant to remain faithful to it. Amir Abdur Rahman may have changed his mind lately: but till three or four years ago he always declared his loyalty to Government. What is very probable is that as Russia is ever haunted with a desire to secure India, the Czar may be anxious to cultivate friendship with the Amir, so that the latter may permit him to march his army through his territories (when he should desire to do so). But the Amir is a very shrewd ruler and knows on which side his bread is buttered. As regards Russians visiting his country, it could not be with the express sanction of the Amir. But His Highness does not, perhaps, at the same time, think it necessary to strictly prohibit their visits, sincerely believing them to be mere pleasure or scientific trips. It is therefore unjust to doubt the loyalty of the Amir, and Lord Curzon has apparently been misled, by some ill-wisher of His Highness to distrust him, and communicate his apprehensions to the Secretary of State. The Afgháns are no doubt a warlike people, but it is quite improbable that they will break with their most powerful patron (the British Government,) for whom, they know well, they can never be a match, however well armed and drilled they might be. The Amir is neither so rich nor possesses such an army, that he might be able to successfully measure swords with the British Government: and even if the heads of the Kabulis are turned now, they will most assuredly be as severely beaten by Government as the savage tribes on the North-West frontiers were lately. It is however quite possible that in the event of the Amir proving recalcitrant to the advances of friendship by the Czar, a rupture may take place between them; but in such a contingency the British Government is sure to render succour to the Amir. With reference to the importation of arms, &c., the Amir may be taken to have simply been fortifying his country (against possible dangers). Should the Amir, however, in his old age, be so unwise as to break with the British, under the false and hollow allurements (of Russia), he would be guilty of a most egregious folly, and bring a great calamity indeed on the head of his heir and successor. But the writer does not believe the Amir capable of ever acting in this wise, though God alone knows what is in one's mind.

Bhárat Jiwan, 29th July, 1901.

Proposal to place pictures of His Majesty at Government Houses in India.

2. The *Bhárat Jiwan* (Benares), of the 29th July, says that the natives being an idolatrous people, it has been proposed to place pictures of His Majesty the King-Emperor at all Government Houses in this country, the price of these pictures varying from Rs. 450 to Rs. 1,125. The proposal is a good one, but it is not suited to a poor country like India. The natives have an impression of His Majesty, as it were, on their hearts and can look at it whenever they like.

Oudh Akhbár, 31st July, 1901.

Subscription raised for the Hedjáz Railway Fund at Bhopal.

3. The *Oudh Akhbár* (Lucknow), of the 31st July, states that one Maulvi Háfiz Abdur Rahman, a member of the Hedjáz Railway Fund Subscription Committee, established at Hyderabad, at the instance of Mulla Abdul Qaiyum, Talukdár (Deputy Commissioner), Lingsugur, lately visited Bhopal, and, with the permission of Her Highness the Begam, secured through the good offices of her Minister, held a

public meeting there on the 20th July, to raise subscriptions for the Hedjáz Railway Fund. Maulvi Abdul Haq, Kázi of the State, was voted to the chair; and, after a short introductory address by Maulvi Azam Husain, Mír Munshi to the State Minister, Háfiz Abdur Rahman delivered a long speech, telling the audience that the Hedjáz Railway scheme would greatly facilitate the journey of pilgrims to Mecca and Medina, and referring to the religious merits of contributing towards the execution of this scheme. He pointed out how subscriptions for it were being raised by Musalmáns in all parts of the world, and expressed a strong hope that the Begam and all others would liberally subscribe to the Fund. As it was raining at the time fixed for the meeting, the attendance was not large, and the subscriptions collected on the occasion amounted to only Rs. 45-1-0.

Condemnation of the Indian National Congress by the London *Spectator*.

4. The *Indian Daily Mail* (Lucknow), of the 31st July, says:—The London *Spectator* is now said to be edited by one of the Strachey family which is known to have supplied to India officers who have eaten her salt to find fault with her children and to do all they can to keep them down. That is they have been men who have been accustomed to look upon us as only akin to beasts of burden. The Strachey of the *Spectator* is no exception to the rule. He cannot bear the sight of the National Congress. So he thought of abolishing it by force of argument, and lately one morning he came out with the declaration in his paper that if the British were to leave India to-day, the Congress would be stamped out by the fighting races of the North the next day, ergo, the Congress should be done away with. Mr. William Digby is an ever-awake guard over India's interests, so he sent a protest against the *Spectator's* this cruel argument of abolition, but the *Spectator* was too much for Digby, and in publishing his protest, it reiterated its invincible argument. The Congress must now think that it has been abolished in argument, though it may be living and thriving in fact!

INDIAN DAILY MAIL, 31st July, 1901.

II.—General Administration.

Sir Antony MacDonnell's approaching retirement.

5. The *Bhárat Jiwan* (Benares), of the 29th July, in its columns of miscellaneous news (reproduced from other newspapers), says that Sir Antony MacDonnell, who has won the affections of the people and is a true friend of Hindi, will retire from the service on the 6th November next. His Honor will carry their good wishes with him, and it is to be hoped that he will always continue to promote the cause of Hindi.

BHARAT JIWAN, 29th July, 1901.

His Honor's visit to Bareilly, and the Agricultural Banks Scheme.

6. The *Shahna-i-Hind* (Meerut), of the 24th July, referring to Sir Antony MacDonnell's visit to Bareilly on the 18th idem, says that, at the conference, which His Honor held with the *raíses* and officers of the Division, after certain *raíses* had submitted their objections to the North-Western Provinces Tenancy Bill, a list of those native gentlemen who have started agricultural banks (in their estates) was laid before His Honor. These banks are hardly expected to succeed; both the *raíses* and the officers being opposed to the scheme. It is no easy matter to advance money to cultivators at an interest of 10 or 12 annas per cent. *per mensem*, instead of Rs. 2, at which money is (generally) lent them (at present); if there existed sympathy between the cultivators and zamíndárs the case would, of course, be different. Certain zamíndárs and cultivators who had come all the way from the *mufassil*, at great personal inconvenience owing to rainfall, intending to make certain representations to His Honor, were not permitted to approach his presence, to their great disappointment.

SHAHNA-I-HIND, 24th July, 1901.

Conference held by the Lieutenant-Governor at Bareilly to consider the Agriculturel Banks Scheme.

7. The *Bhárat Jiwan* (Benares), of the 29th July, referring to the conference lately held by the Lieutenant-Governor at Bareilly with the landholders and other *raíses* of the Rohilkhand Division, observes that it is proposed to establish an Agricultural Bank for every twenty villages and to advance money to cultivators at moderate rates of interest. The scheme is a good one and should be carried out as soon as possible.

BHARAT JIWAN, 29th July, 1901.

HINDUSTÁN, 30th July, 1901.

8. The Hindi *Hindustán* (Kálákánkar), of the 30th July, says that one of the burning questions of the day is whether India is on a way to prosperity or poverty. According to some English politicians she is richer than before owing to the introduction of railways and the extension of cultivation. The children of the soil are doubtless indebted to British rule for some advantages which they did not enjoy under native *regimé*, but the editor is not, by any means, prepared to admit that they are now better off. The cultivators form as much as 80 per cent. of the entire Indian population, but they are hard beset with poverty. According to Sir Charles Elliott the majority of the people in Oudh never get a full meal during the year. Mr. Grierson says that the inhabitants of the Gaya Division do not know what it is to have a bellyful of food and enough of clothing. At a public meeting in London Mr. Thorburn declared that fifty million cultivators in India had been ruined owing to the rigorous land and civil court laws. Hence it will be seen how unsatisfactory the condition of the agricultural classes is. The Home Charges amount to 20 millions sterling; and during the last 20 years the Anglo-Indian officials and traders have remitted 500 millions sterling to England, India not receiving a farthing in return for these large remittances! A country from which the drain of wealth is so heavy cannot possibly be prosperous.

Poverty of India.

OUDH AKHBAR, 30th July, 1901.

9. The *Oudh Akhbár* (Lucknow), of the 30th July, in commenting upon the two articles, headed "How to help the Ryots," that have recently appeared in the *Civil and Military Gazette*, says that the measures which the writer has suggested for ameliorating the condition of the ryots are the grant of *takávi* advances, and the establishment of agricultural banks and village *panchayats*. It is a pity that Government should have to do everything for the people. There is no reason on earth why talukdárs and zamindárs, whose annual revenue from land is not less than Rs. 2,000, should not themselves be able to save money enough to advance small sums to their tenants for agricultural purposes, or borrow the required capital from professional money-lenders at 6 per cent. *per annum*, and lend it to the tenants at 7½ or 9 per cent. But the landholders cannot possibly be expected to have sympathy for their tenants and deal in right paternal fashion with them, granting them concessions during a year of drought or failure of harvest, unless and until Government sets their minds at rest in respect to the periodical settlements of their lands, the dread of which prevents them from either improving their estates or rendering assistance to their tenants at the time of need. Government is anxious to do all in its power to better the condition of the ryots by rendering all sorts of help to them; but instead of seeking to improve their lot in this way, let Government but make a permanent settlement of land in all those parts of the country where it does not already exist, or at least settle land in those parts for 60 years, promising to make permanent settlement at the expiry of that term (if they deserved it), and then see what strenuous efforts the landholders make to improve their estates, and how gladly they sympathise with their tenants, and readily pay Government demands. Government would find great difficulties in collecting its demand on land, if it got rid of landholders as intermediaries between itself and tenants; while landholders can be expected to deal kindly with their tenants and become more and more loyal to Government, only when their grievances too are graciously heard and generously considered.

Need for permanent settlement of land throughout the country to effectually improve the condition of the ryots.

BHARAT JIWAN, 29th July, 1901.

10. The *Bhárat Jiwan* (Benares), of the 29th July, complains that the recruiting agents decoy simple men and women from their houses by depicting the lives of coolies at the tea and indigo plantations in the most gaudy colours, and send them away to distant places where they are made life-prisoners to all practical intents and purposes. Even the most hard-hearted man cannot view the sufferings of these unfortunate coolies with equanimity. But it is to be regretted that no steps have yet been taken for their deliverance. It would appear from the *Bhárat Mitra* of the 13th July that two recruiting agents have lately been sentenced to one year's imprisonment each. They decoyed two boys and took them to Calcutta. The boys escaped from the depôt and reported the matter to the authorities. Why do not the officials keep an eye on these wicked recruiting agents?

Alleged misconduct of recruiting agents.

11. The *Indian Daily Mail* (Lucknow), of the 31st July, says:—We are at one with those of our contemporaries who express the desire that Bishop Welldon would remain in England where he has gone to recruit his health. The Bishop has been so rash and hasty in expressing his opinions on important Indian subjects, of which he knows almost nothing, that there is every apprehension of his committing a considerable amount of mischief by his continuance in the high and influential office of the Metropolitan of India. The fact is that the Bishop is the representative of a new creed, which is imperialistic Christianity. The ordinary political imperialist dreams of a British Empire far more extensive than any yet established in the world, while the religious imperialist dreams of British Christianity prevailing over all the lands which are under Britain's sway.

INDIAN DAILY MAIL, 31st July, 1901.

Bishop Welldon and India.

12. The *Indian Daily Mail* (Lucknow), of the 1st August, says:—The plague is again rising in the aggregate in all India. This is a sure indication that India is not going to be freed from the scourge in the near future. It seems the evil days of India are far from coming to an end. The Government has become apathetic to the plague. But could it be so, if the plague claimed any large number of European victims?

INDIAN DAILY MAIL, 1st August, 1901.

Increase of plague.

13. *Al Bashir* (Etáwah), of the 29th July, adverting to the new rules relating to the Departmental Examination of Junior Officers in the United Provinces, says that in his Hindi Resolution of the 18th April 1900, and subsequent speeches, Sir Antony MacDonnell made a distinct declaration that this Resolution was not intended to affect the language of courts, which would continue to be Urdu, but simply permitted the people to submit their petitions, &c., either in the Urdu or the Nagri character, for the convenience of those persons who know the latter character only. But strange to say that in the new rules referred to above, the candidates for the examination will be required to possess a thorough knowledge of the grammar and vocabulary of the so-called Hindi language, whose correct name is *Bhasha* and which is no longer spoken by any class but Pandits. What is worse still is that the marks assigned in the examination for Hindi exceed those for Urdu, which, according to His Honor himself, is the most developed vernacular of these provinces. Those persons who have all along been apprehensive of the safety of Urdu ever since the issue of the Hindi Resolution, look upon the revised Junior Officers' Examination Rules as the plinth raised on the foundation of that Resolution, for the superstructure of the ultimate substitution of the Hindi for Urdu in the courts and offices. The efforts of those persons who have been working in opposition not only to Urdu, but also to the Musalmans, for the last thirty years have at least begun to bear fruit, Sir Antony MacDonnell, who has a leaning towards Hindi being, fortunately for them, the ruler of these provinces at the present time. Unless the Musalmans strongly protest against the new Junior Officers' Examination Rules, the candidates for all kinds of Government posts will, in course of time, be required to master Hindi in the same manner as Junior Officers are being at present required to do. And when Hindi or Bhasha has come to be used by all classes, there will be no *necessity* to retain Urdu as court language, and Government will abolish it.

AL BASHIR, 29th July, 1901.

New rules for Junior Officers' Departmental Examination in the United Provinces.

14. The *Oudh Samáchár* (Lucknow), of the 21st July, publishes a communication from one Pandit Rájá Rám Sharma, a resident of Pilkichha in the Jaunpur district, who praises the Nágri Pracharini Sabha of Benares for the yeoman's service it has done to Hindi in having the Hindi character introduced into law courts and offices; but observes that the Sabha has not been well advised in allowing its attention to be diverted to other matters before the introduction of the Hindi character has been fully carried out. Although a few strong supporters of Hindi are to be found in every tahsíl of the Jaunpur district, the number of petitions in Hindi submitted so far does not exceed a dozen. Again, the forms of summonses still continue to be filled up only in Urdu. The writer has collected a lot of summonses that have issued from courts in Jaunpur since the publication

OUDH SÁMÁCHAR, 21st July, 1901.

Alleged non-observance of the Hindi Resolution in Jaunpur.

of the Hindi Resolution, but none of them have a single word written in the Hindi character. It is very likely that the same state of things prevails in other districts in these Provinces. Under these circumstances, the Sabha should not yet allow its energy to flag in the matter of the reform in question, and undertake the revision of the Rámáyan and the compilation of a Hindi dictionary. It should see that the use of the Hindi characters is fully introduced into the courts and offices in accordance with the Resolution of the 18th April 1900, during Sir Antony MacDonnell's tenure of office. Now or never is the question. If full effect is not given to the Resolution in His Honor's time, the writer is afraid that it may subsequently become a dead letter. There is no hurry about the revision of the Rámáyan or the compilation of a dictionary. This can be done equally well at any other time. Is not the treatment accorded to men who present Hindi petitions in courts far from satisfactory? Are not such petitions generally returned, and sometimes torn up? Are not the forms of summonses only filled up in Urdu? Are not the chaprasis, who have to serve these summonses, exposed to great difficulty in getting the names of the persons summoned privately written in the Hindi character by some man as a matter of favour for their guidance? Have not the villagers who receive these summonses to go several miles in search of a man able to decipher them in order to find out the contents? As Sir Antony MacDonnell will soon be laying down the reins of Government, the Sabha should be on the *qui vive*, and have the use of the Hindi character in courts placed on a satisfactory footing.

SHAHNA-I-HIND, 24th July, 1901.

Certain Deputy Collectors at Meerut accused of making great delays in the disposal of cases.

15. The *Shahna-i-Hind* (Meerut), of the 24th July, has heard a complaint that certain Deputy Collectors make great delays in disposing of cases filed before their courts. If this complaint is well-founded, it is not only calculated to cause great inconvenience to suitors, but also to raise suspicions (regarding the honesty of those officials).

AL BASHIR, 29th July, 1901.

A grievance of the ziladars' clerks in certain Divisions of the North-Western Provinces.

16. A correspondent of *Al Bashir* (Etawah), of the 29th July, complains that while the pay of the clerks of the ziladars in the Canal Department, Agra Division, was, according to the raised scales of salaries of the amins and chaukidárs, increased from Rs. 10 to Rs. 15 per mensem with effect from December 1899, their *confreres* in other Divisions continue to draw their pay at the same old rate of Rs. 10 a month. The Chief Engineer knows well how very hard-worked are the ziladars' clerks throughout the Provinces, and he would do well to consider their claims for promotion, and issue orders for the increase of their pay in all the Divisions with effect from December 1899.

SHRI GOPAL PATRIKA, 22nd and 29th July, 1901.

Mr. Risley's classification of Hindu castes.

17. The *Shri Gopal Patrika* (Lucknow), of the 22nd and 29th July, publishes an article in the form of a farce, with a view to ridiculing the Khatris and other castes who claim to be Kshatriyas, and the arguments on which they base their claims. Men of different castes are represented as waiting upon the District Magistrate to urge their respective claims. A *kahár* is the first man who is placed before the Magistrate, and he calls in a pandit to plead for him. The pandit points out that the word *kahár* means a water-carrier, *i.e.*, one who supplies water to soldiers in the battle field where bullets fall like rain. A *kahár* is called a *Mahara*, and the word *mihara* in Sanskrit means the sun; and this shows that the *kahárs* belong to the Solar race of the Kshatriyas. Their customs resemble those of Kshatriyas, or warriors. They play on the *damru* (a tabor shaped like an hour-glass) which is the musical instrument used by Bhairava, the War-God. They drink hard, and indulge freely in dancing like European soldiers. Social reforms such as the introduction of widow marriage and the abolition of the *parda* system, which the leaders of other castes are anxious to adopt, are already in vogue among them. The Magistrate accepts the force of the pandit's arguments, and dismisses the *kahár* and the pandit, promising to refer the matter to the Caste Precedence Committee. *Ahírs* (cow-herds) then appear on the scene, their spokesman being an *Ahír* graduate who calls himself Nanak Chandra Varma, B. A. He urges ridiculous arguments, similar to those urged on behalf of *kahárs*, in favour of the *Ahírs* being Kshatriyas.

18. The *Bhárat Jiwan* (Benares), of the 29th July, says that the feeling of caste distinction is, as it were, innate among the natives of this country. Castes have doubtless largely multiplied, but nothing can be done to reduce the number. Any questions connected with castes may safely be discussed by private persons, but Government interference in such matters will always be severely resented. Some years ago Mr. Risley published a book on the Hindu castes dealing with them in the way he liked, but no castes took any notice of his remarks. Now that he has attempted to classify the Hindu castes in his capacity of Census Commissioner he has raised a storm of opposition against him. It is to be hoped that better counsels will prevail with Government, and that it will not create unnecessary difficulties in its peaceful rule by meddling with caste questions, which may lead to serious consequences.

BHÁRAT JIWAN, 29th July, 1901.

Mr. Risley's classification of Hindu castes.

19. The *Jám-i-Jamshed* (Moradabad), of the 21st July, urges that Hasanpur is a sufficiently populous place, and requires the appointment of an Honorary Magistrate for the disposal of petty criminal cases for which the residents have, at present, to go to the headquarters of the district some 20 or 25 miles off, or to the tahsil. Both Abdul Karim Khan and Abdul Majid Khan, sons of the late Ghulam Chishti Khan, are very able and competent men, and either of them may be selected for the required Honorary Magistracy.

JAM-I-JAMSHED, 21st July, 1901.

Need for the appointment of an Honorary Magistrate at Hasanpur, Moradabad district.

20. The *Jám-i-Jamshed* (Moradabad), of the 21st July, complains that there exists no arrangement for inspecting the drugs offered for sale by druggists at Moradabad, so that the latter freely sell most rotten and putrid medicines, to the great danger of the public health.

JAM-I-JAMSHED, 21st July, 1901.

Need for inspection of the drugs offered for sale by native druggists at Moradabad.

III.—LEGISLATION.

21. The *Sahifa* (Bijnor), of the 26th July, says that the North-Western Provinces Tenancy Bill has caused far greater excitement and unrest among the zamíndárs than any other legislative measure ever did before. The amendments which have been made in the Bill (by the Select Committee) are in no way favourable to the zamíndárs, and have consequently greatly disappointed them, and increased their anxiety. The zamíndárs, however, have not despaired yet, but intend now to carry their objections to the Bill to London, which will not be inconsistent with their loyalty.

SAHIFA, 26th July, 1901.

The North-Western Provinces Tenancy Bill.

IV.—EDUCATION.

22. The *Bhárat Jiwan* (Benares), of the 29th July, says that the spread of English education is undermining the foundations of all religions other than Christianity in this country. When the native students leave the portals of schools and colleges, they come out as wild elephants which have no hooks or goads to restrain them. A man, who has no dread of religion, will surely misbehave himself in a most reprehensible manner. The editor expresses great satisfaction that Shri Madhava Lal and the Headmaster of the High School at Muttra have obtained permission from the Director of Public Instruction to provide religious education for the students of that school. A Maharashtra Brahman has been engaged to give religious instruction for an hour on Mondays and Fridays. The Director is entitled to public gratitude for the grant of permission, and it is to be hoped that the inhabitants of other places will make similar arrangements.

BHARAT JIWAN, 29th July, 1901.

Provision of religious instruction for Hindu boys at the Muttra High School.

23. The *Gauhar-i-Hind* (Najibabad), of the 26th July, complains that while the Anglo-Vernacular schools are closed for May and June, the two hottest months in the year, no such summer vacation is allowed to the Vernacular schools in the United Provinces. The summer vacation is extremely necessary

GAUHAR-I-HIND, 26th July, 1901.

Hard lot of the vernacular schools in the United Provinces as compared with the Anglo-Vernacular ones.

equally for the health of all classes of students, whether they be the children of zamíndárs, cultivators and other peasantry, or townsmen. Again, while a menial is entertained at every English school for serving drinking water to the students, no such arrangement is made at the Vernacular schools, to the great inconvenience of the students, even though they be counted by hundreds in some of them. Another hardship practised on the students in the Vernacular schools is that they are given instruction seven hours a day, while their *confreres* in the English schools are taught only five hours a day.

V.—Railway.

Hindi Hindustan, 28th July, 1901.

Supply of copies of extracts from native newspapers containing Railway complaints to the Railway authorities.

24. The Hindi *Hindustán* (Kálákankar), of the 28th July, referring, on the authority of the *Indian Engineering*, to the orders issued by the Government of India to the Local Governments and Administrations for the supply of copies of extracts from native newspapers containing railway complaints to the Consulting Engineers and the Agents or Managers of the Railways concerned, highly approves of the orders. When the grievances of the native passengers are brought to the notice of the Railway authorities, the latter will surely endeavour to redress them as much as possible. The Local Governments can arrange to supply copies of extracts from native newspapers to the Railway authorities through the Government Reporters on such papers, but the Government Reporters should be warned to make correct translations. [The *Oudh Akhbár* (Lucknow) of the 1st August, adverting to the same orders, observes that the people should be extremely thankful to Lord Curzon's Government for the measure, and asks the editors and correspondents of native newspapers to publish only true complaints.]

Oudh Akhbar, 2nd August, 1901.

Complaint against the corrupt practices of subordinate employes at the railway stations.

25. The *Oudh Akhbár* (Lucknow), of the 2nd August, is glad to notice that the Viceroy has lately issued orders to the effect that the Railway authorities should be kept duly informed of all those complaints of native passengers that may appear in the native press from time to time, and thanks His Excellency for the same on behalf of the native community. There will hardly be found a third class native passenger who has not had to pay a bribe to some Railway employé or other on almost every occasion. The first difficulty which a third-class railway passenger encounters is in reaching the booking-office window to buy a ticket and getting admission to the platform to obtain a seat in a carriage. If he desires to gain both these objects, without harassment, he must grease the palms of the constables or others on duty. If a passenger does not carry a sufficient amount of change to pay his railway fare, he will run the risk of being refused the ticket he wants, unless he presents some *douceur* to the booking-clerk. When the booking-clerk and the constable on duty at the booking-office window are in league, the passengers are still more freely fleeced. Again, a passenger has to gratify a railway employé to secure him a seat in a compartment which is not overcrowded. Sometimes the booking-office window is abruptly closed in the midst of the sale of tickets, and the passengers who have been left unprovided with tickets, have to give something extra before they obtain the tickets. Sometimes the full amount of change due to a passenger is not returned to him by the booking-clerk, when the former has been late and is buying a ticket in a great hurry. Sometimes a dispute arises regarding the age of a child, and illegal gratification is extorted from his parents. These are some of the ways in which the voiceless native passengers are preyed upon by railway employés. It is therefore very necessary that a strict supervision should be exercised over the conduct of railway employés by special detectives employed for the purpose, and the railway authorities themselves should also make it a point to enquire once or twice a week from passengers as to the behaviour of the railway employés towards them. A translation of the railway rules into easy vernacular had better be made and hung up at the railway stations. A blank book, with a table, pen, ink and some chairs or stools, might also be provided at every station, in which each and every passenger may be free to record any complaints he may have to make. This system, if adopted, will tend to check corruption prevailing among railway officials.

VI.—Local and Miscellaneous.

Local affairs at Meerut.

26. The *Shahna-i-Hind* (Meerut), of the 24th July, complains that rotten vegetables of as many as three or four days old are offered for sale by the green-grocers at Bareilly, which must prove injurious to the public health. The municipal members, who seek their membership for self-aggrandisement, are hardly expected to inspect the vegetable stalls. *Ekkas* and carriages are generally found to block the public streets, especially in the morning and evening, to the inconvenience of pedestrians.

Shahna-i-Hind, 24th July, 1901.

Allahabad:
The 6th August 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 32 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 10th August, 1901.

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I.—Political and Foreign.

Hindustán, 31st July, 1901.

A suggestion for the settlement of Eurasians and natives in South Africa.

1. The Hindi *Hindustán* (Kálákánkar), of the 31st July, says that the Commission appointed to consider the question of colonizing South Africa, has recommended the settlement of loyal British subjects there. But it has not yet transpired from which parts of the British dominions immigrants will be drawn. The *Amrita Bazár Patrika* recommends the settlement of Eurasians in South Africa. The *Hindustán* is at one with the Calcutta paper, and urges that natives may also be induced to migrate.

Indian Daily Mail, 6th August, 1901.

Death of the Maharani of Dholepore.

2. The *Indian Daily Mail* (Lucknow), of the 6th August, says:—We now hear another version of the death of the Maháráni of Dholepore. "A Sikh" writes to the *Simla News*: "The suicide of the Maháráni of Dholepore was doubtless prompted by the fear that she would be treated like the Patiala ladies. No sooner was the Mahárája of Patiala's body taken out of the *baradari* or palace, for cremation, than these ladies were sent away in covered carriages to the citadel, whence they will never emerge except on a bier. They remonstrated, but were not heeded." According to this account, the Maháráni committed suicide, to avoid a secluded life on her husband's death. The whole thing is shrouded in mystery, and requires clearing up.

II.—General Administration.

Rohilkhand Gazette, 1st August, 1901.

Attitude of Englishmen towards the natives, and the administration of justice between them by the British courts.

3. The *Rohilkhand Gazette* (Bareilly), of the 1st August, is glad to say that India is at present ruled by a statesman, who himself attends to every important State matter, and does not allow himself to be misled by his subordinates. But it is to be regretted that the attitude of Englishmen towards the natives is highly unsatisfactory: every Englishman (both official and non-official) considers himself a ruler, and expects the people to show respect to him. The helpless natives, when ill-treated by Englishmen, either quietly put up with the ill-treatment, or go to court for redress in vain. The European jurors refrain from convicting their countrymen in mixed cases as far as possible. Mr. Justice Aikman rightly observed, in his judgment in the notorious Hoff case, that it would be useless summoning a second jury, as he did not expect a better result from a re-trial. Lord Curzon has sent for the records of the case, but if His Lordship attempts to make any important change in the present system of trial by jury, he will raise a storm among Englishmen, who regard that system as their birthright. But the natives cannot be expected to continue to put up with the present state of things, when Europeans can perpetrate what enormities they please on them with impunity, and the ultimate result might be a rebellion. Englishmen should not take advantage of the weakness of natives, and ill-treat them, because they cannot retaliate upon them. It should be the first duty of Englishmen in India to be just and polite towards the natives, and such of them, as bidding adieu to their sense of justice, honour and truth, show partiality to an accused person, simply because he happens to be their countryman, do not deserve to be admitted into English society. It is extremely necessary for the preservation of peace and order in this country that justice should be done to natives.

Shri Gopál Patrika, 5th August, 1901.

Grant of franchise to the British Indian Association in Calcutta for nominating a member for the Legislative Council.

4. The *Shri Gopál Patrika* (Lucknow), of the 5th August, says that the policy of the Indian Government has generally been represented to be *divide et impera*. Whenever any riots occur between Hindus and Muhammadans, some persons lay them at the door of that policy, while others ascribe them to the ignorance of the combatants. There is no doubt that if Government desired to foment mutual quarrels among the people, they would bring about their entire extinction by their internecine dissensions ere long. But both theories have been exploded by certain events which have lately occurred. Some Anglicised natives in the United Provinces, who plumed themselves on their patriotism, and talked by the yard at the meetings of the Sabha (the Indian National Congress?), quarrelled with their colleagues over trivial matters, took to abusing them, and entirely severed their connection from the Sabha! This unfortunate incident has been followed by an unseemly quarrel between the Arya

Samaj and the Dharma Samaj in the Panjab. Their religious discussions have ended in prolonged and costly litigation. Bengal, though more enlightened, threatens to surpass the United Provinces and the Panjab in the matter. The British Indian Association at Calcutta, which is composed of educated, public-spirited and independent landholders in Bengal is always ready to enter a protest against any Government measures which it considers injurious to the people, and thus renders a service both to Government and the public. It has really proved itself a far more useful association than the Oudh Talukdars' Association, which has done nothing in this direction to earn the public gratitude. But the infection of disunion has recently found its way to the British Indian Association. Government has authorised that association to nominate a member for the Legislative Council. The grant of the franchise has proved a veritable apple of discord. There is a general contention among the members of the association for nomination, and the feeling is so strong among them as if a seat on the Legislative Council were "the be-all and the end-all" of their lives. Some of them are ready to leave that association and establish a separate association of their own; while others would go the length of abolishing it!

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th August, referring to the news, lately published in the *Pioneer* and the *Bombay Gazette*, regarding Sir Antony MacDonnell's approaching retirement, and his subsequent detention for some little time to see the North-Western Provinces Tenancy Bill become law, says that "we" have succeeded, with great difficulty, in securing an extension of one year for His Honor. But "we" have not yet had enough of his blessed and benevolent rule, and all classes would hold great rejoicings if His Honor were given further extension.

RIYÁZ-UL-AKHBÁR 4th August, 1901.

Desire expressed for further extension of Sir Antony MacDonnell's term of office.

6. The *Bhárat Jiwan* (Benares), of the 5th August, complains that the clerks in the law courts in these provinces were ordered to acquire a knowledge of the Hindi character in one year, but they have neglected to do so, although they could learn that character in a month or so. The summonses are generally filled up both in Urdu and Hindi, but the clerks themselves do not fill up the Hindi portion but have this done by pleaders. If Sir Antony MacDonnell's orders are more honoured in the breach than in the observance, when he is still at the head of the Local Government, who will care to observe them on his retirement?

BHÁRAT-JIWAN, 5th August, 1901.

Alleged non-observance of Sir Antony MacDonnell's orders regarding the use of the Hindi character by the clerks in the law courts.

7. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st August, referring to the conferences which Sir Antony MacDonnell has held at Allahabad and other towns during his late tour in the plains, to discuss the practicability, &c. of starting agricultural banks for the benefit of the ryots, expresses surprise and regret that a shrewd and experienced ruler like His Honor should be led to consider the scheme practicable. Such banks cannot possibly succeed. If Government is anxious to help the agricultural classes, it should induce the respectable village money-lenders to lend money to cultivators at 6 or 8 per cent. interest for agricultural purposes, and arrange to secure advances for them at still lower rates of interest in return, if necessary. A list of the money-lenders who agree to these terms may be published in the official Gazette. It is a pity that His Honor did not consult gentlemen of independent views on the subject at Allahabad, the subservient men who are ready to meet the wishes of the authorities half way, possessing little influence over the public.

ROZNÁMCHA-I-QAISARI, 1st August, 1901.

Condemnation of the Agricultural Banks Scheme.

8. The *Prayág Samáchár* (Allahabad), of the 1st August, referring to the irrigation works recommended by the Inspector General of Irrigation for construction in the various parts of the country, observes that these works, when built, will be very beneficial, both to the agricultural classes and Government. If adequate means of Irrigation are gradually provided in every district, famines will cease to be a scourge of this country.

PRAYÁG SAMÁCHÁR, 1st August, 1901.

Construction of new irrigation works.

ZAMINDÁR-WA-KÁSHTKAR, August 1901.

9. The *Zamindár-wa-Káshtkár* (Bijnor), for August, refers to the judgment which a Full Bench of the Allahabad High Court, delivered on the 5th July last, in a case in which the plaintiff prayed to have his land (on which a tenant, to whom it had been leased, had planted trees or built a wall without his permission) restored to its former condition. In this judgment the judges held that a suit filed for such a purpose could not, in view of clause (cc) of section 93 of the Rent Act No. XII of 1881, be heard by a Civil Court. Formerly it was believed that a civil court had the jurisdiction to try such suits, and now with the present ruling of a Full Bench, there is no court which will give a zamindar a decree for having the land he has let to a tenant, restored to its original condition, a Revenue Court being empowered to try only suits for ejection or compensation under Act XII of 1881. The writer publishes in full, an Urdu translation of the comments of the *Pioneer* of the 11th July last, on the High Court judgment in question, and expresses regret that with this ruling and the new Tenancy Bill on the *tapis*, the landholders will henceforth scarcely ever find an opportunity to take their land cases in any form to the Civil Courts, which decidedly act more scrupulously according to the law than the Revenue Courts.

Recent ruling of the Allahabad High Court on the question of jurisdiction of Civil and Revenue Courts in certain kinds of suits regarding land.

MUFID-I-ÁM, 1st August, 1901.

10. The *Mufid-i-Ám* (Agra), of the 1st August, states that when the water-works were constructed at Agra, the octroi levied on food-grains was increased to meet the expenses. Government has now slightly reduced the octroi on grain, and imposed a water-rate on houses at the rate of $7\frac{1}{2}$ per cent. on their rental value, appointing Thakur Lekhráj Singh, Deputy Collector, to make the assessments. The Thakur has made most excessive and reckless assessments, and thereby caused great unrest and excitement in the town. What is worse still is that he has assessed a whole block of houses or shops conjointly, and not each house or shop separately, and the result will be that the owners will be unable to claim an exemption from the duty, in respect of such houses or shops which happen to remain unoccupied during a quarter. Pandit Kedar Nath, Deputy Collector, an old resident of Agra, was first appointed to assess the water-rate, and the assessments made by him amounted to Rs. 34,000 a year. His assessments were revised by the members of the Municipal Board in 1898, who raised the total amount to Rs. 47,000. These assessments, in their turn, have again been revised by Thakur Lekhráj Singh, and according to his revision the income from the levy of the water-rate in the town and the cantonment will be Rs. 1,10,000 a year. But his assessments are very heavy, and must prove ruinous to a great many house-owners. A Deputy Collector, who is well acquainted with the condition of the town, should be deputed to revise the assessments, with the help of an engineer and a municipal ward Member. But this new water-rate scheme has already caused the authorities much trouble, and will require the entertainment of a permanent establishment to collect the rate. It is to be hoped that Government will think better of the scheme, again increase the duty on grain, and thereby save the people from harassment and distress.

Alleged heavy water-rate assessments at Agra.

ROZNÁMCHA-I-QAISARI, 1st August, 1901.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st August, complains that there is a Deputy Collector at Allahabad who takes up prosecutions four or five days after the dates of institution. In the meantime the complainants getting disgusted at the delay, return home, and their complaints are dismissed on the ground of their absence. If any of them continue to dance attendance, the Deputy Collector dismisses their complaints under section 203 of the Criminal Procedure Code. This is a very ingenious expedient for shirking work. The fact is that officers of the old school will have things their own way in utter disregard of the rules and orders of Government. God save the people the trouble and difficulties to which they are exposed in the courts of the first instance. Both the Criminal and the Revenue cause-lists of another Deputy Collector are very heavy every day, each list containing nineteen or twenty cases. Supposing each case takes only half an hour—though this average is evidently too small, inasmuch as the plaintiffs, the defendants and the witnesses have to be examined and cross-examined, the documents produced as evidence have to be

Complaints against two Deputy Collectors at Allahabad.

scrutinised and the vakils for the parties make their addresses, and so forth—the court must sit twenty hours or so every day to dispose of all the cases on the lists, which is simply out of the question. Some cases have to be deferred every day. The miseries of the unlucky suitors and witnesses, who hail from the interior of the district and whose food supply which they bring with them from their houses runs out owing to their unexpected detention, may easily be imagined. In a case sent up by the police a number of witnesses are produced on behalf of the prosecution and the pleader for the defence cannot possibly cross-examine every witness the same day that he is examined. If the cross-examination of a witness for the prosecution is deferred for want of time, the accused is required to pay his diet and travelling expenses, though this is contrary to rule. When an officer in charge of a sub-division has a heavy file, the Tahsíldárs in the sub-division may be invested, for a time, with the powers of a second class magistrate and with the powers specified in section 100 (*sic*) of the Land Revenue Act, so that they may be able to help him in clearing off his arrears. Again, when an officer is placed on special duty, he should be relieved of judicial work, as he cannot possibly hold his court at the proper time. The present state of things is very unsatisfactory and casts an unmerited slur on the British system of administration.

12. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st August, says, that under recent orders of the Government of the United Provinces, the police are not to take cognizance of the thefts in which the value of the stolen property does not exceed Rs. 10 except at the written request of the owners of the property. But in the interior of districts the police compel peasants to report thefts even of an anna worth of property and to ask for a police investigation, in order that they may have an opportunity for extorting bribes ands welling the list of reported crimes.

ROZNÁMCHA-I-QAISARI, 1st August 1901.

A complaint against the misconduct of the police in villages in the United Provinces.

13. The *Prayág Samáchár* (Allahabad), of the 8th August, quoting two recent instances of the misbehaviour of the Police in connection with a theft in the Chittagong district and in the Cawnpore Hoff case, says that a mere increase in the number of European officers in the Police Department which Government contemplates effecting, will not improve the *morale* of the rank and file of the force. Mr. Whish, a retired civilian, has rightly suggested that the first measure which Government should adopt to improve the police is to appoint respectable natives to responsible posts, inasmuch as they would refrain from misbehaving themselves in order to preserve the good reputation of their families. The writer thinks that the suggestion is an excellent one and should be adopted by Government.

PRÁYAG SAMÁCHÁR, 8th August, 1901.

A suggestion for appointing natives of respectable families to high posts in the police with a view to improving their *morale*.

14. The *Advocate* (Lucknow), of the 8th August, says:—The new Octroi Rules, issued by the Government, have created dissatisfaction. The trader feels that he is at a great disadvantage. The petition submitted by the traders of Allahabad to the Board there deserves attention. The system of taxing articles, not on the price at which they have been purchased, but at which they are generally sold in the local bazar, is absurd. Not only the price paid on the articles is assessed, but duty is charged even on the railway freight paid, and traders' would-be profits which may or may not come to his pocket. This is not the only grievance. The new rules for the refund of octroi are harmful to the export trade. Every exporter who claims refund is asked to bring his goods to the head octroi office to have them weighed and then to take them to the railway station for export. Now this means loss of time and money which no trader can bear. Fancy a trader from Saadatganj desirous of exporting his goods by Alamnagar Railway Station is asked, under the new rules, to bring his goods to Aga-mir-ki-Deorhi, a distance of four miles, where after examination he should take the goods to Alamnagar, another lead of six miles. To remove this absurdity, the Lucknow Board generally deputes a patrol for two hours at the barriers to see that the goods are weighed before him and the articles are passed without their being brought to the head office. But the presence of an officer, say at Alamnagar for two hours during the export season of jagri, when hundreds of hand-carts have to pass from

ADVOCATE, 8th August, 1901.

New Octroi Rules.

morning to evening through the octroi barrier does not much help the exporter. It is impossible to export all consignments within the fixed period, and the result will be that traders shall have to go without refunds which is injurious to the interests of trade. The octroi rules should be such as would help the traders and will not interfere with refund of duties and thus will not injure trade interests. We are glad that a People's Association has been formed at Allahabad to ventilate the grievances of the traders. The Association shall have the sympathy of the traders of all cities. It is not so much the boards or the officials presiding over them, as the Secretariat which requires convincing of the absurdity of certain new rules, as it is from there that the new rules have emanated against not a few protests from the Chairmen of boards, who, in many cases, find them quite unworkable.

NÁTYA PATRA, 1st August, 1901.

Municipal Administration at Allahabad.

15. The *Nátya Patra* (Allahabad), of the 1st August, says that it would seem that Mr. Edmondson, the Secretary to the Allahabad Municipal Board, has been on leave for the last month, but that the receipts granted by the Municipal office for payments of water-rate, &c., made since, have still borne his signature. Evidently this practice is illegal and should be stopped. During Mr. Edmondson's absence all receipts should be signed by his *locum tenens*. The by-lanes are in a most dirty state, as usual during the rains. They abound in mud and heaps of house sweepings, and emit very bad smell, especially as people ease themselves therein. The Mahajni-tola lane is so full of mud that persons take circuitous routes to avoid it. The Crosthwaite Girls' School is situated in that lane. The dust-bins are never properly cleared. People are to be found bathing, cleansing their vessels, washing their animals, &c., at the standposts, although all these things are against rule. When the town is threatened by an outbreak of an epidemic disease, the local officials and the public are both on the *qui vive*; but little attention is paid to sanitary arrangements every day. The visits of the City Magistrate to the city are few and far between. The members of the Municipal Board are ready to make any number of promises to promote the public convenience at the time of the elections; but they soon forget their promises and take little interest in their work. Meat is carried in the streets without being properly covered. It is almost needless to say that the sight of flesh is very offensive to persons who do not eat it.

HINDUSTÁNI, 7th August, 1901.

New rules issued by the Panjab Government for prompt payment of hire of hackney carts used by Military officers.

16. The *Hindustáni* (Lucknow), of the 7th August, states that the Panjab Government has lately issued orders requiring Military officers to pay double the ordinary rates of hire for such carts as they take beyond the cantonment limits without the written consent of the owners, and has thus removed a great grievance of cartmen. The Military officers are directed to send their requisition (for carts, &c.,) to the civil authorities in due time, and the latter are to see that the former pay hire to the cartmen in their presence and, in the event of their raising any difficulties, to pay the amount themselves and subsequently realize it by sending a bill for the same to the higher Military authorities. These rules are clear and straightforward. If similar rules were issued regarding the supply of provisions to troops on the march, the tahsíl officials and shopkeepers would be saved a good deal of trouble and loss.

SHRI GOPÁL PATRIKA, 5th August, 1901.

Pamphlet called "India and the Nineteenth Century."

17. The *Shri Gopál Patriká* (Lucknow), of the 5th August, referring to a pamphlet entitled "India and the Nineteenth Century," lately published in England, observes that the author, whose name need not be mentioned, has freely drawn upon his imagination. He has endeavoured to show that India owes all its intellectual, moral and material progress to the ninteenth century. According to him, the introduction of the cultivation of cotton dates a hundred years back and of wheat only twenty years back! He says that the cultivated area has doubled during the last forty years, and that consequently the burden of land revenue assessments on the landholders is now only half so heavy as it was before. In short he is of opinion that India has made far more progress now than she ever did formerly. He is wroth with the National Congressists and calls them idle talkers. They should congratulate themselves that they have been spared the appellation of rebels.

18. A local correspondent of the *Roznámchà-i-Qaisari* (Allahabad), of the 1st August, complains that some months ago, when Pandit Shiva Ram Pande, Vaidya, reported a plague case to the local authorities, some other Vaidyas spread a false rumour to the effect that the Pandit's report was a false one and that he had been fined in consequence, evidently with a view to increasing their own practice by bringing him into disrepute. A local Hindi paper, the *Prayág Samáchár*, readily gave publicity to the rumour without taking the trouble to satisfy itself as to its truth. The Pandit is an old, able and respectable medical practitioner, and his practice has greatly suffered from the false rumours spread against him. The authorities should take steps to restore the public confidence in him, or no other able Vaidya will agree to help a Plague Board Committee in the event of an outbreak of plague at Allahabad. In commenting upon the above communication, the *Roznámcha-i-Qaisari* observes that one or two local Hindi papers are notorious for publishing rumours, and do not mend their ways, even though they have been convicted by courts. The proprietor of a paper (the *Prayág Samáchár*) always flatters the police officials, so that they might not interfere with his publishing advertisements in which he puffs his medicines to deceive ignorant people.

ROZNÁMCHA-I-QAISARI, 1st August, 1901.

Pandit Shiva Ram Pande, Vaidya, and the *Prayág Samáchár*.

19. The *Oudh Samáchár* (Lucknow), of the 7th August, regrets to say that cholera is prevalent at Hardwar and Luksar in the Saharanpur district, the outbreak being due to the neglect of sanitary arrangements at the late Somvati fair (which occurred on the 15th July last). The number of pilgrims at Hardwar on the occasion is said to have exceeded one and a quarter lakhs; but the local officials did not make sanitary arrangements on a large scale, as they did not expect so great a concourse. But they ought to have known better, and ignorance on their part is no good excuse. They should be aware that the occurrence of a Somvati always attracts immense crowds of Hindus to Hardwar. Moreover, they levy a tax from the pilgrims at such fairs simply to meet the cost of sanitary arrangements. The railways are responsible for extending the disease to all parts of the country. Diseased passengers are placed in the same carriages with healthy persons, and the carriages are extremely over-crowded. The intermediate class accommodation is very scanty in each train, and thus the intermediate class carriages are to be found more over-crowded even than the third-class ones on occasions of such fairs. No wonder if the disease spreads far and wide under such circumstances, especially in the hot weather. If there is no improvement in railway administration, India will always continue to be a prey to one epidemic disease or another.

OUDH SAMÁCHÁR, 7th August, 1901.

Outbreak of cholera at Hardwar and Luksar in the Saharanpur district.

20. The Hindi *Hindustán* (Kálákankar), of the 31st July, says that persistent rumours are prevalent at Delhi to the effect that a gang of kidnappers has arrived there, and that the police, though aware of its advent, are making no efforts to capture it. On the 26th idem the people caught hold of two or three men, who were suspected to be kidnappers, and gave them a good thrashing. The kidnappers are said to be no other than the emigration recruiting agents. The people have so greatly been frightened that they have discontinued sending their children to schools. The local officials should take steps with a view to reassuring the public mind.

HINDUSTÁN, 31st July, 1901.

Disquieting rumours regarding the advent of a gang of kidnappers at Delhi.

21. The *Ved Prakásh* (Meerut), for July, received on the 9th August, approves of the suggestion which the *Bhárat Jiwan* and the *Saraswati* have made for placing the pictures of well-known Hindi writers like Tulsidás, Súr Dás, Bihári Lál, Lalluji and Harish Chandra, in the National Victoria Hall which will be erected at Calcutta. Though this kind of memorial may or may not be of any practical utility, it will be unique and unprecedented. The pictures of all the great native ruling princes, benefactors and other great men from the time of King Bábar will find a place in the museum of the Hall. The Mahárájas of Bundi, namely Shatru Shalya, Bháva Singh and others, who greatly distinguished themselves for bravery and other virtues, and the rulers of other Native

VED PRAKÁSH, July, 1901.

Suggestion to put a picture of Swami Dayanand Saraswati also in the National Victoria Hall at Calcutta.

States will of course be duly represented in the Hall. The editor thinks that such a universal structure where all classes of distinguished persons are to be represented should not be without a picture of Swámi Dayánand Saraswati, the founder of the Árya Samáj.

III.—Legislation.

ZAMINDÁR-WA-KÁSHTKÁR, August, 1901.

Report of the Select Committee on the North-Western Provinces and Oudh Revenue Bill and the definition of *sir*.

22. The *Zamíndár-wa-Káshtkár* (Bijnor), for August, quoting the remarks, which the majority of the Select Committee have made regarding the definition of the term *sir* in sub-clause (*b*) of clause 13, section (4) of the North-Western Provinces and Oudh Revenue Bill, which prohibits the accrual of *sir* right in future, in the Report they have submitted to Government, says that, while they admitted that in the opinions received from the gentlemen who had been consulted exception had been taken to the sub-clause (*b*), they were not prepared to differ from the policy of the Government in this respect. This shows that though the members are supposed to represent the public on the Council, they are mere tools in the hands of Government, hardly exercising their own true judgment freely. Such being the case, it will not be fair to say that the public have any voice in the legislation of the country.

ZAMINDÁR-WA-KÁSHTKÁR, August, 1901.

The North-Western Provinces Tenancy Bill, as amended by the Select Committee.

23. The *Zamíndár-wa-Káshtkár* (Bijnor), for August, publishing the amendments which the Select Committee have made in the principal sections of the North-Western Provincial Tenancy Bill, says that though some of these amendments are useful, the majority of them are injurious (to the interests of the zamíndars). It is a great pity that the majority of the members of the Select Committee should have been so far influenced by the policy of Government as to treat the memorials of the landholders on the subject with utter indifference. If the Bill is passed in its present shape, the landholders and their descendants will always rue that unhappy event, inasmuch as the measure will most seriously affect their interests. The enactment of the Bill will severely shake the confidence of the people in the Legislative Councils. Though the interests of only a single poor native woman were involved in the Hoff case in which the Presiding Judge disagreed with the verdict of the majority of the jury, yet the Government of India took notice of it; but it is to be regretted that Government has not paid due attention to the interests of the whole body of landlords in the North-Western Provinces, which are threatened by the Tenancy Bill. This Bill is going to be passed under peculiar circumstances under which no other Bill ever became law under British rule.

IV.—Education.

HINDUSTÁN, 2nd August, 1901.

Educational Conference to be held at Simla in September.

24. The Hindi *Hindustán* (Kálákankar), of the 2nd August, says that in the time of the old John Company the authorities decided to give the natives high English education. The spread of English education was encouraged by a liberal offer of prizes and scholarships to boys. When native youths, after finishing their college career here, commenced proceeding to England in pretty large numbers to prosecute their further studies, to study for the bar, to compete for the Civil Service Examination, and so forth, the Anglo-Indian politicians thought of changing their educational policy, being under the impression that the spread of high English education was calculated to make natives disloyal, fond of liberty, and so on. Probably Lord Lytton was the first Viceroy who openly expressed his opposition to the advancement of high education. The present tendency of the authorities is to promote primary instruction and technical education, and Lord Curzon's Government has resolved to modify the existing system of education. An Educational Conference will be held at Simla in September next; the Directors of Public Instruction in the various provinces and some experts in technical education being summoned to attend it. Probably the following subjects will engage the attention of the Conference, *viz.* the advancement of technical and agricultural education, the encouragement of the study of vernacular languages, and the improvement of the health of students.

25. The *Rahbar* (Moradabad), of the 7th August, quotes an extract from the speech which Dr. Welldon, the Metropolitan of India, lately delivered in England, doubting the loyalty of the Indians, and urging upon the Government to make the teaching of the Bible compulsory in the public schools all over the country, and thereby ensure their permanent allegiance to the British Crown. Commenting upon this speech, the editor observes that Christian missionaries enjoy all sorts of facilities for spreading Christianity in India, receiving even pecuniary aid from the public treasury and some encouragement too from Government officers, but that Dr. Welldon is still not satisfied, and wishes Government to force Christianity on the natives with an iron hand, making the teaching of the Bible compulsory in the schools. Bishop Welldon would do well to bear in mind that the devotion and loyalty of the natives will last only as long as, according to the Proclamation issued by Her late Majesty Queen Victoria in 1858, their religious liberty is scrupulously left untouched. When they come to understand that it is sought to make them loyal by the study of the Bible, it requires no prophet to say what kind of loyalty and allegiance they will thenceforth bear towards Government. Dr. Welldon cannot therefore be too careful in his utterances about the natives, whose loyalty to the British Government is quite manifest, and cannot possibly be doubted.

RAHBAR, 7th August, 1901.

Dr. Welldon's speech at Oxford, the loyalty of the natives, and the study of the Bible in the schools in India.

26. The Hindi *Hindustán* (Kálákankar), of the 6th August, is glad to say that Government has denied having issued, or contemplated issuing, any orders, at the instance of Dr. Welldon, for making the teaching of the Bible compulsory in all the schools in this country, and thanks Government for this authoritative contradiction of the rumour that had acquired widespread currency.

HINDUSTÁN, 6th August, 1901.

Official contradiction of the rumour regarding the intention of Government to introduce the study of the Bible in the schools in India.

V.—POST-OFFICE.

27. The *Máthur Vaishya Sukhdáyak* (Fatehabad), of the 31st July, points out that Fatehabad in the Agra district is a large and rising town, and that it is a centre of grain trade on a small scale and has a Munsif's Court, a Tahsildár's office, a police-station, a post-office and a charitable dispensary. But the editor complains that the people are exposed to some inconvenience owing to the want of a telegraph office, and urges that the existing post-office may be turned into a combined post and telegraph office.

MÁTHUR VAISHYA SUKHDÁYAK, 31st July, 1901.

A suggestion for the post-office at Fatehabad in the Agra district being turned into a combined post and telegraph office.

VI.—RAILWAY.

28. The *Oudh Samáchár* (Lucknow), of the 7th August, says that the tyranny and oppression exercised by the police are well known. An account of their high-handed proceedings would form a volume as large as the Mahábhárat. It is a matter of satisfaction that Lord Curzon is fully alive to the evil, and has already under his consideration a scheme for the reform of the police. But the newly-fledged booking-clerks and ticket-collectors on the East Indian Railway are out-Heroding Herod. They are young lads who have picked up a smattering of English in schools, and receive a small pittance as pay. But they are veritable Jacks in office. They abuse and harass passengers in various ways, and also extort bribes. The orders issued by the railway authorities to check the visits of persons other than passengers to the stations at the time of the arrival or departure of trains have become a new engine of oppression in the hands of those lads. They generally do not allow persons on the platform to receive or see their friends off. If any persons are admitted to the platform by one official, but happen to confront another official at the exit when they are leaving, they are called names and required to pay the railway fare from the last junction-station, and threatened with being placed in the lock-up. The railway authorities had better introduce platform tickets with a view to saving respectable persons from such ill-treatment at the hands of station officials.

OUDH SAMÁCHÁR, 7th August, 1901.

A complaint regarding the misconduct of station officials towards passengers, and a suggestion for the introduction of platform tickets on the East Indian Railway.

HINDUSTÁN, 3rd August, 1901.

A suggestion for the provision of separate accommodation in railway carriages for sick passengers.

29. The Hindi *Hindustán* (Kálákankar), of the 3rd August, referring to the circumstance that in Europe and America some carriages in railway trains are reserved for sick passengers, and that even special arrangements are made for their convenience and comfort, complains that, in India, sick and healthy persons are seated in the same carriages, which is very disagreeable and dangerous to the health of the latter. Some compartments in each train should be reserved for sick passengers, satisfactory arrangements made for the supply of water to them, and the sweepers at the railway-stations warned to clean those compartments.

JAM-I-JÁMSHED, 5th August, 1901.

Complaints regarding platform tickets, and supply of sweetmeats at the Moradabad railway station.

30. The *Jám-i-Jamshed* (Moradabad), of the 5th August, referring to the introduction of platform tickets at the Moradabad railway station, complains that when a person goes to the station to receive any female passengers, he is required to obtain platform tickets both for himself and for the doolie-bearers, which is unfair. Doolie-bearers should be exempt like the railway coolies. In another paragraph, the editor complains that the licensed sweetmeat-seller at the railway station supplies sweetmeats at considerably higher than the market rates, apparently owing to the heavy license fee he has to pay. Cannot anything be done to check the evil?

HINDUSTÁNI, 7th August, 1901.

Station-Masters on the East Indian Railway warned against detaining passenger trains.

31. The Hindu *Hindustán* (Kálákankar), of the 7th August, says that it would appear from a contemporary that the East Indian Railway authorities have lately warned the station-masters not to detain passenger trains at the stations a single minute more than the fixed time under pain of a fine. This warning will only increase the difficulties of the native passengers. As it is, the halts at the smaller stations are short; and now they will be rendered still shorter, inasmuch as the station-masters will endeavour to see that the trains are ready for departure two or three minutes before the fixed time. The result will be that passengers will be in a hurry to take their seats with their luggage and families, and still some of them will be left behind.

ALLAHABAD:
The 13th August 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 33 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 17th August, 1901.

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I.—Political and Foreign.

Shri Gopál Patriká, 12th August, 1901.

Queen Victoria Memorials at Lucknow and Fyzabad.

1. The *Shri Gopál Patriká* (Lucknow), of the 12th August, referring to the proceedings of the meeting of the Queen Victoria Provincial Memorial Fund Committee (Oudh Branch), held at Lucknow on the 3rd August at which Sir Antony MacDonnell was present, observes that the total subscriptions are expected to amount to Rs. 2,54,000. The Committee resolved to contribute 10 per cent. to the All-India Memorial Fund, to erect statues of Her late Majesty at Lucknow and Fyzabad at an expense of Rs. 1,50,000 and Rs. 75,000, respectively, and to devote the surplus to the distribution of alms to the poor at the sites of these memorials on Victoria Day. The decision of the Committee is open to no serious objection. But a statue of Queen Victoria already exists at Lucknow. Hence it would be better if a large public library were established or alms distributed every day at Lucknow.

Al Bashír, 12th August, 1901.

Suggestion to establish Victoria Memorials at Aligarh and Piran Kalyar.

2. *Al Bashír* (Etáwah), of the 12th August, while approving of the proposal of the North-Western Provinces Victoria Memorial Committee to establish memorials to Her late Majesty at Allahabad, Benares, Muttra and Hardwar, which are Hindu sacred places, visited by large numbers of pilgrims every year, does not see the propriety of erecting a similar memorial at Agra. Excepting that Agra contains several monuments of Moghal Emperors, which are periodically visited by European and American travellers, there is nothing particular about that town either from the Hindu or the Muhammadan point of view. The question, therefore, naturally arises as to why no memorials should be established at such places as have special interest for the Muhammadans. Have not the Musalmans contributed to the Memorial Fund, or is it not necessary that Muhammadan posterity too should remember the love and kindness of Her Majesty to their community? Aligarh is the centre of Muhammadan education, and the time is not distant when educated Muhammadans will freely resort to that town, and when Muhammadan students even from far-off countries will flock there for education. Aligarh is therefore a most suitable place for the establishment of a Victoria Memorial. Similarly another Victoria Memorial may be erected at Piran Kalyár in the Saháranpur district, where Muhammadans assemble in very large numbers on the occasion of the anniversary of a celebrated saint's death. The editor cannot say what the Muhammadan public will think of Sir Antony MacDonnell, if the memorials are confined to the places recommended by the Provincial Victoria Memorial Committee. The policy which the authorities are going to adopt in this matter is, at any rate, not commendable and cannot possibly meet with the approval of the Muhammadan community.

Rahbar, 14th August, 1901.

Formation of an Imperial Cadet Corps.

3. The *Rahbar* (Moradabad), of the 14th August, says that ever since the Mutiny the British Government has not only disarmed the people, but has also left no suitable employment for native princes, who consequently take to polo, billiards, and other games, pay frequent visits to Simla, Darjeeling and other such places in India, or make voyages to Europe. The Muhammadan conquerors never disarmed natives, and appointed native princes to high military posts. The British Government has no doubt established perfect peace in the country and rendered her fearless of foreign invasion. But both the people and princes have become quite unaccustomed to the use of arms, so that a native boy would be frightened at the very sight of a drawn sword. Lord Curzon is, however, to be greatly thanked for his Imperial Cadet Corps scheme which will open a military career to native princes. The editor does not know what arrangements will be made to carry out this scheme.

Al Bashir, 12th August, 1901.

The Congress and the Musalmans.

4. *Al Bashir* (Etáwah), of the 12th August, states that, according to a Congress newspaper, a meeting of the leading members of the Patna Bar was lately held at the Bar Library at Patna to consider what steps should be taken to make the coming

Session of the Congress at Calcutta a success. Mr. Sharf-ud-din, Barrister-at-Law, was requested to take the chair, but he declined the honour, urging that though he had personally long been connected with the Congress movement, and had not yet disassociated himself from it, yet as the late Sir Saiyid Ahmad Khan and a number of his other co-religionists had decided long ago that the time had not yet come when the Muhammadans should join the Congress in a body, he could not take any (prominent or active) part in it. He promised to convene early a meeting of his co-religionists in order to ascertain their present views regarding the Congress, because he considered it very probable that after the lapse of 15 years they had changed their former opinions. Upon this it was decided to adjourn the meeting till Mr. Sharf-ud-din has had an opportunity to guage the views of his co-religionists. *Al Bashir* does not know the present views of the Musalmans of Behar regarding the Congress, but their *confreres* in the North-Western Provinces have lately become still more hostile to that movement than they were before. The experience of the last 15 years has fully proved that the champions of the Congress are no friends to the Musalmans. The only change that the opinion of the Muhammadans of these provinces has undergone of late is that they have begun to think that they should have a separate political association of their own, to represent their grievances in a proper and constitutional manner, and for this change the policy of Sir Antony MacDonnell is chiefly responsible. His Honor has introduced the Hindi character into the courts, and reduced the number of Muhammadan tahsildars and naib tahsildars, urging the principle of proportionate employment of Hindus and Musalmans in the public service, but has not extended the principle to those departments and offices where few Musalmans are to be found. The system of appointment of members of the Legislative Councils by election too, has proved detrimental to the interests of the Musalmans, who form a minority. All these circumstances make the Muhammadans feel the necessity of having a regularly organized political association of their own, through which they may be able to formally make their representations.

Raja Rampal Singh and the National Congress.

5. The English *Hindustán* (Kálákánkar), of the 12th August, publishes the proceedings of a meeting of the Rájput Barons of Oudh lately held at Lucknow, at the instance of the Talukdárs of Kálákánkar and Kori Sadauli, to form a Reception Committee in view of the approaching annual session of the Rajput Mahásabhá which will take place at Lucknow. Mahárajá Bhagwati Prasad Singh of Balrampur, who was present at the meeting, was elected President of the Reception Committee. He will also preside at the Rájput Mahásabhá. The following is an extract from the speech of Rája Rampal Singh of Kálákankar on the occasion, which refers to the circumstances under which he withdrew from the National Congress Camp:—On the demise of my grandfather I felt compelled to return to this country 16 or 17 years ago; but even till then I received no sympathy from my Rájput brethren. Therefore *nolens volens* I joined the Indian National Congress, and for some years I sincerely and assiduously worked for promoting the objects of the Congress. But for these last few years, finding the best friends of the Congress, such as Messrs. Hume, W. C. Bonnerji, and R. C. Dutt, had removed to England to settle down there, and the majority of the Congress leaders deviating from the broad principle of uniting the whole of India, and dwindling down to the short-sighted policy of sectarianism by identifying themselves with the disorganized Liberal party of England, I resolved to sever my connection with the Congresswalas, and happily and simultaneously I received an invitation from the Rajput Mahasabha of India in general, and of these United Provinces in particular, having its headquaters at Agra, to attend the second annual meeting of the Sabha. I accepted the invitation with all my heart.

HINDUSTÁN, 12th August, 1901.

Political agitation and the Musalmans.

6. The *Aligarh Institute Gazette* (Aligarh), of the 15th August, publishes an Urdu translation of the speech, which the late Mr. Beck delivered at a meeting of a select number of prominent Muhammadan gentlemen convened at the house of the late Sir Saiyid Ahmad Khan on the 30th December 1893, to consider the means of improving the political condition of the Muhammadan community, and urges

ALIGARH INSTITUTE GAZETTE, 15th August, 1901.

upon the latter to give up the idea of establishing a separate political association of their own, as some of their leading gentlemen have recently come to urge its need, and carefully studying the speech in question to establish on a firmer basis the Anglo-Oriental Defence Association of Upper India, which was founded at the said meeting. If, on the other hand, they joined the National Congress, or organized separately a regular political association of their own, they lacking, as they do, wealth, learning, &c., would expose themselves to great risks. Why, if they set up a public agitation, it would excite prejudice and fanaticism among their ignorant co-religionists, producing disaffection in their minds against Government, and causing the latter, in its turn, to entertain suspicions regarding them.

INDIAN DAILY MAIL, 13th August, 1901.

Removal of the Maharanis of the Maharaja of Patiala to the citadel on his death, and the suicide of the Maharani of Dholepore.

7. The *Indian Daily Mail* (Lucknow), of the 13th August, says:—We should think it is a serious charge that a Sikh correspondent of the *Simla News* has preferred against the Foreign Department of the Government of India, when he alleges that as soon as it was known that the Maharaja of Patiala was dead, the Ranis were sent away in covered carriages to the citadel, whence they were never to emerge except on a bier. It is also alleged that the suicide of the Maharani of Dholepore was due to a knowledge on her part of the above fact. We repeat that all these are serious allegations which affect the authorities, and lynx-eyed as the Viceroy is, we trust they will not escape his eyes. It is the correspondent of an Anglo-Indian Journal published at the summer capital who has made these allegations. That fact alone should be a proof that they are not unfounded. Is it not a fact that the Viceroy himself personally directs the affairs of the Foreign Department? If it is, we are at a loss to make out how such things as the Sikh correspondent of the *Simla News* alleges, could take place.

BHÁRAT JIWAN, 12th August, 1901.

Alleged rumour regarding the suicide of the Maharani of Dholepore.

8. The *Bhárat Jiwan* (Benares), of the 12th August, referring to the *on dit* spread by a Sikh as to the suicide of the Maharani of Dholepore being due to the treatment accorded to the Maharanis of Patiala on the death of the Mahárája, observes that the matter should be sifted to the bottom. If the Government of India wishes that the widows of a deceased Chief should look after the education of minor princes and the management of the State affairs, what necessity was there for the Maharani of Dholepore to make away with herself as soon as the Maháraná joined the majority

II.—GENERAL ADMINISTRATION.

BHÁRAT JIWAN, 12th August, 1901.

Progress of Japan and Afghanistan and the decline of India.

9. The *Bhárat Jiwan* (Benares), of the 12th August, says that no countries have made great progress without strenuous efforts on the part of their rulers in that behalf. Japan and Kabul are good recent instances in point. The Mikado has spared no trouble and expense in raising Japan to her present position in a short time when she is able to compete on terms of equality with the European countries. The Afghans are a semi-barbarous people, but the Amir has introduced industrial arts at Kabul by establishing factories under European supervision. The Afghans are now able to make heavy guns, rifles, ammunition, soap, wax-candle, spirituous liquors, leather wares, dyes, agricultural implements, lace, carpets, curtains, wooden works, paper, stamps, coins, lanterns, glass wares, &c. The Afghans are very fortunate that the Amir has managed to teach them so many industrial arts at home. When the editor compares his countrymen with the Afghans he is overpowered with grief. The natives of this country, who formerly stood at the top of the civilised nations of the world, now yield the palm even to savage Afghans. These vicissitudes of fortune are the work of God. When will the star of India rise again ?

OUDH AKHBÁR, 15th August, 1901.

Poverty of India and need for imposing prohibitive duties on imports, and establishing new factories to better her condition.

10. The *Oudh Akhbár* (Lucknow), of the 15th August, while highly praising the various measures which Government adopts to relieve the sufferers during the famine, regrets to say that in spite of all these noble and liberal measures, which no former rulers ever adopted, the people are found to be as much distressed as before, whenever a famine occurs and their poverty is always on the increase. But Government is not responsible

for this state of things. It is the duty of educated and influential men to acquaint Government with the true condition of the masses; but they fail in this duty on account of their being too much absorbed in the pursuit of their selfish ends or pleasures. The poverty of India, which is quite manifest from the (very low) average amount of income per head of population in this country, is mainly due to the decline of native industries and trades, the want of employment for the people, the great rise in the prices of all kinds of articles, and the improvement in the mode of living. The first and immediate step which Government should therefore take to ameliorate the condition of the people, is to suspend the system of free trade in this country, impose prohibitive duties on foreign imports and press the *raises* and others to establish various kinds of factories. If Government adopted this scheme, the writer hopes that during the course of the next forty or fifty years India would be brought on a level (be in a position to compete) with Europe, and then free trade might be reintroduced, if necessary.

Administration of justice in mixed cases.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th August, does not understand when the unfortunate natives will be treated as men, when their rulers will place them on a footing of equality with other races, when the law will compel (the courts) to dispense even-handed justice to them, and when (British) sportsmen will consider it a crime to kill them. Lately a pankha coolie at Benares was sentenced to a term of rigorous imprisonment for abusing a European soldier. No person can be expected to abuse another, much less a pankha coolie a British son of Mars, without grave provocation. However, if a coolie has been so severely dealt with for simply calling a soldier names, Mr. Greenwood of the Muir Mills at Cawnpore, who is responsible for the death of a voiceless native, should receive his deserts. The medical evidence attributing the death of the man to the weakness of his back, the accused has been let off with a fine, a portion of which has been generously awarded by the trying Magistrate to the widow of the deceased! Similarly, a British soldier who lately shot a native in Bareilly escaped with only a month's simple imprisonment and a fine of Rs. 40. It is greatly to be regretted that such unfortunate cases, which increase distrust in the minds of the people, and fix a dark stain on the British administration of justice in India, have become so frequent, but that the powers that be are still as indifferent as ever.

ROHILKHAND, GAZETTE, 8th August, 1901.

Sir John Woodburn's opinion on the separation of the judicial and the executive functions.

12. The *Indian Daily Mail* (Lucknow), of the 16th August, says:—It will be remembered that a representation by Sir William Wedderburn, Mr. R. C. Dutt and others, was addressed to the Secretary of State for India, urging the abolition of the system under which judicial and executive functions are at present exercised by one and the same officer. The Secretary of State forwarded the memorial to the Government of India, and the latter, in its turn, sent it to the Local Governments and Administrations for an expression of their opinion. The Government of India called for detailed information on the subject, so that the controversy might be definitely settled. We are not aware if the Government of the North-Western Provinces and Oudh has submitted its reply, but we learn that the Government of Bengal has done so. The *Bengalee* understands that the opinion of the Bengal Government is against the separation of the judicial and executive functions. The only change suggested by Sir John Woodburn is that District Magistrates should not be allowed to interfere with the judicial proceedings of their subordinates. Our contemporary adds that "the Government is not very courteous to the National Congress or the *Vakil Raj*, and thinks that the separation would add to the power of the latter." Assuming that the report is correct, we can only express our disappointment at the decision arrived at by the Bengal Government. The remedy suggested by Sir John Woodburn is nothing new, for, if we are not mistaken, it is a strict order of the Calcutta High Court that District Magistrates should not interfere with the judicial proceedings of the subordinate Magistracy. The *Bengalee* also states that "even the High Court Judges, who have favoured the proposal for separation, do not escape criticism." From the above statement, it is to be presumed that the Calcutta High Court, which in

INDIAN DAILY MAIL, 16th August, 1901.

judicial matters, is a better authority than the Government of Bengal, has declared itself in favour of the reform about which there is but one opinion throughout India. We trust Lord Curzon will attach more weight to the opinion of the High Court Judges. The collective wisdom of thirteen learned heads is not to be ignored.

OUDH SAMÁCHÁR, 14th August, 1901.

Police reform.

13. The *Oudh Samáchár* (Lucknow), of the 14th August, publishes a communication in which the writer says that the sympathetic Government of India is, doubtless, really anxious to reform the police. But the task is a Herculean one, and Government cannot satisfactorily clear this Augean stable unless and until it takes the native public associations and the natives of light and leading into its confidence. The police are intended to be the guardians of the lives and property of the people. But they have acquired such an unenviable notoriety for tyranny and oppression, both in towns and the interior of districts that the people give them a wide berth as far as possible, refraining to report thefts committed at their houses. The Noakhali *cause celebre* is a good instance of police high-handedness. Even the lower ranks of the police service have a high style of living for which their mere pay cannot suffice by any means. No person views a police investigation with equanimity. The establishment of the Police Training School has not much improved the character of the force. The root of the evil is that the police are invested with great powers which turn their heads. The ranks of Sub-Inspectors, writer-constables and head constables should be recruited from educated and respectable persons and given adequate salaries. Police officials of good ability and unimpeachable character should be eligible for promotion to posts of Sub-Deputy and Deputy Magistrates. On the other hand, any police officials who may be found to misbehave themselves should be severely dealt with. New recruits should be placed for some time at the model police-stations under trustworthy officers who are above suspicion.

BHARAT JIWAN, 10th August, 1901.

A suggestion for the establishment of a suitable Memorial to Sir Antony MacDonnell.

14. The *Bhárat Jiwan* (Benares), of the 10th August, adverting to the approaching retirement of Sir Antony MacDonnell, praises His Honor for his able and sympathetic administration of these Provinces, especially referring to his excellent famine relief measures, his conciliatory plague policy, his Tenancy Bill, his Agricultural Banks scheme, and his Hindi resolution, and appeals to the people to establish a suitable memorial to him.

ADVOCATE, 15th August, 1901.

Correspondence between the Government of India and the Secretary of State regarding the Cooper's Hill Engineers' Memorial.

15. The *Advocate* (Lucknow), of the 15th August says:—The last *Gazette of India* publishes further correspondence that passed between the Government of India and the Secretary of State about the uncalled for and unjustifiable snub administered to the former by the Great Moghul of the India Office. Lord George Hamilton has evidently found a Tartar in Lord Curzon. The Viceroy on receipt of the damaging despatch entered a strong protest against the censure passed therein, and the Secretary of State had wired back an assurance that his letter "was not intended to cast the smallest slur upon your Government." Such is indeed the method of bureaucratic administration.

EXPRESS, 15th August, 1901.

Correspondence between the Government of India and the Secretary of State regarding the Cooper's Hill Engineers' Memorial.

16. The *Express* (Lucknow), of the 15th August, says :—We publish elsewhere the official correspondence that has passed between the Government of India and the Secretary of State regarding certain unfortunate observations of the latter in the matter of the petition of the Cooper's Hill Engineers. Those remarks came to the Indian public as a surprise and it naturally called forth a respectful protest from the Government. The action of the Government of India is fully explained in the telegram of the Viceroy which is shown to have been taken in obedience to previous instructions of the Secretary of State. The Indian public will be glad to learn from the Secretary of State's reply that those remarks were "not intended to cast the smallest slur upon the India Government."

INDIAN DAILY MAIL, 16th August, 1901.

17. The *Indian Daily Mail* (Lucknow), of the 16th August, says:—In his reply to Mr. Digby's letter, Sir Antony MacDonnell makes an important announcement upon the causes of famine. His Honor's observations, though throwing no new light upon the subject, possess considerable interest, for the simple reason that they sum up the official view of the economic situation of the country. Sir Antony MacDonnell does not believe that the land tax is in any way responsible for agrarian distress. In his opinion the causes of famine "lie in the precariousness of the climate, in the raiyat's indebtedness owing to his reckless expenditure on festivals, in the ruinous rates of interest he pays for his loans, in the minute sub-division of holdings owing to the concentration of the people in the most fertile regions, and in their unwillingness to move to fresh lands, even a short way off, and in the insufficient facilities for irrigation." Of the five-causes above enumerated, two would seem to be absolutely beyond the control of the people, while the others are more or less accidental, and can be removed only by administrative efforts. This conclusion, of course, proceeds from the assumption that the diagnosis made by His Honor the Lieutenant-Governor is at all accurate. Let us take the five causes separately.

Indian Daily Mail on Sir Antony MacDonnell's five causes of famine.

First in the list is the precariousness of the climate. Nobody disputes the fact that the Indian climate is 'precarious,' and that it leads very often to failure of crops, but this alone does not show that a famine of such intensity as afflicted the country lately, is due to it. It was noticed, during the last famine, that while some provinces suffered acutely from distress, others not only enjoyed a plentiful harvest, but exported vast quantities of food-grains to the afflicted parts. We are sure, if the people in the distressed provinces had enough money they could easily tide over the bad season, by importing food stuffs from places more favourably situated. With the facilities of transport which India now possesses, it would be exceedingly easy to transfer the surplus grain of one province to another. The mere fact that the peasant could not buy grains lying next door, conclusively proves his utter helplessness. We should think, therefore, that the drawbacks of the climate may be combated, if the other circumstances are favourable. The second and third causes—extravagance and indebtedness—may be taken together, as the latter is the result of the former. The peasant's extravagance, according to Sir Antony MacDonnell, consists of "recklessness in expenditure on festivals" and of the "ruinous rates of interest he pays on loans." We hope His Honor does not count it as a sin of the peasant to marry and give in marriage. Expense is unavoidable, if these, along with many other social and religious obligations, have to be performed. We may be told in reply that there is a great deal of difference between expense and extravagance. We admit it, but we ask, is the raiyat really extravagant? This point has been answered by Mr. Digby. Quoting the figures for the North-Western Provinces, he points out that only in two out of twenty cases of one group of rural indebtedness, marriage and family expenses come into any prominence. In one instance, the indebtedness amounted to only ten rupees. Speaking of the Punjab, Mr. Thorburn writes that "of 742 families, only in three cases was marriage extravagance the cause of their serious indebtedness." The figures of Madras point to the same result. Mr. Digby shows that out of 66,396 people who sought Shylock's aid in the years 1889, 1890 and 1891, only 30, 25, or a little over four per cent. ran into debt for marriage purposes. The statistics of the other provinces prove the same thing. In the face of these facts, is it just or reasonable to say that the Indian peasant brings on his ruin by his extravagance? He may, in some cases, pay ruinous rates of interest, but it is not pleasure that prompts him to do so. The fourth point noticed by the Lieutenant-Governor is divided into two parts—congestion and emigration. The argument that the first is the cause of famine, is, in our opinion, not altogether correct. It is well known how Central India, with its small population, suffered most during the recent famine, while parts of the Southern Presidency, where the congestion is more serious, were practically free from distress. As regards emigration, there is positive proof that the labouring classes do not dread going to foreign places, provided the wages offered are sufficient. The last point in the list—irrigation—needs no discussion. It is a matter for which the Government alone is responsible. The five causes which Sir Antony

MacDonnell has mentioned may have considerable influence upon the economic situation of the country, but we must have definite proofs, before we are persuaded to believe that there is nothing else that accounts for agrarian distress.

GAUHAR-I-HIND, 12th August, 1901.

Levy of blackmail by the chaprasis of European officials from visitors to their masters.

18. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 12th August, says that the comments of the editor, in the issue of the 5th July, on the subject of payment of rewards to the chaprásís of European officials by native visitors to their masters, are just and fair, but that the measure suggested by the editor, far from remedying the evil, would make matters worse. The hope of receiving rewards induces the chaprásís to provide seats for visitors, give notice of their arrival to their masters at the proper time, and so forth. The payment of rewards is useful in a way, inasmuch as it tends to check the visits of people to European officials. These visits are more useful to the officials themselves than to the visitors, for they afford the former a good opportunity for acquiring information regarding the people. The best means of checking the levy of blackmail by the chaprásís in this way is that every European official should fix one or two days in the week for receiving visitors, and set apart a room provided with sufficient seats, to which visitors may have free access on those days. The visitors should drop their cards into a box provided for the purpose. The official should take out the cards and send for the visitors into his room one by one. If some such arrangement were made, the chaprásís would have no occasion to interfere with visitors. Formerly the Financial Commissioner of the Panjáb issued a circular recommending the above scheme to the officials subordinate to him for adoption, but they took no notice of his instructions.

ADVOCATE, 15th August, 1901.

Commissariat frauds.

19. The *Advocate* (Lucknow), of the 15th August, says:—The fraud which is practised by contractors to the Government, particularly in the Military Department, is nothing new, and has nothing in it to excite wonder and surprise. The trials now going on in the Punjab are important on account of the record of judicial evidence as to the frauds committed by officers of the now *defunct* Commissariat Department. The officers from the highest to the lowest share the ill-gotten money secured through the contractors. This was so far an open secret. It has now got a place in the records of a judicial trial. So, after all, the poor Indian is not the only black sheep in the Commissariat fold. He has his white prototype as a set-off to his sin.

NASÍM-I-AGRA, 15th August, 1901.

Water-rate assessments at Agra.

20. The *Nasím-i-Agra* (Agra) of the 15th August, says that the deep and widespread sensation created by the water-rate assessments at Agra has not yet subsided. The assessment register, which is open to the inspection of householders at the Municipal office, contains ten columns, the heading of the seventh column being yearly rent accepted by the Municipal Board. According to Government orders the Board should give notice to the householders of the rental values of their houses proposed by the Board, hear the objections urged by the householders and then revise the values, if necessary. The question is, how has the Board accepted or fixed the rental values of houses without hearing the objections of the householders?

SURMA-I-ROZGAR, 8th August, 1901.

Indignation meetings held at Agra against the water-rate.

21. The *Surma-i-Rozgár* (Agra), of the 8th August. says that joint public meetings are being held by Hindus and Musalmans in every quarter of the Agra City to protest against the heavy assessment of the water-rate. A general meeting was to be held at Belanganj on the 11th idem. The householders have resolved to forward a memorial to the Lieutenant-Governor, and also a deputation to the Commissioner and His Honor.

HINDUSTAN, 10th August, 1901.

Practice of throwing dead bodies into canals and rivers.

22. The Hindi *Hindustán* (Kálákankar), of the 10th August, regrets to say that Hindus throw the dead bodies of men and animals into their neighbouring rivers and tanks from which they take their drinking water. This evil practice prevails to a very large extent in Bengal, where the people are to be seen pushing aside a dead body from the surface of a river or tank, near the bank, and then taking water for drinking purposes without the least demur. The Hindus have always burnt their dead: but the practice of relegating the dead to rivers has

lately become so popular among them that they do not hesitate even to utilize canals for the purpose. It would appear from the *Civil and Military Gazette* of the 7th August that anybody, who recovers a human corpse from a canal or a river and makes it over to a village headman or the police, will receive Rs. 10 as a reward. The Irrigation officials are bound to free canals of such corpses for which they will be rewarded. Rewards will also be given to police officials below the rank of Deputy Inspectors for doing this work. It is not clear from the *Civil and Military Gazette* whether the measure will be adopted only in the Panjab or throughout the country. Some time ago Rája Rampal Singh, from his seat in the Provincial Legislative Council, put questions to Government with a view to the evil practice being checked, but Government declined to interfere on religious grounds. The removal of a dead body from a canal or a river, and the making over of it to a village headman or the police, who will cremate or bury it, will, no doubt, be very disagreeable to the friends and relatives of the deceased. Moreover, they will be liable to great inconvenience and harassment, if the police make an investigation into the matter. All the same the editor is not opposed to the measure in question by any means. There can hardly be two opinions that the object of Government in offering rewards for the removal of human corpses from canals and rivers is to protect them from pollution. But the measure is a half-hearted one. Government should enact a law prohibiting the people from throwing the dead bodies of men or animals into rivers, canals or tanks. It should also make satisfactory arrangements through the Municipal and the District Boards and the public, for the supply of wood for burning the dead in towns and villages.

ARYA MITRA, 8th August, 1901.

Abuse of the Arya Samaj at Cawnpore by Swami Alaram.

23. The *Arya Mitra* (Moradabad), of the 8th August, refers to a Hindi placard which was circulated by one Swami Alaram at Cawnpore in June last. It was full of abuse of the Arya Samáj, and Swami Dayand Saraswati, and Lala Bhagwan Das had it printed. It was highly offensive to the members of the local Arya Samáj, but they did not allow passion to get the better of their reason. Babu Anand Swarup, Secretary to the Samáj, considered it to be beneath contempt; but still he did not deem it expedient to ignore it, inasmuch as it was calculated to embitter the friendly relations existing between the Samáj and the Hindu Dharm Sabha. He instituted a criminal prosecution against Lala Bhagwan Das under sections 499 and 504 of the Indian Penal Code. The Lala offered a written apology, which was accepted by the Arya Samáj, and then the prosecution was disposed of by the Magistrate. It remains to be seen what action the Samáj will take against Swami Alaram himself.

III.—LEGISLATION.

HINDUSTÁNI, 14th August, 1901.

The North-Western Provinces Tenancy Bill.

24. The *Hindustáni* (Lucknow), of the 14th August, referring to the North-Western Provinces Tenancy Bill as amended by a majority of the Select Committee, and to the Note of Dissent appended thereto by two native members, says that though some zamíndárs might have expressed their approval of the provisions of the Bill to the Lieutenant-Governor, they are, as a class, greatly dissatisfied with it. They think that with the passing of this Bill, the zamíndár class would become extinct; and one Mr. Webb has most absurdly opined in the *Pioneer* that the enactment of the measure would ruin the zamíndárs, and they would not render help to the British Government, should Russia or any other foreign enemy attack India. The zamíndárs possess neither arms, nor do they (generally) belong to the war-like classes, and hence they are hardly in a position to render any material military help. But whatever little succour they could render in an emergency, they would always do it readily, if not to oblige Government, to at least save themselves from anarchy, disorder and distress. The editor does not see why the zamíndárs should make so much fuss about the terms "landholder" and "landlord." Government would never recognize the zamíndárs to be the owners of the estates they hold: they hold their estates subject to certain conditions, being liable to be turned out in the event of their failing to fulfil those conditions. The editor will show in a future issue that certain amendments to the Bill are absolutely necessary.

IV.—EDUCATION.

HINDUSTÁNI, 14th August, 1901.

Sir Antony MacDonnell's educational scheme in the United Provinces.

25. The *Hindustáni* (Lucknow), of the 14th August, referring to Sir Antony MacDonnell's educational policy as explained and defended by His Honor on the occasion of laying the foundation-stone of the Hindu Hostel at Allahabad, does not see its way to approve of his scheme. Though it is true that it is not useful for a lad to commence both the Vernacular and English alphabets at once, yet the study of English should not be postponed till he is eight years old. If English is commenced at a late age, the student will find much difficulty in pronouncing English words correctly. In the Primary classes native boys may therefore be taught English along with History, Geography and other subjects in the Vernacular. With reference to fixing the age-limit for the students for the Entrance examination and reducing the college course for the B. A. Degree from three to four years, the editor disagrees with His Honor on this point also, and urges that it is much better that students should be under the instruction and training of more learned and experienced professors of a college than under that of far less learned and less experienced teachers in a school. Again, if the students are compelled to study longer in a school, by raising the curriculum of the Entrance Examination which will be called matriculation examination in future, private schools which are generally supported by public subscriptions, will not be able to entertain more teachers to teach Science, and obtain a supply of necessary scientific appliances, etc. Hardly 10 per cent of the students pass a University examination in the very first instance, so that a student who once fails to pass an examination will, by the time he takes the B. A. Degree, become barred by age for trying for the Engineering, Medical or Civil Service Examination. The editor hopes that all the points urged above will be duly taken into consideration when His Honor's scheme is laid before the Senate of the Allahabad University.

ADVOCATE, 15th August, 1901.

Adjournment of the Allahabad University Meeting.

26. The *Advocate* (Lucknow), of the 15th August says:—We are glad to see that His Honor the Chancellor has adjourned the meeting of the Senate fixed for the 7th instant, to some early date in November to be announced hereafter. This suits public opinion. We hope the Director of Public Instruction will take immediate steps to gauge public opinion by publishing his scheme and inviting criticism from all private and Government aided schools. The scheme proposed by the Director shall have very far-reaching effects. It is proper and meet that those should be heard whom it will most affect: private institutions are the bodies which will suffer most, and it is the interest of the Department to hear what they have to say. Many of them are not represented on the University and cannot make their voice heard. We suggest that all public bodies should be taken into confidence, so that when in November next the question comes before the Senate, it will be discussed in the light of public opinion, and no occasion will be given to anybody to complain of hurry in passing the measure. Sir Antony MacDonnell has acted wisely in postponing the meeting; it is for the public now to have its say before the scheme is finally passed. In the two articles published we have already discussed its outlines and shown the danger to which our province is exposed in the event of adoption.

RIYAZ-UL-AKHBÁR, 8th August 1901.

Age limit for the candidates for the Entrance Examination of the Allahabad University.

27. The *Riyáz ul-Akhbár* (Gorakhpur), of the 8th August, referring to the speech, which Sir Antony MacDonnell lately delivered on the occasion of laying the foundation-stone of the Hindu Hostel at Allahabad, says that the editor does not agree with His Honor in thinking that a lad is not intellectually fit to enter a college before he is 16 years old, though he has successfully passed the Entrance Examination. When a boy, whatever his age, say 15 years (even), has answered his Entrance Examination papers, understanding the critical questions, &c., to the satisfaction of the examiners, there is no reason why he should not be held qualified to comprehend and follow the lectures of the Professors in a college. If His Honor, however, insists on the minimum limit of age for candidates for the Entrance Examination being fixed at 16 years, on grounds other than that of intellectual immaturity before that period, the writer has nothing more to urge against his policy, and, believing, as he does, in the high talents and statemanship of His Honor, he would implicitly trust that His Honor's scheme must be conducive to the advancement and progress of natives.

28. The *Liberal* (Azamgarh), of the 8th August, publishes a communication, in which the writer refers to the *Anjuman Al Farz* or the Duty Society, which has been formed by the students of the Aligarh College to collect subscriptions on behalf of the poorer boys among themselves. The Society deputes a number of students every year during the College vacation to visit different places, and appeal to the public for the purpose. The tour programme of the boys who have undertaken this work this year is published in the *Liberal*. They will visit certain towns in the North-Western Provinces and the Panjab, including Simla.

LIBERAL, 8th August, 1901.

Duty Society in the Muhammadan College at Aligarh.

29. The English *Hindustán* (Kálákánkar), of the 14th August, in commenting upon Sir Antony MacDonnell's speech at the laying of the foundation stone of the Allahabad University Hindu Boarding-House, says:—His Honor is quite right in observing that there was a desideratum for increasing the number of schools and improving the quality of vernacular education. The necessity of teaching pure Nagri to the Nagri-speaking public has only been realized by Sir Antony MacDonnell, or else before that the education in Nagri was a farce. At that time the Nagri taught in the schools was almost all Urdu, but written in the Nagri character. Those who have seen the papers of the last Nagri examinations will be in a position to understand how badly the Nagri-reading boys, even in the reign of Sir Antony MacDonnell, a great admirer of this language, are examined and how objectionable questions are asked in the old broken Nagri language. In conclusion we may be allowed to impress one point on Sir Antony MacDonnell, *viz.*, that writing the court language in Nagri is one thing and teaching the Nagri language is another thing. Therefore, though in writing a petition the Persian and Arabic words now in use may be retained, they at the same time must be eliminated and replaced by Hindi and Sanskrit words when the pure Nagri is taught in schools. We have enough Hindi and Sanskrit words, therefore we do not see any reason for forcing foreign Persian and Arabic words into our pure Nagri language, much against the wish of those who speak it.

HINDUSTANI, 14th August, 1901.

Sir Antony MacDonnell's speech at the laying of the foundation stone of the Hindu Boarding-House at Allahabad.

30. *Al Bashír* (Etáwah), of the 12th August, observes that the request which the founders of the Hindu Boarding-House at Allahabad made to, and was accepted by, Sir Antony MacDonnell, to allow them to associate his name with that institution, was really an act of true gratitude on their part. No other Lieutenant-Governor ever did, or is likely to do to, them hereafter, such great favours and kindnesses as Sir Antony has done. The promoters of the Hindu Boarding-House scheme are those very persons who agitated for the introduction of the Nagri character in the Courts, and the establishment of a competitive examination system for recruiting Deputy Collectors; and His Honor not only acceded to their wishes, but went further, reducing the number of Muhammadan Tahsíldárs and increasing that of Hindus, and even making some Hindu Naib Tahsíldárs Deputy Collectors at once. It would not, therefore, be improper if every Hindu put up a statue of His Honor in his house.

AL BASHÍR, 12th August, 1901.

The Hindu Boarding House at Allahabad to be called after Sir Antony MacDonnell's name.

V.—RAILWAY.

31. The *Surma-i-Rozgár* (Agra), of the 8th August, complains that a dangerous practice exists at the Agra Fort Station, which may lead to fatal accidents sooner or later. The train which leaves the station at 10-35 is filled with passengers at 10-15, and then removed to a siding to make room for another train, which arrives at 10-30. But in the meantime passengers continue to cross the line and take their seats in the former train. They are liable to be run over in crossing the line. The Railway authorities should see to this.

SURMA-I-ROZGAR, 8th August, 1901.

A dangerous practice at the Agra Fort Station.

VI.—LOCAL AND MISCELLANEOUS.

32. The *Nasím-i-Agra* (Agra) of the 15th August, expresses surprise and regret that the Municipal Board at Agra has ordered sweepers to finish the clearance of the town by 3 or 4 A.M. In order that the sweepers may be able to carry out these orders, the people must attend to the calls of nature in the small hours

NASIM-I-AGRA, 15th August, 1901.

Orders issued by the Municipal Board at Agra to sweepers to clear the town early in the morning.

of the morning, which is simply out of the question. What wiseacre is responsible for the measure which cannot but be a source of great public inconvenience? Is this the Municipal administration which the people are to expect from their representatives in the Municipal Board ?

ALLAHABAD:
The 20th August, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 34 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 24th August, 1901.

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I.—Political and Foreign.

Riyáz-ul-Akhbár, 16th August, 1901.

Al Bashír on the establishment of Queen Victoria Memorials in the United Provinces.

1 The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th August, referring to the exception taken by *Al Bashír* to the places selected for the establishment of Queen Victoria Memorials in these Provinces, observes that *Al Bashír* recommends Aligarh on the ground that the Muhammadan College is situated there, and Piran Kalyar on the ground that it has the tomb of a Muhammadan saint. If Aligarh and Piran Kalyar are to be considered Muhammadan towns on such grounds, Agra and Lucknow, which were the capitals of some Muhammadan kings, and contain the mausoleums of those kings, have much stronger claims to be regarded as such. Again, though Allahabad, Benares, Muttra, Hardwar and Ajodhya are Hindu sacred places, visited by Hindu pilgrims, they are inhabited both by Hindus and Musalmans, who equally profit by local trade. Nothing could be more objectionable than to find fault with the present Government fairly and unfairly in every matter, with a view to spreading an idea among the people to the effect that it is partial to Hindus.

Riyaz-ul-Akhbár, 16th August,1901.

Al Bashír on the establishment of Queen Victoria Memorials in the United Provinces.

2. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th August, concurs with *Al Bashír* in thinking that statues erected as memorials serve no useful purpose, and that the erection of such statues is opposed to the Muhammadan religion. Leaving those Muhammadan contributors to the Memorial Fund who are not opposed to statues, it is but fair that the subscriptions paid by other Musalmans should be devoted to the establishment of such memorials as will be conducive to the peace of Her late Majesty's soul according to their religious belief, though such subscriptions will not amount to a large sum. Sir Antony MacDonnell should take the matter into consideration.

Indian Daily Mail, 20th August, 1901.

Indian Daily Mail on the question of the form of the Queen Victoria memorial in the United Provinces.

3. The *Indian Daily Mail* (Lucknow), of the 20th August, says:—We must say that we are sorely disappointed at the decision of the Committee of the North-Western Provinces Queen Victoria Memorial Fund to the effect that it should be devoted to the erection of statues of the Empress Victoria at the towns of Allahabad, Agra, Benares, Hardwar, Muttra, Cawnpore, Bulandshahr, Muradabad and Farrukhabad. We strongly hold that if instead of several statues we had one such institution as a Victoia Technical College or a Victoria Charitable Society for all the provinces, the Queen-Empress' name would have been perpetuated in a form just as Her late Majesty would herself have liked.

Indian Daily Mail, 21st August, 1901.

Indian Daily Mail on the contribution by the Provincial Queen Victoria Memorial Fund Committee to the All-India Memorial Fund.

4. The *Indian Daily Mail* (Lucknow), of the 21st August, says:—We think we must congratulate the Committee of the North-Western Provinces Queen Victoria Memorial Fund on their decision that a contribution of only ten per cent. on the gross collections be made to the All-India Memorial Fund, Calcutta. Our pleasure at this decision is due to the fact that we regard the All-India Victoria Memorial to be a misnomer, inasmuch as we sincerely believe that a Museum, as her memorial in India, would never have received the approval of our late beloved Queen-Empress. We should have been more glad if the contribution had been five and not ten per cent. of our own Provincial Fund.

Prayág Samáchár, 22nd August, 1901.

Empress Frederick's death.

5. The *Prayág Samáchár* (Allahabad), of the 22nd August, republishes, from the *Venkteshwar* of Bombay, an obituary notice of the late Empress Frederick, in which the writer points out that Her Majesty always exercised her influence in the way of maintaining friendly relations between England and Germany, and observes that Her Majesty's death is viewed with grief and sorrow by all classes of people in this country. (Some other newspapers also notice the Empress Frederick's death with sorrow.)

Hindustán, 22nd August, 1901.

A suggestion for the construction of roads between India and Thibet.

6. The Hindi *Hindustán* (Kálákankar), of the 22nd August, on the authority of the Panjab Trade Report, refers to the increase of trade with Tirah and Kasmir, and to the decrease of trade with Ladakh during the last three years, and observes that the Financial Commissioner of the Panjáb

recommends the construction of good roads between India and Thibet, while the Lieutenant-Governor does not deem it expedient to spend any large sum of money on such roads unless and until trade has been freely developed between those countries. But the facilities of communication are necessary to lead to an improvement of trade. If good roads were built between India and Thibet, the trade between those countries would increase by leaps and bounds. Russia is very anxious to obtain a footing in Thibet. The Government of India would do well to anticipate her, and construct roads at once, so that English traders and travellers might proceed to Thibet and establish British influence there.

Panna poisoning case.

7. The *Oudh Samáchár* (Lucknow), of the 21st August, referring to the sudden death of Rao Raja, the Minister of Panna, under suspicious circumstances, says that the matter is under investigation, in accordance with the orders of the Political Agent. It is to be hoped that the inquiry will clear up the mystery, and show whether the death of the deceased was due to poisoning or cholera.

OUDH SAMÁCHÁR, 21st August, 1901.

II.—GENERAL ADMINISTRATION.

Indian Budget in Parliament.

8. The *Advocate* (Lucknow), of the 22nd August, says:—As usual, the last act of the British Parliament, but the reading of the King's speech, was the so-called debate on the Indian Budget. Lord George Hamilton, with the characteristic optimism of every monitor of the India Office, said every thing, both fact and fiction, that could be said to present a rosy picture of India, though weighed down with plague and famine. Every official connected with Indian administration is, like a child, a believer in the present. No time but that when he is dilating on Indian finance is so prosperous and hopeful. It was so with Lord Elgin during the time of his Poona speech, it was the same when Sir Henry Fowler dwelt upon Indian finance, and it is so, and much more, to-day in the speech of Lord George Hamilton. The most curious thing is that the ultra-optimism of the Secretary of State got a very damping set-off in the modest and sober hopefulness that marked the reference to Indian affairs in the speech of His Majesty the King-Emperor when proroguing Parliament.

ADVOCATE, 22nd August, 1901.

Lord George Hamilton's Indian Budget speech in Parliament.

9. The *Express* (Lucknow), of the 22nd August, says:—None would be more glad than the people of India to be able to connect the budget surpluses with the prosperity of the country as a whole. It is well known that the surpluses were due to a succession of circumstances of a purely accidental nature and had nothing to do with any permanent upward economic movement in India. Had not India been relieved of the cost of the troops despatched to South Africa and China, had the price of opium not risen, and had other happy accidents of a like nature not happened, the glorious surpluses would have been turned into most dismal deficits. As it is it is a matter of great comfort to learn that we managed so well as we did, in spite of the hard times. We cannot read but with some degree of anxiety that not only there is no hope of a reduction in military expenditure, but that there will probably be "some" increase in ensuing years. From what was foreshadowed in the Military Secretary's speech at the Viceregal Council, this "some" for aught we know, might turn out to be very considerable. The scarcity in Western India has not fully ceased and some time might reasonably be expected to elapse before the revenue in that presidency is restored to normal conditions. We are yet far off from being out of the troubled waters, and there can be little doubt that the cheerful note of the helmsman will not deceive the war mariners to relax their vigilance in guiding the shattered bark of Indian finances to a safe haven.

EXPRESS, 22nd August, 1901.

Imperial Cadet Corps.

10. The *Rájpút* (Agra), of the 15th August, highly approves of Lord Curzon's Imperial Cadet Corps scheme, and observes that the concession is due to the laudable loyalty and bravery exhibited by Maharaja Colonel Sir Pratab Singh. If the Rajput princes, who may be selected for the corps, acquit themselves satisfactorily, the Government of India will surely bestow high posts on them in the Military and the Civil Services like the Mughal kings.

RÁJPÚT, 15th August, 1901.

BHÁRAT JIWAN, 16th August, 1901.

Praise of Indian troops by Mr. Chamberlain.

11. The *Bhárat Jiwan* (Benares), of the 16th August, referring to Mr. Chamberlain's speech in Parliament, praising Indian troops for their bravery, courage and loyalty, and declaring that they will be employed in European warfare, from which they have so far been excluded, observes that they do not yield the palm to British troops in any respect. They have only their ill-luck to thank for not receiving arms of precision and commissions in the higher ranks of the Army like their English brethren.

PRAYÁG SAMÁCHÁR, 22nd August, 1901.

A European gunner at Bareilly convicted of causing the death of a native.

12. The *Prayág Samáchár* (Allahabad), of the 22nd August, in its columns of miscellaneous news, says that a very strange event has lately occurred, the event being the conviction of a European soldier for causing the death of a black man. Bareilly was the scene of the incident. While a battery of artillery was proceeding from Multan to Bareilly, it was attacked by a gang of dakaits at Ghaziabad. The gunners were, therefore, warned by their superior officer to be on the alert, and the murder of the deceased was due to this warning. As three native boys, after attending a dancing party, passed the road at night on their way home, loudly talking, the European sentry, who suddenly woke from his sweet slumbers, mistook them for dakaits and shot at them. All of them were wounded, one of whom died of his wounds. The sentry was accused of having rashly caused the death of the deceased. He foolishly pleaded guilty to the charge, and the Sessions Judge could not help convicting him. The maximum punishment provided in the Penal Code for the offence is two years' rigorous imprisonment and a fine of Rs. 500. But the Judge sentenced the accused to only two months' simple imprisonment and a fine of Rs. 40! Thus here is an instance in which a European has been punished for killing a black man.

ROZNÁMCHA-I-QAISARI, 15th August, 1901.

Need for certain reforms in the administration of the United Provinces.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th August, referring to the great experience and independence of Sir Antony MacDonnell, regrets to say that His Honor will retire in November next, without carrying out a number of most urgent reforms for want of time. Some of these reforms are:—The Reorganisation of the police in such a way that they may not be able to concoct false cases, incriminate innocent persons, oppress the people, &c.; adoption of the best means for improving agriculture, and bettering thereby the condition of cultivators; putting a stop to the unfair trade (of selling their own books to the students) which some officials of the Educational Department are carrying on; separation of the judicial and executive functions; promotion of the members of the Native Civil Service, according to their claim and seniority; adoption of such measures as would effectually prevent the occurrence of famines; not allowing any officer to remain long at the same place, and abuse his power; grant of remission of rent and revenue instalments in a year of drought; publication of rules framed by the High Court and the Board of Revenue for public criticism before they are finally passed; non-appointment of inexperienced persons as Magistrates; requiring judicial officers to take an oath to dispense justice with impartiality at the time of their taking their seat on the bench for the first time, as is done in England; punishment of officers presiding in courts in the event of their taking proceedings contrary to the law; prevention of any large number of officials of any particular race or creed being appointed in any department or district; selection of candidates for Government service, not on mere recommendations, but in consideration of their educational qualifications and respectability; prohibition of the transfer of ancestral or hereditary property, by public sale or otherwise, except to a member of the same family.

ADVOCATE, 18th August, 1901.

Bengal Goverment's opposition to the separation of the judicial and the executive functions.

14. The *Advocate* (Lucknow), of the 18th August, says:—We are told that the Bengal Government have expressed themselves against any form of separation of the executive and judicial functions of officers. It is surely an enigma to us. An old brain may retain the memory of knowledge of men and things acquired in youth, but it always refuses to learn anything new. Brought up in the environments of unholy union of the functions, Sir John Woodburn seems disinclined to adapt himself to the new needs of the times.

15. The *Indian Daily Mail* (Lucknow), of the 23rd August, says :—It is said that the report which has spread that the Bengal Government is opposed to the separation of the judicial and executive functions in Magistrates is not true. If Sir John Woodburn has indited a memorandum on the subject, it has not yet been made public. The *Indian Mirror* thinks that all that is said about the contents of such a document is a pure hoax. We are inclined to think with the *Mirror*, for there is a tendency even in this country to pass upon the public political hoaxes. We have a higher opinion of Sir John Woodburn than to think that His Honor is capable of such strictures upon the Congress and the native pleaders as are attributed to him in connection with the memorandum referred to. We hope the Bengal Government will contradict the report at once if it is untrue.

INDIAN DAILY MAIL, 23rd August, 1901.

Sir John Woodburn's memorandum on the separation of the judicial and executive functions.

16. The English *Hindustán* (Kalákánkar), of the 21st August, says :—We quite agree with the decision—in revision—of the Additional Judicial Commissioner, Mr. G. T. Spankie, in setting aside the order of punishment of 15 stripes imposed on the school-boy Nur-ud-din. The facts are simple enough. There had occurred a theft in the school office-room, and during the second search, Nur-ud-din's almirah—which had a padlock with a "reed" bar—was opened and the stolen bag of money was found amongst his clothes. The City Magistrate of Lucknow passed a sentence of 15 stripes on Nur-ud-din, which was confirmed in appeal by the Sessions Judge. This sentence was very rightly set aside and quashed—in revision—on the score, *inter alia*, that the so-called padlock could have been opened and the money placed in the almirah by anybody, and so the accused was given the benefit of the doubt, which is one of the simple elements which the law imposes on, or rather suggests to, Magistrates and Judges. In the course of his judgment, Mr. Spankie had occasion to remark that the punishment of stripes on a school-boy was not proper, and would mean a lasting stigma on a boy of a respectable family.

HINDUSTÁN, 21st August, 1901.

Sentence of whipping passed on a school boy by the City Magistrate of Lucknow, but set aside by the Additional Judicial Commissioner of Oudh.

17. The same paper, in another paragraph, observes :—It is a pity that corporal punishment, which is appealable, should be inflicted on the spot then and there. Whereas the order of a sentence of death is not executed immediately, until the culprit has been allowed to seek for every means of redress. He can appeal to the Local Government, to the Imperial Government, and even to the Sovereign, and his execution is deferred till the last reply to his appeal is received. Now, let us represent to the law-makers the principle which we thus advocate, that criminal punishment, be it a fine, imprisonment, or corporal, when carried out is a death-blow to the reputation of a gentleman and his family. Therefore the severest description of it, namely whipping, which, if appealable, should not be inflicted until the order of the lower court is upheld by the highest appellate court.

HINDUSTÁN, 21st August, 1901.

A suggestion regarding the sentences of whipping not being carried out unless and until upheld by the highest appellate court.

18. The *Agra Akhbár* (Agra), of the 21st August, states that a very large public meeting, comprising all classes of the people, was recently held at Agra to protest against the imposition of a high rate of the water-tax, and the excessive assessment thereof on houses. Pandit Jagan Nath, pleader, delivered a very impressive and fervent speech on the occasion, in the course of which he opined that this evil of the water-tax had been brought on their heads by certain sycophantic members of the Local Municipal Board. It was resolved to send a memorial to Government on the subject.

AGRA AKHBÁR, 21st August, 1901.

A public meeting held at Agra to protest against the imposition of a high rate of water-tax and the heavy assessment thereof on houses.

19. The *Indian Daily Mail* (Lucknow), of the 17th August, says :—There is one point in the Benares Assault Case decided the other day by Mr. Justice Knox, which has not been brought prominently forward. Ganga, the menial, who made an attempt to force his way into a first class compartment, at the entrance of which stood Major Cartwright, must have thought that he was not bound to take any notice of the Major, inasmuch as he was the servant of the District Superintendent of Police, who was in the same compartment at the moment. Every native servant of a high official has the weakness to think himself to be invested with at least a shadow of the authority, power and dignity which attach to the position of his

INDIAN DAILY MAIL, 17th August 1901.

Benares assault case.

master. Now to Ganga, Major Cartwright was an unknown ordinary *sahib*, and as servant of the District Superintendent of Police, with his *sahib* before him, it was quite natural for him not to be particularly respectful to the Major. We feel constrained to point out this fact as Mr. Justice Knox in his judgment took occasion to remark that there has been a change of behaviour in native servants generally.

SHRI GOPÁL PATRIKÁ, 19th August, 1901.

Benares assault case.

20. The *Shri Gopál Patriká* (Lucknow), of 19th August, in noticing Mr. Justice Knox's judgment in the Benares assault case, remarks that Mr. Justice Knox attributed Ganga's audacity to a change in the character of native servants. But he failed to hit the nail on the head. Ganga's insolence was due to the fact that he was a Police officer's servant. Police officers' servants are in a way jacks in office.

ROZNÁMCHA-I-QAISARI, 15th August, 1901.

District Magistrates accused of not attending their courts every day, and of delaying the disposal of appeals.

21. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th August, in an article headed "The closing of the doors of justice," observes that the British system of administration is no doubt excellent, but that the higher authorities, being hard-pressed with work, cannot find sufficient time to exercise proper control over the officials subordinate to them. The District Magistrates in the United Provinces, as a rule, far from regularly attending their courts every day, do so only once a week, and that too for only an hour or so! They are thus inaccessible to the people who have no opportunity to make any oral representations to them. Appeals from the orders of the Tahsildárs and Assistant Magistrates lie to the District Magistrate. But the parties concerned seldom know when their appeals, &c., are heard and disposed of by him. Why, it has been alleged that by the time the District Magistrate disposes of appeals, the convicts have not unfrequently served out their terms of imprisonment. Can this be called administration of justice? It is in view of this unsatisfactory state of things that the people have been clamouring for the separation of the judicial and the executive functions: but Government has turned a deaf ear to them. God knows how many innocent persons are rotting in jails at the present moment. There is no end of wrongs done to the people. The natives are consequently becoming more and more hopeless of, and dissatisfied with, British justice every day. The editor is surprised that Sir Antony MacDonnell, who attends to every other administrative matter, should not have yet turned his attention to this great defect which characterises the administration of justice by courts, as pointed out above, and hopes that His Honor will try to improve matters before his retirement.

ROZNÁMCHA-I-QAISARI, 15th August, 1801.

Administration at Allahabad.

22. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th August, says that the cultivators in the Allahabad district have no faith in Agricultural Banks. It would seem that a cultivator-zamindár, living on the other side of the Ganges, took a *takavi* advance from Government during the (late) drought, and a balance of Rs. 9 is still due from him on account of the advance, but he is now required to pay double or treble that amount, being charged a high rate of interest. On one hand, Government accuses money-lenders of levying interest from cultivators at exorbitant rates; while on the other, it itself practises the same thing. It is a general complaint in the district that licensed liquor vendors mix as much as five gallons of water with one gallon of liquor. This is due to the fact that the Tahsildárs always make a point of raising the license fees at the renewal of licenses. Again, on the one hand, a statement showing the names of relatives employed in the district has been forwarded to the Commissioner, in order that he may make transfers to check cliquedom and nepotism; while, on the other, new relatives and co-religionists are admitted into the public service, in utter disregard of the claims of apprentices who have been working hard for years. Complainants have to dance attendance at the courts of native officers to their great inconvenience. The Collector is a good-natured gentleman, and is not aware of these things. But as soon as these evils come to his notice, he will lose no time in remedying them.

ROZNÁMCHA-I-QAISARI, 15th August, 1901.

Alleged undue influence acquired by Revenue Superintendents over Collectors in some districts.

23. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th August, says that it is a general complaint that officials, clerks and peons, attached to the Collectorates, are required to perform duties other than those for which they are paid. This practice is opposed to Mr. Alexander's scheme, and open to serious

objection. It is preposterous to require a clerk on Rs. 10 a month to do the work of another who receives Rs. 50 a month, and *vice versâ*. It is to be regretted that in many districts the Collectors have allowed themselves to become mere puppets in the hands of their Revenue Superintendents, and blindly sanction any offics arrangements proposed by the latter. These Revenue Superintendents are thus in a position to abuse their power and extort illegal gratifications. The Commissioners should see whether the mischievous practice above referred to obtains in any Collectors' offices at the time of inspecting those offices.

Mufíd-i-Ám, 10th August, 1901.

Government Press at Allahabad and the private presses.

24. The *Mufíd-i-Ám* (Agra), of the 10th August, received on the 18th idem, says that as the men employed at the Government Press, Allahabad, hold pensionable posts, the work done there must necessarily cost more than if it were done at a private press. Government annual reports and confidential papers cannot, of course, be made over to private presses, and must continue to be printed at the Government Press ; but the writer does not see why ordinary English, Urdu and Hindi forms of papers (used in various Government offices and courts) should not be printed at local private presses. Besides the inevitable higher cost of printing at the Government Press, railway freight has to be paid on all those forms which are printed there and sent out to the *mufassil ;* and this freight would certainly be saved to the tax-payer, if the work were done at local private presses. Apart from these considerations, Government should have some regard for the claims of private presses. Government should try private presses for a year or so, and then it would be able to judge which arrangement is the cheaper one. Government is said to have lately ordered the Municipal and District Boards also to have their forms printed at the Government Press. In view of the facts stated above, the Boards cannot possibly be gainers by this arrangement, and Government would do well to reconsider the matter.

Shri Gopal Patriká, 19th August., 1901.

Claims of certain castes in connection with the classification of Hindu castes ridiculed by the *Shri Gopál Patriká*.

25. The *Shri Gopál Patriká* (Lucknow), of the 19th August, in continuation of its previous articles, represents a *kumhár* or potter as waiting upon the District Magistrate and asking him to recognise him as a Brahman in connection with the classification of Hindu castes. The potter being an ignorant peasant does not understand the Magistrate, who loses his temper and threatens to cane him. Being reduced to such straits, the potter seeks the help of the Pandit who assisted the *kahár* in being recognised as a Kshatri, receiving Rs. 5 as remuneration. But as the potter claimed to be a Brahman, the Pandit raised his fee to Rs. 11. The Pandit appearing before the Magistrate calls the potter by the high sounding name of Budhánand Sharma, and tells the Magistrate that potters are Brahmans of the first water, inasmuch as, like Brahma who has created the world, they make human beings, animals, &c., of clay ! The Pandit advances some other absurd arguments in support of his client's claim.

Al Bashir, 5th August, 1901

Al Bashir's suggestions regarding the proposed establishment of agricultural banks in the United Provinces.

26. *Al Bashir* (Etawáh), of the 5th August, received on the 24th idem, while admitting the great need for the establishment of agricultural banks to save cultivators from the clutches of professional money-lenders, observes that the shape in which Sir Antony MacDonnell proposes to start these banks is destined to failure. Neither the zamíndárs nor the cultivators are educated or enlightened enough to appreciate the advantages of mutual co-operation, and hence they can hardly be expected to finance such banks and take loans from them when they are in need of money. Banks of this kind may spring up into existence at some places to gain the goodwill of the authorities, but they will die out with equal rapidity like Jonah's gourd and share the fate of the agricultural committees and farms that were formerly established at many places at the instance of Government. If Government desires to establish agricultural banks on a firm and lasting basis, it should itself provide the greater portion of the funds and induce zamíndárs as well to take shares therein. These banks had better be called Edward Banks, and every Post Office should have one attached to it, their management being entirely in the hands of the Government officials and profits divided among Government and other shareholders according to their shares.

OUDH AKHBAR, 21st August, 1901.

A suggestion to revert to a form of the old *batai*, or division-of-produce system to improve the condition of agriculturists reduced to utter indigence by drought and other causes.

27. The *Oudh Akhbár* (Lucknow), of the 21st August, in a long article, referring to the allegations lately made by the *Civil and Military Gazette*, on the authority of Dr. Hunter and another European gentleman, to the effect that as the people in India, who have disregarded the Malthusian principle, must bear the consequences of their folly and perish, thus reducing the number of the poor in the country, says that it is much to be regretted that such a proposition should be publicly announced under British rule which boasts of even preventing cruelty to animals. If the poor are to be left to shift for themselves, of what use is Government? Its first duty is to protect the lives of the people from internal and external foes, diseases, starvation, &c. In no part of the world has any person ever advocated the mischievous doctrine that poverty-stricken people who marry deserve to perish. It is inconceivable that as many as half the population of a country, numbering about 15 crores of souls, will, on attaining maturity, be deterred from marrying by the mere idea of their inability to feed their children. The increase of population in a country is considered to be the result of peace, order and good administration; and it is the duty of every Government—Government being in fact established for that very purpose—to extend and encourage industries, trades and agriculture to such an extent that the people may be able to live in peace and comfort. If, on the other hand, as many as 15 crores of the poor people of a country are to be allowed to fall an easy prey to death from starvation, of what use will be the various measures which Government may take for protecting the people from foreign attacks, epidemic diseases, &c.? Instead of spending any money, therefore, on all those measures, Government had better let the people keep body and soul together by plundering their well-to-do neighbours. It may be contended that the poor have no right to rob the rich. But if Government protects the well-to-do from the aggressions of the poor, but not the latter from starvation and misery, this would imply that Governments are established for the protection and well-being of the upper ten only, which is absurd. However, about 90 per cent. of the people of India are agriculturists, and half their number are unable to maintain themselves whenever a famine occurs, and Government has to start relief-works for their preservation. But even when famine is over, a large number of cultivators are found to have been reduced to great indigence and unable to take to cultivation again on their own account. For helpless indigent persons, Government might arrange with the zamíndár of every villlage to take them into his service at fixed salaries for at least ten years at a stretch, and employ them on cultivation, paying them their salaries even during years of drought (or failure of harvests). These cultivators may be paid their wages in grain in such quantities as may be found necessary for their need after full consultation and deliberation. These men who may be called agricultural coolies, might even be promised some reward according to the outturn of the soil. After these coolies have been paid their wages in kind, the remainder of the produce might be equally divided between the zamíndár and Government as their respective dues. This would mean the revival of the old *batai* (grain-partition) system in a modified form, but it cannot be helped when the exigencies of the time demand it. This system has undoubtedly certain great drawbacks; but it would, at the same time, enable Government to control export and import of food-grains, prevent any sudden or excessive rise in their prices, &c. Government can make over its share of land produce to Municipal and District Boards and dispose of the same through them. This system, if adopted, would give interest in the improvement of the soil to all the parties concerned—the cultivator-coolie, the zamíndár and the Government—and every one of them would do his utmost to increase the outturn of the soil and thereby increase his respective share of profit. The European tea and coffee planters in Ceylon, the Deccan, Assam and in certain parts of the Punjab employ coolies in their plantations on fixed salaries, and the system works most splendidly, the coolies being always assured of their salaries, and the planters making large profits, being sole owners of the produce. The same system may, with advantage, be applied to the cultivator of food-grains, and the writer has no doubt that all the parties would be immensely benefited without encountering any of those troubles, losses, &c., to which they are exposed under the present system of land settlement. Let Government but try the proposed coolie

system in the zamíndáris for, say, two years to begin with, and then see how matters improve all round.

28. The *Shri Gopál Patriká* (Lucknow), of the 19th August, referring to the recommendation of the *Pioneer* for the reduction of the alleged heavy revenue assessments in the Ajodhya estate in consideration of the late Maharaja Mán Singh's loyalty to Government, with a view to saving the estate from ruin, observes that the estate has been deeply involved in debt owing to various causes. There is no reason to think that it will be able to clear off its debts for a long time to come in the ordinary course of things. Government should come to its rescue in its hour of need.

SHRI GOPÁL PATRIKÁ, 19th August, 1901.

Indebtedness of the late Maharaja Man Singh's estate.

29. *Al Bashir* (Etáwah), of the 19th August, says that at the commencement of British rule in India, English officers, who came out to this country, had to make a long voyage, were exposed to dangers from the unfriendly attitude of the natives, and so forth, and that it was owing to these causes that some special concessions were made to them by Government. One of these special concessions was the construction of churches and the supply of spiritual aid at public expense. Though the inconveniences, &c., mentioned above are no longer experienced by English officers serving in India, yet the concessions made to them, a hundred years ago, are still continued, and objection has rightly been taken in some quarters to the maintenance of the Ecclesiastical Department at the expense of the tax-payer, no spiritual aid being provided by Government for Hindus and Muhammadans. But as the editor has always held that certain special privileges are due to a conquering race, it has never taken exception to the concession in question. But he is, at the same time, strongly opposed to the British clergymen, paid as they are from the Indian Treasury, interfering with the religions of the natives in any way. The British Government has nothing whatever to do with the religions of the people, its policy being one of strict neutrality in religious matters. Such being the case, the clergy, who are in Government service, should confine their attention to their proper duties. But from the Lord Bishop downwards they are found transgressing their legitimate duties in several ways. They act as local agents for the sale and free distribution of religious tracts in this country; they preach in the bazars, and openly attack the Hindu and Muhammadan religions; they become heads of local missions, and induce people to adopt Christianity; they send Christian preachers abroad, and, taking orphans (under their protection) convert them to Christianity. Such proceedings on their part are calculated to create hatred in the minds of the natives towards the British Government. Had not Sir Antony MacDonnell most wisely and promptly contradicted the Calcutta Metropolitan's recent speech in England, which was calculated to do a world of mischief, the consequences would probably have been very serious. It is therefore very necessary that the members of the Ecclesiastical Department should be strictly warned against doing anything which might wound the feelings of the people.

AL BASHIR, 19th August, 1901.

A complaint against the conduct of British clergymen in India.

30. The *Bhárat Jiwan* (Benares), of the 16th August, says that the fund opened by Lady Curzon in honour of the late Queen Victoria's death to train native lady doctors already amounts to four and a half lakhs of rupees, and that further contributions are expected. This shows that such lady doctors are a great desideratum. They will, no doubt, be more useful to *parda-nashin* ladies than the female hospitals.

BHÁRAT JIWAN, 16th August, 1901.

Provision of female medical aid for native ladies.

31. The *Prayág Samáchár* (Allahabad), of the 15th August, complains that Prayagwals and their servants are to be found touting for pilgrims on the premises of the railway-station and in the streets of Allahabad to the great inconvenience of the latter, and urges that the practice should be prohibited.

PRAYÁG SAMÁCHÁR, 15th August, 1901.

Practice among Prayagwals of touting for pilgrims at the Allahabad railway-station.

AL BASHIR, 19th August, 1901.

Appointment of a Muhammadan as Sub-Deputy Opium Agent at Budaun.

32. *Al Bashir* (Etáwah), of the 19th August, is glad to notice that Sir Antony MacDonnell lately appointed Saiyid Ali Muhammad, an educated Muhammadan, as Sub-Deputy Opium Agent at Budaun, and thanks His Honor for the same. The editor would be extremely glad if he had a similar occasion every week to thank Sir Antony.

III.—LEGISLATION.

AL BASHIR, 5th August, 1901.

The North-Western Provinces and Oudh Revenue Bill.

33. *Al Bashir* (Etáwah), of the 5th August, received on the 24th idem, says that the public have not had the same facilities to discuss the North-Western Provinces and Oudh Revenue Bill as they have had to discuss the North-Western Provinces Tenancy Bill. Government no doubt published the Revenue Bill duly in the official Gazette, but the Gazette is not easily accessible to the public. Very many persons are at present anxious to obtain a copy of the Bill, but it is not available. Government had better republish it and thereby give the public full opportunity to criticise it. The editor thinks that whenever a Bill is introduced into the Legislative Council a large number of its copies should be printed and sold to the public at a very small price through the post-office, so that everybody may have an opportunity to study it and express his opinion thereon : the mere publication of a measure in the Gazette or the supply of its copies to a select number of gentlemen not being sufficient for public information.

IV.—EDUCATION.

RIYÁZ-UL-AKHBÁR, 16th August, 1901.

Sir Antony MacDonnell's Hindu Hostel at Allahabad, and *Al Bashir*.

34. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th August, in commenting upon the remarks of *Al Bashir* on the University Hindu Hostel at Allahabad being called after Sir Antony MacDonnell (*vide* paragraph 30 of the Weekly Selections No. 33), observes that it is difficult to understand how *Al Bashir* has satisfied itself that no other Lieutenant-Governor will make so many concessions to Hindus in future as Sir Antony has done. Should not the Musalmans be thankful to His Honor for the liberal grant he has made to the Aligarh College equal to that sanctioned for the Hindu Hostel, even if circumstances did not warrant him in making the other concessions referred to by *Al Bashir*, as has been supposed? Why, even the promoters of the Hindu Hostel movement are entitled to their gratitude, inasmuch as the grant to the Aligarh College is due to the grant to the Hostel.

AL BASHIR, 5th August, 1901.

Sir Antony MacDonnell's speech on the occasion of laying the foundation stone of the Hindu Hostel at Allahabad.

35. *Al Bashir* (Etáwah), of the 5th August, received on the 24th idem, in commenting upon Sir Antony MacDonnell's speech on the occasion of laying the foundation-stone of the Hindu Hostel at Allahabad, says that, while His Honor defended his proposal to reduce the College course up to the B. A, Degree Examination from four to three years, and increase the school curriculum, by pointing to the system obtaining in the Irish, Scotch and English Universities, His Honor forgot that the system of imparting education in India is quite different from that prevailing in Great Britain. In India the candidates simply care to pass the examinations by hook or by crook, the acquirement of sound knowledge and proficiency being only a secondary consideration. Hence instead of reducing the college course and increasing the school one to no purpose, Government had better reform the present examination system in such a manner as will enable the candidates to acquire real proficiency. His Honor dwelt upon the advantages of Residential Colleges and emphasized the need for providing Boarding houses, but it is to be wondered at that he made no mention in connection therewith of the Muhammadan College at Aligarh, which has been the first Residential College in the whole of India. The editor is, however, glad that the other communities are now deriving benefit from the noble example set by the late Sir Saiyid Ahmad Khan in inaugurating the Residential College at Aligarh by the sheer force of his genius. It is also to be hoped that as the question of raising the Aligarh College to the status of a Muhammadan university comes to be more and more discussed and understood properly, the public will come to demand, by and by, the reform of the existing universities on the same lines. That portion

of His Honor's speech in which he contradicted the rumour that the Government of India was, at the instance of Bishop Welldon, contemplating to make the study of the Bible compulsory in all the public schools, has given very great satisfaction indeed to the native public. It was simply preposterous on the part of Bishop Welldon to opine in a speech in England that the loyalty of only Native Christians in India was to be relied upon, and to advise the introduction of the study of the Bible in all the schools. This opinion of the Bishop was founded on sheer folly, religious prejudice having bedimmed his mental vision. It was due to such foolish views of the Christian missionaries that the mutiny of 1857 occurred. But, thank God, that the spread of education has made the people more intelligent (so that they are not liable to be easily misled or excited).

EXPRESS, 22nd August, 1901

Chemical laboratory and the Physical Science Department in the Muir Central College at Allahabad.

36. The *Express* (Lucknow), of the 22nd August, says:—The need for improving scientific education in our colleges is a growing one. It has come to be fully recognised that if India is to bring herself abreast of the industrial progress of the world, the youths of the country should have a scientific training. It is satisfactory to know that the North-Western Provinces are preparing to bear their proper share in the new movement. The Muir Central College is going to be fitted with a chemical and a physical laboratory which will enable the professors to give a practical training to their students. With regard to these, Professor Ramsay is said to have expressed the opinion that when completed, the chemical laboratory will be the best of its kind in India, while the Physical Science Department will not be much behind. The public is grateful to Sir Antony MacDonnell, for without his wise and generous help none of these would have been possible to build. It is to be hoped that the new facilities offered at the Muir College will be largely availed of by the students, and thus prove a source of immense benefit to the whole country.

SARASWÁTI, July, 1901.

Encouragement of education.

37. The *Saraswáti* (Allahabad), for July, publishes an article on education, in which the writer refers to the necessity for giving literary, scientific and technical instruction, and points out that the teachers in schools should be well educated and trained men, and should receive adequate salaries. There are training schools in the various provinces, but they are utter failures, inasmuch as the teachers attached to them are incompetent men. It is of importance that schoolmasters should be adequately paid and not over-worked, so that they may be able to give their full attention to their work and thoroughly master the subjects they teach. There should not be more than twenty or twenty-five scholars in a class. The school houses should be large and airy buildings, situated in healthy localities. Suitable tables and chairs should be provided for schools. It is not advisable to supply a high table and chair for a short boy, and a low table and chair for a tall boy. Each school should have a good library and all the apparatus required for teaching physical science. It should also have pictures of celebrated persons and places referred to in history and geography. It should receive a number of well conducted magazines and newspapers, and have good playgrounds for cricket and other games. But all these things require money. It is therefore incumbent on well-to-do persons to promote the cause of education by making liberal contributions to schools and colleges. In America such grants amounted to five crores and 20 lakhs of rupees during last year. Lately Mr. Carnegie contributed three crores of rupees to the four Scotch Universities. In conclusion the writer refers to the liberal contributions made by native gentlemen in this country from time to time, giving their pictures.

INDIAN DAILY MAIL, 17th August, 1901.

Approaching Educational Conference at Simla.

38. The *Indian Daily Mail* (Lucknow), of the 17th August, says:—We hope the public will be given sufficient opportunity to discuss the programme of the Educational Conference which meets at Simla next month. We understand that each province will be asked to send two members, one representing the Educational service, and the other nominated by the independent schools. All that is known of the programme itself, is that it will be cast on the lines of the speeches which the Viceroy has delivered on the subject before the Calcutta University. The main feature of the Viceregal scheme is the establishment of a

Central Educational Department for the whole of India, under a chief who will be in constant touch with the Supreme Government. There is a great deal to be said both for and against this scheme, and we would suggest that the public may be taken into the confidence of Government before the scheme is definitely formulated.

V.—Railway.

Nizám-ul-Mulk, 16th August, 1901.

Want of a water-supplier to passengers at the Rajhera railway station on the Moradabad-Rampur line.

39. The *Nizám-ul-Mulk* (Moradabad), of the 16th August, complains that there are at present no arrangements for the supply of water to passengers at the Rajhera railway-station, which lies between the Moradabad and Rámpur stations, the services of the Hindu water-carrier at the station having lately been dispensed with. Passengers are greatly inconvenienced for want of water at the station, especially during the hot weather.

Prayág Samáchár, 15th August, 1901.

A suggestion for separate accommodation in railway carriages being reserved for high caste Hindus.

40. The *Prayág Samáchár* (Allahabad), of the 15th August, expresses a hope that the orders, lately issued by the Government of India to the Local Governments regarding the supply of copies of extracts from native newspapers, containing railway complaints, to the managers of railways, will lead to a speedy redress of the grievances of passengers. The high caste Hindus have a very serious complaint in connection with their railway journeys. They are seated in the same compartments with Pasis, Chamars and other low caste people, whose contact is pollution; and the result is that any articles of food or things required for worship, which they have with them, become unfit for use. It is to be hoped that the Railway authorities will see their way to reserving some carriages in each train for high caste Hindu passengers.

Indian Daily Mail, 17th August, 1901.

Training of soldiers in railway work.

41. The *Indian Daily Mail* (Lucknow), of the 17th August, says:—The Amalgamated Society of Railway Servants has published an interesting manifesto on the question of the training of soldiers in railway work. The subject is of considerable importance to railway servants, especially in view of the circumstances which have given rise to the decision of the authorities to employ soldiers on the railways. We believe the recent strike on the Great Indian Peninsula Railway accounts for this change in the railway administration of India. The effects of the strike were too serious to be passed over in silence. The mere fact that transport on the line was suspended for some days, owing to the attitude of the strikers, was enough to alarm the authorities as to the probable result of such an occurrence in military emergencies. The railways in India play an important part in the defence of the Empire. It is certain that the outbreak of 1857 would never have come to a head, if there heed been sufficient facilities for the transport of troops from one province to another. The strategical value of railways has since been fully recognised by Government. Supposing there was a sudden outbreak of hostilities on the North-Western Frontier, and just at the moment when troops were to be despatched, all the railway men in India, for some real or fancied grievance, struck work: the result would be serious. The decision to train a sufficient number of soldiers in railway work is the outcome of this apprehension. The action of Government, however, has caused a great deal of dissatisfaction among the railway employés, who feel that the only effective means of agitation they have hitherto used, will henceforth become absolutely useless. The manifesto, to which we have referred, embodies the main objections against the scheme. It reviews the question both in its military and labour aspects. It is urged that the civilian staff has done signal service under the greatest strain, during the past frontier troubles, and that it is quite equal to any emergency that may arise in future. The contention on the other point is that the employment of soldiers will be a bar to any agitation by the civilian staff for the redress of their grievances, that it will, as a natural result, reduce the wages of railway labour, and that it will operate severely upon the unemployed who aspire to railway service. There are other arguments which we leave out of consideration. The subject, to our mind, requires careful consideration, in the interest of employers and employed alike. The first argument that the employment of soldiers is not called for by military considerations, is not, in our opinion, so strong as the

Society of Railway Servants tries to prove. The other points, however, possess considerable force. It is apparent that railway servants must henceforth submit entirely to the wishes of the authorities as regards wages and other matters in which they are interested. The employers, and not the employed, will possess all the advantage under the new system. We do not know if it is in contemplation to reduce the civilian staff; if so, the arrangement will be any thing but beneficial to the community. We are not prepared to endorse the remark that the system will "enforce a system of slaving upon the men," but we are clearly of opinion that a great deal of hardship will ensue.

In view of the feeling which the decision of the authorities has aroused among the large body of railway servants, we think the whole matter should be carefully explained by Government. The arguments advanced against the scheme should be discussed officially, so that any misapprehension that may exist in the public mind may be removed. We notice that the Society suggests the appointment of a Board of Trade, as it exists in England, to settle the grievances of the men. This is not a bad suggestion, and we should like to see it adopted. The whole subject, at any rate, requires careful sifting, and it is to be hoped that the authorities will not deny it.

VI.—Local and Miscellaneous.

Local affairs at Azamgarh.

42. The *Liberal* (Azamgarh), of the 16th August, urges that the 15 lanterns which have newly been sanctioned by the Municipal Board at Azamgarh, should be put up at those wells in the town from which people have occasion to draw water also at night. A fence of some kind is sorely needed on the western side of the road near the Town Hall, to prevent the occurrence of any unfortunate accidents.

Liberal, 16th August, 1901.

A child run over and killed by a conservancy cart at Daraganj, Allahabad.

43. The *Prayág Samáchár* (Allahabad), of the 22nd August, complains that on the 20th idem a child, three years old, was run over and killed by a conservancy cart at Daraganj, Allahabad. The cart-driver was a lad, whose age did not exceed thirteen or fourteen years. The Municipal Board has strictly prohibited any carriages or carts being driven by children. But the conservancy contractor is a European, and therefore nobody has the courage to speak a word against him.

Prayág Samáchár, 22nd August, 1901.

Allahabad:
The 27th August, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 35 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 31st August, 1901.

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I.—Political and Foreign.

Hindi Pradip, March and April, 1901.

Hindi Pradip on the establishment of Queen Victoria's statues in the United Provinces.

1. The *Hindi Pradip* (Allahabad), in its combined number for March and April, received on the 27th August, says that the question of the form of the Queen Victoria Memorial considerably exercised the public mind. One person recommended the establishment of a technical college, while the erection of town-halls in the principal cities was the hobby of another. In some quarters stress was laid on the establishment of an Agricultural College, and so forth. *Quot homines, tot sententiæ.* But all these gentlemen had reckoned without their host. They gave little thought to the fact that the determination of the form of the memorial lay entirely with the powers that be. If the authorities did not like to give the public any voice in the matter, why were subscriptions raised, as it were, by begging alms from door to door? The subscriptions amount to seven or eight lakhs of rupees in the United Provinces, which will be devoted to the erection of statues of Her late Majesty at certain places, each statue costing forty or forty-five thousand rupees. Thus the lion's share of the fund will go into the pockets of some artists in England. Almost the whole of India was visited by a most terrible famine last year, from whose effects she has not yet recovered. The people could ill afford to contribute to the Memorial Fund in their present state of penury. It would be better if Government set aside large tracts of land in every province in honour of Her late Majesty's death, and reserved the revenue derived from them for the relief of famines or devoted it to mitigating the sufferings of half-starved people who abound in every part of the country. Any such charitable project would secure peace for Queen Victoria's soul and be a lasting monument of British munificence. But natives are not so lucky that the authorities would do any anything of the kind for them. At all events, the money realized from the people should have been devoted to the establishment of a technical college or other institution of public utility. But the making of such suggestions is but crying in the wilderness, especially in the time of Lord Curzon, who seems to have kissed the Blarney stone, and thus able to induce even children to do without milk for years.

Oudh Punch, 22nd August, 1901.

A fictitious correspondence between the late Queen Victoria and the King Emperor.

2. The *Oudh Punch* (Lucknow), of the 22nd August, publishes an imaginary correspondence, which the writer represents to have lately passed between the late Queen Victoria and her son, King Endward VII. The correspondence opens with a letter addressed by Her late Majesty to the King. Her Majesty complains that though she has every kind of ease and comfort in heaven, yet so long as she lived and ruled on earth, she found nothing there that might afford her pleasure and delight. She especially lacks somebody to sympathize with her. She has, no doubt, near her, the old Saiyid (Sir Saiyid Ahmad Khan of Aligarh) who was always loyal to the British Crown during his lifetime, but he keeps so constantly harping upon the cause of his Indian co-religionists that it wearies her. He draws her attention to the treatment being accorded to his co-religionists in India who are such loyal and devoted subjects of the British Government. He bitterly complains that Nagri has been substituted for Urdu in the courts and offices. Her Majesty thinks that his complaint is right, and she herself is pained by it. This Saiyid is, however, an old man, and belongs to another nationality. There is an Englishman too in heaven, who was called the Grand Old Man (of England), but it is to be regretted that he keeps aloof from her, and can never meet her. She is anxious to know what has been the result of the South African war, and what treatment has been accorded to her teacher, her Indian Secretary, whom she herself respected so much and who deserved to be greatly honoured by the King. The King thanks Her Majesty for her kind letter, and tells her that the world has undergone a great change since her demise. If any of his officers (in India) has, for some special reason, introduced a language or law (in any place), or any wrong has, by mistake, been done to any race or community, the remedy lies in the hands of the latter themselves, who should conjointly make a respectful representation of their grievances to the higher authorities. The affairs in South Africa continue to move in the same groove. They have proved a most troublesome business indeed, and "we" find it difficult to extricate "ourselves" from them. The Indian

Secretary has been sent back to India with due honours. His Majesty now sends his own dear sister to heaven hoping that she will try to make their mother always happy and pleased there.

3. The *Bhárat Jiwan* (Benares), of the 26th August, says that the Native Chiefs will be anxious to proceed to England to attend His Majesty's Coronation. But the orders issued by the Viceroy regarding their visits to Europe will be an impediment in their way. If His Excellency makes selections for the purpose, they will probably be as follows:—Mahárája Sindhia is the first prince who will be selected, and His Highness himself will be willing to go. The Nizam of Hyderabad, the Nawáb of Bahawalpur and the minor Mahárája of Mysore will probably be invited to take part in the festivities, though the Nizam's subjects may not favourably view His Highness' visit to England. Mahárája Sir Pratap Singh will undoubtedly be requested to witness His Majesty's Coronation. The Amir of Kabul will also receive an invitation, but it is difficult to say whether he will personally attend or make some other arrangement. Let the Viceroy's selections be what they may, but it is manifest that if His Excellency makes invidious distinctions in the matter, there will be heart-burning among some chiefs.

BHÁRAT JÍWAN, 26th August, 1901.

King Edward VII's Coronation and Native Chiefs.

4. The *Hindi Hindustán* (Kálákánkar), of the 29th August, says that Mr. Cobbold, in his book on his travels in Asiatic Russia, describes the Russian military organization in that part of the country and comes to the conclusion that Russia has no doubt sinister designs against India. But considering the strength and resources of the British Lion, Russia is simply building castles in the air.

HINDUSTÁN, 29th August, 1901.

Question of the invasion of India by Russia.

5. The *Shri Gopál Patriká* (Lucknow), of the 26th August, says that the relations between England and Turkey are not very cordial at the present day. Again, the news lately received from Thibet is of an alarming nature: 2,000 Thibetans attacked a caravan of 20 (*sic*) Russian traders in Chinese territory, killing 10 and wounding 20 Russians. This untoward incident will give the Muscovite a plausible pretext for quarrelling with the Llama and acquiring a footing in Thibet. But the Bear and the Lion cannot be expected to live side by side in peace. Thus there is reason to fear that the advent of the Russians in Thibet may lead to a most sanguinary war which may cover the surface of the globe with blood.

SHRI GOPAL PATRIKA, 26th August, 1901.

Attack by Thibetans on a caravan of Russian traders.

6. The *Indian Daily Mail* (Lucknow), of the 25th August, says:—One of the causes for which England has gone to war in South Africa is to secure equal rights for all classes of British subjects. We shall not have to wait long to see the curtain down upon the scene; then it will be England's duty to fulfil her pledge. The manner in which Asiatics have hitherto been treated by "God's chosen people," is unparalleled in the history of the world. The overthrow of Boer rule is particularly wished for by the Indian people, so that a reign of righteousness, such as is possible only under British rule, may be established in South Africa. The British public knows, as well as we do, what savagery is implied in the laws of the Boer Government. It is to be hoped that the first act of the British Government, after the declaration of peace, will be to introduce these benevolent measures by which it has won the affections of the Indian people.

INDIAN DAILY MAIL, 25th August, 1901.

Natives in the Transvaal.

* * * * * * * *

It is a hopeful sign that both Lord Kitchener and Lord Milner have, by public proclamation, annulled the worst features of the Boer enactments. In the first place, flogging by a private person has been declared illegal. Every sentence of whipping exceeding twelve stripes requires confirmation by the High Commissioner, who has, moreover, been given revisionary jurisdiction over the more serious offences. Let us hope that the inhuman enactments against natives will be altogether annulled, when British authority is firmly established in the Transvaal.

ALIGARH INSTITUTE GAZETTE, 22nd August, 1901.

Muhammadans and political agitation.

7. The *Aligarh Institute Gazette*, of the 22nd August, publishes a letter from Maulvi Mushtaq Husain, in which, while he deprecates the idea of the Musalmans joining the Indian National Congress for the purpose of securing their political rights, he does not see how the Muhammadan Anglo-Oriental Defence Association founded in 1893 by the late Sir Saiyid Ahmad Khan and Mr. Beck can be placed on a firmer basis again, as the editor advocates, for the ventilation of Muhammadan grievances, considering that the scheme did not prove a success even in the hands of influential and energetic gentlemen like its late founders. The editor, in commenting upon this letter, says that Sir Saiyid Ahmad Khan and Mr. Beck, being fully occupied with the affairs of the Aligarh College at the time, owing to great defalcations, were unable to give due attention to the Association. Thus it will be seen that the scheme has not had a fair trial. Educated and enlightened Muhammadans had therefore better consider the scheme on its own merits, without any regard to its previous history or fate, and the editor is very sanguine that they will find the scheme perfectly suited to their requirements, if they adopt it. It would be suicidal on the part of Musalmáns to join the National Congress. On the other hand, if they set up a regular political agitation, they would lead the masses of their co-religionists to entertain doubts regarding the intentions of Government, to raise absurd and unwarranted objections to its measures, &c., and would thereby most seriously injure the cause of their community ; in short they would undo all that the late Sir Saiyid did by his constant endeavours during forty years in the way of removing doubts from the minds of the authorities regarding the loyalty of Musalmans.

II.—General Administration.

INDIAN DAILY MAIL, 27th August, 1901.

Lord George Hamilton's Indian Budget Speech.

8. The *Indian Daily Mail* (Lucknow), of the 27th August, says:—Some of the statements made by Lord George Hamilton in the House of Commons with regard to the financial condition of India, in the course of his speech on the Indian Budget, have taken many in India by surprise. Lord George said, among other things, that since India came under the jurisdiction of the Crown, no Secretary of State for India could make such a satisfactory Financial Statement. We may be sure that this was a remark prompted by sentiment, and not by fact. Did His Lordship say this after acquainting himself with the Indian Budget Statements since 1858 when India became a Crown possession? Lord George Hamilton observed that "the surpluses have been continuous and progressive." If really so, we must ask how was it that Lord Curzon was obliged to beg for money of almost all the countries in the world in order to enable himself to meet the expenditure of the famine relief operations of the last two years? The fact is that these so-called surpluses are surpluses shown on paper, and have no substantial existence.

INDIAN DAILY MAIL, 30th August, 1901.

Lord George Hamilton and the income-tax.

9. The *Indian Daily Mail* (Lucknow), of the 30th August, says:—The statement made by Lord George Hamilton in the House of Commons, the other day, dissipates all hope regarding the abolition of the income-tax in India. It may not be practicable to abolish the tax, but the State will not suffer much loss by raising the limit of the taxable income. The total income realized from the tax is 193 lakhs, of which about 36 lakhs are obtained from incomes ranging from Rs. 500 to Rs. 1,000 per annum. The loss, after all, will not be much, if the taxable limit is slightly raised. Lord George Hamilton thinks that any changes in taxation must be regulated by the future condition of Indian finance. We are afraid we shall have to wait long to see the consummation of this happy wish.

SHRI GOPAL PATRIKA, 26th August, 1901.

Lord George Hamilton and the income-tax.

10. The *Shri Gopál Patriká* (Lucknow), of the 26th August, says that the Secretary of State has declared that he does not like to raise the minimum limit of taxable income under the Income-tax Act, inasmuch as such a measure depends on the financial condition of the Government of India. Thus the people have got the cheese and should expect nothing from Lord George Hamilton. But happily Indian finance is not in an unsatisfactory condition. There was a surplus

of £1,640,873 during 1898-99 and a deficit of £69,000 during the following year. Hence, taking the two years together, there was no deficit. Lord Curzon would place the people under a deep debt of gratitude if His Lordship exempted all those persons who pay not more than Rs. 20 as income-tax. It is to be hoped that His Excellency, who has liberally granted the exchange compensation allowance to European officials, will give some relief to the children of the soil.

INDIAN DAILY MAIL, 27th August, 1901.

Exchange compensation allowance.

11. The *Indian Daily Mail* (Lucknow), of the 27th August, in commenting upon the exchange compensation allowance, observes:—How iniquitous is the grant of exchange compensation allowance to one section of the Public Service to the prejudice of the other can be judged by the fact that by the depreciation of the rupee the pocket of the Europeans, East Indians, and Eurasians, only was not touched, but the natives as well. The fact of the matter is, by the fall in exchange, prices of all imported goods used by the Indians rose as if by leaps and bounds. Native public servants had therefore to pay increased rates with no corresponding increase to their pay, while their more fortunate brethren with the exchange compensation allowance in their pocket would not demur to pay increased rates for European articles for use. Nor is this all. There are natives of the country, non-official Anglo-Indians not excepted, who by the dint of their education have risen to the High Court Bench and are not favoured with the allowance for the crime of colour. Again, England-returned Native Civil Servants, who occupy the same places of honour and trust in the Service, are deprived of this allowance for their parentage. If the object of the exchange compensation allowance underlies the fact that the losses sustained by the servants of the State are to be recouped, it stands to reason, that the Native members of the Service, who have to make remittances to England for the education of their sons are, in all fairness, entitled to lay their claim to the indulgence. It passes strange, that those who enjoy the favour are not satisfied with it. Having gained an inch they go the length of claiming an ell. Some members of the Public Works Engineering Establishment have gone so far as to memorialize Government for further concessions. We do not see the justice of their grievance when the exchange, since the past official year, has been fixed at Rs. 15 to the pound sterling.

ADVOCATE, 29th August, 1901.

Tea-planters and coolies.

12. The *Advocate* (Lucknow), of the 29th August, says:—We are not surprised to learn that the number of cases of rioting in Assam is increasing. The law is inefficient in protecting coolies from the oppressions of the planters; the coolies sometimes take the law into their own hands and commit riots in extreme cases; the fear of the law court and worry of prosecution may not deter a planter from doing violence to coolies, but personal danger to his body might. This state of things is not healthy and moved Mr. Cotton to sympathise with the coolies and to initiate prosecutions of certain planters; also to reduce sentences passed on coolies for rioting, where the offence was committed to protect themselves. But how long can the coolies expect to have strong rulers like Mr. Cotton to protect their interest against the abuse of planters?

INDIAN DAILY MAIL, 29th August, 1901.

Mr. Cotton and tea-planters in Assam.

13. The *Indian Daily Mail* (Lucknow), of the 29th August, in noticing the situation in Assam, observes:—The present discontent in Assam is distinctly traceable to the manner in which justice, as between employer and employed, is administered by certain Magistrates. Mr. Cotton is explicit on this point. He believes that some of the Magistrates are influenced by their "environment and their natural feelings towards their fellow-countrymen who are engaged in the development of an important industry." It is a pity that the Chief Commissioner should have any occasion to comment upon the method of justice in cases in which planters and coolies are concerned. We trust Lord Curzon will order an impartial inquiry into the whole matter. We have known Mr. Cotton to be an impartial and conscientious administrator, and we cannot believe that his remarks are influenced by any hostile desire towards the planting community. We do not desire to cast the slightest reflection upon the large body of planters, who have helped materially in the development of the Province. There are many among them who, by their education and culture, are entitled to the highest respect, and it is not possible

that they will connive at any wrong-doing. We are sure, Mr. Cotton's remarks do not apply to them. There are, on the other hand, employers, whose proceedings require vigilant inspection. We believe that the approaching Viceregal visit to Assam is not wholly unconnected with the labour question. Knowing how tactfully Lord Curzon has tided over many administrative difficulties, we have every reason to believe that he will succeed in settling the points in dispute.

OUDH SAMÁCHÁR, 28th August, 1901.

Supply of arms of precision to native troops and the Imperial Cadet Corps.

14. The *Oudh Samáchár* (Lucknow), of the 28th August, says that the late Queen Victoria made a point of carrying out the provisions of her Proclamation of 1858, and that this was the chief reason why Her Majesty was able to win the affections and loyalty of the people. King Edward VII bids fair to follow in the footsteps of his illustrious mother. His Majesty has already ordered the native troops to be supplied with arms of precision like British soldiers and sanctioned a scheme for the formation of an Imperial Cadet Corps, for which he is entitled to public gratitude. These measures will remove an unmerited slur from the loyalty of the natives. The day is looming in the near future when the portals of the Military Colleges will be thrown open to the people, and they will be freely enlisted as volunteers. Native Christians who are largely composed of low caste people are admitted to volunteer corps, while even Hindus and Musalmans of rank and position are denied the privilege. This is not a wise policy and should be done away with.

HINDI HINDUSTÁN, 29th August, 1901.

Orders issued by the Military Department for the purchase of bullocks in the United Provinces for transport purposes in future.

15. The *Hindi Hindustán* (Kálákánkar), of the 29th August, says that it would seem from the *Pioneer* that the Military Department has issued orders to the effect that when bullocks are required in future for transport purposes they should be obtained from the North-Western Provinces and Oudh. But it is to be regretted that cultivators keep cattle only for their agricultural requirements and do not breed them for sale. They are, however, not much to blame. They are so poor that they have not generally got sufficient bullocks even to carry on their agricultural operations. Again, the grazing ground in each village is very limited and hardly supplies fodder to meet the present requirements.

BHARÁT JÍWAN, 26th August, 1901.

Approval of the suggestion made by the Hon'ble Mr. Buckland, Officiating Chief Secretary to the Bengal Government, for checking the institution of false prosecutions before Magistrates.

16. The *Bhárat Jíwan* (Benares), of the 26th August, says that the Hon'ble Mr. C. E. Buckland, Officiating Chief Secretary to the Bengal Government, rightly complains that more than 50 per cent. of the prosecutions instituted before Magistrates are eventually found to be false and have to be dismissed. But such prosecutions involve a great deal of unnecessary trouble and expense to the accused and take up much valuable time of courts. The Hon'ble Mr. Buckland is therefore of opinion that no Magistrate should issue a summons to the accused until the complainant has adduced some proof in support of the charge. His suggestion is a very good one, and should be acted upon by all Magistrates.

INDIAN DAILY MAIL, 30th August, 1901.

Police administration in the United Provinces during last year.

17. The *Indian Daily Mail* (Lucknow), of the 30th August, in noticing the resolution of the Local Government on the administration of the Police in these Provinces during the past year, observes:—The improvement of the reporting agency calls for a few remarks. The system, under which *mukhiyas* are employed by the Police in the investigation of crime, appears to have worked satisfactorily, and it will be worth while giving it an extended trial. The object of Government is "to bring effective local opinion to bear on the conduct of the Police, and to form a check on their proceedings in the investigation of crime in rural tracts, and thereby either refute or prove the constant complaints of oppression and arbitrary conduct brought against the police." The measure is most praiseworthy, for which the public cannot be too grateful to His Honor the Lieutenant-Governor. The Police of these Provinces is admittedly not what it should be, and special measures are needed to watch its proceedings. The punishment roll of Police officers was smaller, but there was an increase in the number of judicial punishments.

We notice that the charges of torture declined from eight to five, of which two were brought home to the offenders.

ADVOCATE, 29th August, 1901.

Review of the Police Administration Report for last year.

18. The *Advocate* (Lucknow), of the 29th August, in reviewing the Police Administration Report, says:—We wish this experiment every success. In selecting *Mukhyas* we trust the village people will be given some hand, and the man selected, while impressed with the necessity of rendering every possible help in the enquiry by the police, will also be told that in discharge of his functions he shall receive every help from the District officers. What the District officers have to protect themselves against is that the man selected is of some substance and will not become merely a tool in the hands of the police for extortion and sharing the loot. The strong measures taken against offending police officers had their effect. There were fewer departmental dismissals with an increase in the number of judicial punishments. We are told that "the Police Training School was moved from Allahabad to Moradabad and placed under an experienced District Superintendent; the teaching staff was strengthened, and the course of study was remodelled, while a larger number of outside candidates were admitted. The dearth of properly trained investigating officers now felt in most districts should be relieved when the students of the present session pass out of the school. The difficulty of obtaining Hindu outsider candidates possessing the necessary qualifications has not, however, so far been surmounted." Why there should be difficulty in finding the proper number of Hindu outsider candidates has not been clearly stated. Is there any difficulty in getting proper nominations, or are the qualifications fixed so high as to be beyond the reach of an average candidate? We wish the nature of the difficulty had been given out. Our own experience is that in the majority of cases, young men without any friend in the Government service find it difficult to get themselves nominated. If the qualifications were fixed, and every and anybody asked to apply, the Police officers can get sufficient material for nomination. The proposals of the Government to improve the strength and efficiency of the Police are given in the following paragraph. During the year four officers were added to the strength of the controlling staff, but important proposals to strengthen the controlling staff of the Police force still further are now before the Government of India. The proposals are to appoint a third Deputy Inspector-General for the District Police, 14 Assistant Superintendents and 17 Circle Inspectors, and to create a new grade of Deputy Superintendents corresponding to Deputy Collectors in the executive service. The staff at present is not sufficient for the work it has to do: and it is only by control from above that the action of the subordinate officers can be stimulated and controlled. The scheme has been for a long time before the Government of India. Let us hope that the Supreme Government will sanction it in time to enable Sir Antony MacDonnell to settle the preliminaries and put it in working order before he leaves the reins of Government of these provinces.

NASÍM-I-AGRA, 23rd August 1901.

Alleged need for periodical transfers of Court Inspectors and Deputy Court Inspectors.

19. The *Nasím-i-Agra* (Agra), of the 23rd August, urges that it is as expedient and necessary that, like other officials, Inspectors and Deputy Court Inspectors should not be allowed to remain long in the same district. Lord Curzon's orders regarding the retention of district officers and subordinate officials in the same districts for five years are good, but those orders should not be absolute. As soon as an official appears to have contracted intimate friendship or bitter enmity with any persons, he should at once be transferred to another district, and also warned that, if he did not mend his ways, he would be liable to summary dismissal.

ROHILKHAND GAZETTE, 24th August, 1901.

Prosecution of the editor of the *Rohilkhand Gazette* by the Reserve Inspector at Bareilly for libel.

20. The *Rohilkhand Gazette* (Bareilly), of the 24th August, referring to the prosecution for libel instituted against the editor by Mr. Reich, Reserve Inspector at Bareilly, before the District Magistrate on the 19th idem (*vide* paragraph 19 in the Selections No. 25, page 455), observes that the editor was animated by the best of motives in exposing the misconduct of Mr. Reich, and Kali Din, head-

constable. His object was simply to check the misappropriation of public money. The documentary evidence he has to produce in support of the charges is in the hands of the police, and the witnesses he will call are also employed in the police. Hence it is necessary that Mr. Reich and Kali Din should be transferred from Bareilly pending the decision of the case. The editor made this request to the Inspector-General of Police in vain. However, he has full confidence in the acute judgment and impartiality of the District Magistrate.

OUDH SAMÁCHÁR, 28th August, 1901.

A Suggestion for the establishment of a good library at Lucknow as Sir Antony MacDonnell's memorial.

21. The *Oudh Samáchár* (Lucknow), of the 28th August, says that these provinces have been very fortunate in the matter of their Lieutenant-Governors. With one or two exceptions, their administrations have been beneficent and sympathetic. But the rule of Sir William Muir and Sir Antony MacDonnell has been pre-eminently so, for which the people cannot be sufficiently thankful to them. The present spread of education in this part of the country is chiefly due to the educational policy of Sir William Muir, and the Muir Central College at Allahabad is a lasting monument of his love of knowledge. Sir Antony MacDonnell has not allowed the Anglo-Indian officials to lord it over the people, brought a number of corrupt officials to justice who are rotting in jail to this day, inaugurated a competitive examination system for candidates for Deputy Collectorships, encouraged primary education, and introduced the use of the Nagri character into the courts. Add to these measures the Oudh Settled Estates Act which he has enacted to save the estates of the talukdars from ruin. The barons of Oudh should commemorate his benevolent rule by establishing a good library at Lucknow.

ADVOCATE, 25th August, 1901.

A suggestion for transfer of the Imperial Institute from London to India.

22. The *Advocate* (Lucknow), of the 25th August, says :—The kernel is gone, the chaff alone remains as a magnificent cypher. The main body of the Imperial Institute building is now part and parcel of the new London University, while the Indian Section is officially kept intact under the directorate of Professor Dunstan. And for this purpose, India has to pay not less than £7,000 sterling every year. The annual report just published contains very little that is of interest to this country. From the nature of inquiries addressed and experiments made, it appears that the Institute has a hybrid character which serves nobody practically. Commercial firms write for information that is not found there, and samples of Indian articles are tested and analysed far away from their place of origin and surroundings, entailing serious delays if anything goes wrong with them. The best course lies in transferring the Institute bodily to India. Here it can conveniently be divided into two independent sections : a bureau of commercial information and a research laboratory, of which the Reporter on Economic Products can safely be placed in charge. The post-graduate scholarships may be made available to enable students to work in the laboratory. This may form the nucleus of an Indian National Research Institute on the lines of similar very useful instititions in Europe and America for the spread of higher education on one hand, and the utilization of the economic forces of India for her material well-being on the other. From Lord Curzon we expect no compromising educational policy that will sound much on account of its emptiness, but a matured scheme that will make for a solid foundation at the primary and secondary stages, and an enduring superstructure of liberal and special education, with the spirit of research as its keynote in every branch of knowledge. The opportunity may be availed of to remove here the Imperial Institute from England, and thereby to widen its scope of operation and usefulness.

GAUHAR-I-HIND, 26th August, 1901.

Need for providing some means of maintenance for distressed cultivators and other classes of people.

23. The *Gauhar-i-Hind* (Najibabad), of the 26th August, referring to the series of articles that have lately appeared in the *Civil and Military Gazette* on the condition of the cultivators, landholders and others in India, urges that it is very necessary to provide some means by which cultivators may be able to obtain loans on easy terms in times of need. Many a cultivator, when reduced to straits and unable to carry on cultivation for want of funds, is obliged to turn a coolie and emigrate to a colony. Surely the landholders ought to start agricultural

banks in their estates, and, advancing money to their cultivators at moderate rates of interest, save them from the clutches of professional money-lenders, or prevent them from emigrating. If the population of the cultivating classes continue to diminish by emigration, &c., the value of land will, instead of increasing (as at present), go down. Government should, on its part, help the zamindars in two ways, so that the latter may be in a position to render aid to their cultivators in their turn. Firstly, the settlement of land should be made for a longer period than at present; secondly, Government should be ready to advance money, at a cheap rate of interest, to the zamindars on the security of their property. But in addition to distressed cultivators there are other classes of men who suffer from want of employment. Their name is legion, and they can neither possibly be all absorbed as coolies in the (British,) colonies, nor will the colonists allow an unchecked flow of Indian immigrants there. The question of providing some means of livelihood for the various classes of unemployed persons in India bids fair to gather greater force and importance in course of time. In no country can crores of poverty-stricken persons be expected to silently give up the ghost within the four walls of their houses, and not seek, in the case of their not obtaining any legitimate employment, to fill their stomachs by unlawful means, disturbing the public peace.

24. The *Nasím-i-Agra* (Agra), of the 23rd August, states, on the authority of a correspondent, that while the people were returning home from the fair held at Orcha on the 18th idem, the sepoys of the Pathan Regiment No. 40, that had been lately transferred from Umballa to Jhánsi, fell upon the shops of three confectioners on the Cawnpore road near the parade ground in Jhánsi, plundering their sweetmeats and receipts, and even assaulting some of them. A report was made to the District Superintendent of Police, who was present in the fair, but by the time he reached the scene, the Pathans had decamped. The matter was then reported to the Commandant of the Regiment, but no heed was paid to it. It is a general complaint that ever since this regiment has been posted to Jhansi, the sepoys have been playing all sorts of mischievous pranks both in the cantonment and the town. They snatch any articles they like from the shops of traders (without paying the price). They have rendered it difficult and unsafe for the poorer classes of women to walk through the public streets, insulting them whenever they come across them. The police are afraid of the sepoys, and the authorities would do well to check their high-handed and mischievous practices.

NASÍM-I-AGRA, 23rd August, 1901.

Alleged ill-treatment of the shopkeepers and women by Pathan sepoys at Jhansi.

25. The *Tohfa-i-Hind* (Bijnor), of the 27th August, says that the local authorities and police at Delhi had hardly allayed the public excitement created by the spread of disquieting rumours regarding the kidnapping of children, before similar rumours gained currency at Saháranpur. The Headmaster of the Government High School has directed the younger boys in his school to go back to their houses in parties and not singly. There was a great excitement in the *bázár* on the morning of the 15th instant when the people mistook a high native official's servant for a kidnapper, and gave him a sound thrashing. The poor fellow was taken into police custody. An idea has spread among the ignorant persons that recruiting agents belonging to emigration depôts have arrived at Saháranpur and that children are secretly kidnapped by them. As soon as such mischievous rumours spread in a town, the local officials should check them by explaining matters to the people, so that the city *badmáshes* may not have an opportunity to work upon the fears of, and cheat, the people.

TOHFA-I-HIND, 27th August, 1901.

Excitement at Saharanpur owing to the alleged kidnapping of children.

26. A Shahpur correspondent of the *Sitára-i-Hind* (Moradabad), of the 28th August, says that at the time of municipal elections, candidates make high promises to promote the public weal. But when they have been returned, they soon forget those promises, and think that their duty consists in blindly supporting all measures emanating from the President, even though these measures should be ruinous to any persons. As it is, the octroi duties are heavy. But still the President loses

SITÁRA-I-HIND, 28th August, 1901.

Municipal administration.

no opportunity for recommending an increase in those duties. The condition of the people is unsatisfactory owing to the repeated failures of crops, heavy taxation, official corruption and other causes. and therefore it would be unwise to increase the octroi duties. Addresses in silver and gold caskets are presented to the higher officers from the Municipal funds, and sometimes embezzlements in municipal offices occur for want of proper control. It would be a great relief to the people if the octroi duties on food grains were abolished.

HINDI PRADIP, March and April, 1901.

Increase in the octroi duty at Allahabad.

27. The *Hindi Pradip* (Allahabad), for March and April, received on the 27th August, complains that the octroi duty, which was formerly levied on the cost price of goods, is now demanded on the sale price. This increase of the duty will still further reduce the margin of profit for traders, which is already very small. If they are deprived of all profit, will they live on dust? Sir Antony MacDonnell has earned the gratitude of the people by his sympathetic rule; but he has been ill advised in sanctioning an enhancement of the octroi duty, which will affect his popularity. The traders will not quietly submit to the increase: they will approach the President of the Municipal Board and then appeal to the Lieutenant-Governor, if need be. It is to be hoped that His Honor will save his good reputation from the dark stain with which it is threatened. The recent census shows that the population of every town, except a few towns like Lucknow, has increased during the last decade, but the population has not, by any means, increased *pari passu* with the Municipal revenues. Formerly the municipal income at Allahabad was one lakh and forty thousand rupees: and now it amounts to two lakhs and nine thousand rupees. No wonder if it should rise to three lakhs next year in case the new scheme of levying the octroi is enforced. There are one or two members in the Municipal Board who will not leave the Board until they join the majority. They are responsible for all the troubles of the people resulting from the Municipal administration. They are incarnations of the devil, the mere mention of their names being greeted with a storm of curse. They have ingratiated themselves with the authorities, and are promoting their own ends. There is reason to fear that one or two such black sheep are to be found in every Municipal Board. Lord Ripon's local self-government scheme cannot be a blessing to the people until the Municipal Boards come to be composed of patriotic and public-spirited gentlemen. The Municipal administration in its present shape is rather a source of trouble than of comfort to the public. It is difficult to understand why the Municipal Board (at Allahabad), should so largely increase its expenditure that it should be unable to make both ends meet in spite of having a large income. Why does it not cut its coat according to its cloth?

OUDH AKHBAR, 29th August, 1901.

Improvement of the Sanitary condition of Lucknow.

28. The *Oudh Akhbár* (Lucknow), of the 29th August, says that owing to the outbreak of disease at Lucknow, the Health Officer is on the *qui vive* and insisting on the householders carrying out the required sanitary improvements. If the residents loyally co-operate with the authorities in improving the sanitary condition of the town, disease will soon be checked. Lucknow is well known for its good public health, which is due, among other causes, to the cleanly habits of the nobility and the gentry in the town. They are nothing if not clean, and there is no necessity for the Health Officer to impress upon them the advantages of keeping their houses neat. Sanitary arrangements are, of course, neglected by the poorer classes who find it difficult to keep body and soul together. A man who has to feed and clothe four or five souls and perform marriages and other ceremonies in his family with a miserable income of Rs. 4 or Rs. 5 a month can hardly afford to whitewash his house, improve the privy, cover a portion of the walls with tar-coal, fumigate the premises and carry out other such improvements at the bidding of the Health Officer. It must be a very disagreeable duty to the officials of a kind-hearted Government like the British to *chalan* such poverty-stricken people for their failure to make the sanitary improvements above referred to. They should be left to themselves to perish in accordance with the principle inculcated by Dr. Merdock, or they should be given some pecuniary help during the prevalence of an epidemic, so that they may be able to use good food and improve the sanitary condition of

their houses. There are some well-to-do persons who do not believe in the spread of contagion by contact with a cholera or other such patient. The editor points out to them that it is necessary that such a patient should be segregated in his own house and that his friends, who tend him, should keep aloof from the matter that comes out of him and cover it with lime, and take other precautions to avoid contracting the disease. The editor thinks that the by-lanes in the native quarters, which are seldom visited by Government officials and are in a most dirty state, are hotbeds of cholera and other diseases. The houses in these by-lanes have long and circuitous drains, the result being that the dirty water therein is absorbed in the ground and does not escape into the street drains: such drains have not been cleaned for years. They should be closed, and other drains constructed to drain off the dirty water of the houses by the shortest cuts. In some quarters cultivators collect the street-sweepings for purposes of manure from which bad smells emanate. Again, cultivators allow people to ease themselves on their lands. In some places many houses have joint drains, and therefore none of the householders have them cleansed. The Municipal Board should clean them at its expense. If the Board remedied the evils above referred to, there would be a considerable improvement in the public health.

29. The *Rahbar* (Moradabad), of the 21st August, complains that theft cases have become very frequent of late at Moradabad. On the night of the 18th August a gang of some 20 or 25 thieves, carrying stolen property, had an encounter with a small force of police constables on the bridge at the Baradari. The constables challenged the thieves, but were no match for them, inasmuch as they were more numerous and had fire-arms. The thieves twice fired on the constables who, however, followed them up to the octroi barrier. It is said that these thieves were returning, having committed thefts at the houses of a confectioner and a tailor in the Kazalbash muhalla. The police stations at Nagphani and Gurhatti are too far apart, so that Kasraul, Baradari and other muhallas lying between those two stations, are greatly exposed to the attacks of thieves. There are several gardens too in the neighbourhood of these muhallas, where thieves easily hide themselves at night. Either the number of the chaukidárs should be increased at the police-stations in question, or a new police-station established at Galákáti-ki-Masjid. There is not a single municipal lantern in muhalla Sarai Husaini in front of Baradari, so that chaukidárs are greatly inconvenienced in patrolling it during the rainy weather, and thieves are able to harass the residents greatly in consequence. Some cholera cases have lately occurred in the town; and the Municipal Board should pay special attention to sanitation.

Rahbar, 21st August, 1901.

Thieves at Moradabad.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th August, publishes a letter from a local correspondent who complains that a good many medical halls have lately been established at Bareilly. It is a very common practice among native physicians, and even druggists, to freely prescribe strong English medicines like antifebrine, which are prescribed even by experienced doctors with great caution. The result is that hundreds of patients succumb to the use of such medicines. Robbers obtain chloroform from native medical halls under the pretext of requiring it as a remedy for headache. They administer it to passengers asleep in railway carriages and make away with the baggage of the latter. The authorities should take steps to check these evils, and should not allow each and every man to establish a medical hall.

Rohilkhand Gazette, 24th August, 1901.

A complaint against native medical halls and physicians at Bareilly.

III.—Legislation.

31. The *Rafi-ul-Akhbár* (Benares), of the 26th August, publishes a communicated article, in which the writer apprehends that the North-Western Provinces Tenancy Bill, if passed into law, will prove a prolific source of ill-will and litigation between the zamíndárs and their tenants. For instance, section 46 will enable the tenants to invariably demand remission of an arrear of rent whenever a suit for its recovery

Rafi-ul-Akhbár, 26th August, 1901.

The North-West Provinces Tenancy Bill.

is filed against them. Surely there must be some limited period within which a tenant may apply for remission of rent on the ground of hail, drought or any other similar calamity, and not allowed to put up his claim for such a remission, long after the occurrence of the calamity, when a suit for recovery of rent is filed against him, and the ground of his claim cannot be verified. Similarly it is absurd that while a tenant will acquire occupancy rights if he continues to hold any land in a village from a zamíndár for 12 successive years, the zamíndár himself will no more acquire *sir* rights in a land which he may cultivate by his own cattle and labour for that period! Sections 11 and 12 will compel the zamindar to be severe on their tenants in order to prevent them from acquiring occupancy rights. In order to prevent a tenant from acquiring occupancy rights, the zamíndárs hitherto simply used to remove him from one land to another. But with the passing of the Bill they will have no alternative left, but to send the tenant adrift from the village in which he may have long lived, and which he may be extremely unwilling to quit. [A Chandpur correspondent of the *Hindustáni* (Lucknow), of the 28th August, expresses similar views regarding the hardship which the zamíndár will, in future, be obliged to inflict on a tenant in turning him out of his village before he has held a land under him for 12 years.]

HINDUSTANÍ, 28th August, 1901.

The North-Western Provinces Tenancy Bill.

32. The *Hindustáni* (Lucknow), of the 28th August, publishes a letter from one Haji Muhammad Eunis of Datauli in the Aligarh district, in which he, referring to the North-Western Provinces Tenancy Bill, contends that the zamíndárs are *landlords* of the estates they hold and not mere *landholders*. They have bought their estates or obtained them in inheritance. They are as good owners of their estates as the residents in towns are of the houses and lands they possess. If they were not owners of their estates, Government could turn them out even when they regularly paid its demands, and fulfilled other conditions; but Government cannot, and does not do so, which implies that they possess proprietary rights in their estates. The editor does not accept this contention of the Haji, and urges that the zamíndárs are not absolute owners of their estates, they being mere intermediaries between Government and the cultivators.

OUDH SAMÁCHÁR, 28th August, 1901.

The North-Western Provinces Tenancy Bill.

33. The *Oudh Samáchár* (Lucknow) of the 28th August, says that of the three native members in the Select Committee on the North-Western Provinces Tenancy Bill, only Rai Nihal Chand Bahadur and Munshi Madho Lal, who had been returned to the Council by the District Boards, were representatives of the landholders, Nawab Muhammad Faiyaz Ali Khan being a Government nominee. The Nawab signed the Select Committee's report, but Rai Nihal Chand Bahadur and Munshi Madho Lal recorded a separate note of dissent. The firmness exhibited by the last two gentlemen is worthy of all praise. They have performed their duty as members of the Legislative Council most conscientiously, and the electors should always return conscientious and independent gentlemen like them to the Council. The Tenancy Bill most vitally affects both landholders and cultivators, and India is an agricultural country *par excellence*. It is to be hoped that Government will pay due attention to the opinion of the representatives of the landholders, and fully satisfy itself that the measure will not injure the landholders before passing it into law.

INDIAN DAILY MAIL, 29th August, 1901.

Passing of the Bombay Land Revenue Bill with alleged undue haste.

34. The *Indian Daily Mail* (Lucknow), of the 29th August, says:—The haste with which the Bombay Land Revenue Bill has been passed into law will only add to the popular clamour which has been raised against the measure. The wisest course would have been to give effect to Mr. Mehta's suggestion to postpone the consideration of the measure for six months, so that the Select Committee might have ample time to collect official and public opinion on the subject. The scene which followed the rejection of Mr. Mehta's proposal, was somewhat unusual in the legislative annals of the Western Presidency. Mr. Mehta, along with some of the elected members, unceremoniously left the Council Hall, without waiting to hear the result of the final reading of the Bill. The action of the Bombay

Government in passing the Bill, in the face of the united opposition of all the public bodies in the presidency, is to be greatly regretted. The non-official members did everything possible in their power to dissuade the Government from this ill-advised course. We wish Lord Northcote to have some consideration for their opinions. One of the members, Mr. Moses, is reported to have described the measure as a piece of *Zoolum*. Mr. Khare went a step further, and said that if the request for postponement were not granted, he would cease to serve on the Council. The reply of Mr. Gokhale was equally strong. Among other supporters of Mr. Mehta's proposal were the Chief of Ichalkarandy, Mr. Parek, and Sir Bhalchandra Krishna. We do not understand how the Government could ignore the reasonable and moderate request of the entire non-official community.

35. The *Advocate* (Lucknow), of the 29th August, says:—Last week the Bombay Government committed themselves to the line of agricultural policy only lately introduced in the Punjáb. A statesmanlike procedure would have been to allow the Punjáb Act to have a fair trial before precipitating legislation on its lines in other parts of India. Our rulers are more politicians than statesmen. They are anxious to introduce any new scheme irrespective of the time or opportunity for so doing. There has indeed been exhibited as much haste, if not more, in rushing the Bombay Revenue Bill through the Provincial Council there, as we found in the matter of the Punjáb Alienation Act through the Supreme Council. While in the case of the latter the protest in the Council Chamber emanated from one person, Sir Harnam Singh, as the question was considered and discussed behind the clouds up in the Himalayas, in the matter of the Bill just passed into law a chorus of protest was raised by almost all the non-official members.

ADVOCATE, 29th August, 1901.

Passing of the Bombay Land Revenue Bill with alleged undue haste.

IV.—EDUCATION.

36. In commenting upon Sir Antony MacDonnell's speech at the laying of the foundation-stone of the Hindu Boarding House at Allahabad, the English *Hindustán* (Kálákankar), of the 23rd August, observes:—We are pleased to see that the rumour of the Bible teaching in the schools has no foundation. It was undoubtedly read with great alarm and suspicion by those who have superstitious religious belief; but even the unsuperstitious Hindus and Muhammadans were not pleased with this news. The old system of introducing religion by force is gone by, and now it does not behove any Government to force its religion upon those who do not belong to it.

HINDUSTÁN, 23rd August, 1901.

Sir Antony MacDonnell's speech at the laying of the foundation-stone of the Hindu Boarding House at Allahabad.

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We certainly agree with Sir Antony that the Bishop of Calcutta does lack experience in stating that in His Lordship's opinion true loyalty and attachment to English rule in India was only to be found among the Native Christian subjects of the Crown. Forsooth! His Lordship has made a very good selection of the loyal people of India. But it is an admitted fact that the Native Christians of India, as a rule, with some honourable exceptions, are the offspring of low class people, and therefore even if they were loyal to their very backbone, they could not fight against His Majesty's white enemies, like the brave Rajputs, Gurkhas, Sikhs and Muhammadans.

37. *Al Bashír* (Etáwah), of the 27th August, referring to the grant of Rs. 20,000 which Sir Antony MacDonnell has made from the Government Treasury, to the Trustees of the Muhammadan College at Aligarh, for the construction of an additional boarding-house or ward for that institution, contends that this building should, on no account, be named after His Honor, as some of the Trustees might be disposed to propose. Hitherto a new structure attached to the college was called after the name of an officer, when he had provided the whole cost of it from his own private purse, or the cost thereof was met by raising subscriptions from among the Trustees and others. In the present case, the whole sum of money for the proposed Boarding-house comes from

AL BASHÍR, 27th August, 1901.

Al Bashir's protest against Sir Antony MacDonnell's name being associated with the boarding-house to be constructed at the Muhammadan college at Aligarh, with the grant made by His Honor's Government.

the public Treasury, and not from the private purse of His Honor; and hence God forbid that the association of his name with it might give rise and colouring to the notion that His Honor had made the grant for the purpose of having the memorial erected to him. Sir Antony could not himself approve of the idea of permitting his name to be associated with a building towards the cost of which he has not contributed a single pie from his own pocket: why, if the college Trustees made such a proposal, it would be nothing short of an insult to His Honor. As regards the Hindus' proposal to call the Hindu Hostel at Allahabad by His Honor's name, for which he has granted an equal sum of Rs. 20,000 from the Government Treasury, that is a different thing. The Hindu Hostel is not to be constructed with only Rs. 20,000 granted by Government, but its total cost has been estimated at some three lakhs of rupees, which is being raised from among the people, more than a lakh of rupees having been already collected. It is quite clear that if the proposed boarding-house to be built with the Government grant at the Aligarh College is called after His Honor, it might be taken to imply that no Muhammadans were willing to contribute a single shell for raising a memorial to him, not even such of them as were indebted to him for personal obligations offering any money for it. If the Trustees be anxious to express their gratitude for the concessions Sir Antony MacDonnell has made to the Muhammadan College, a subscription should be raised from among the Muhammadans to commemorate his rule, and a building constructed in his name, or only a gold medal founded, if sufficient money is not forthcoming for the former purpose. The Hon'ble Nawáb Faiyaz Ali Khan, who is personally indebted to His Honor and is a wealthy nobleman to boot, might singly offer Rs. 20,000 to establish a memorial to His Honor, or the other wealthy Trustees of the college might raise a joint subscription from among themselves, for the purpose. The editor therefore thinks that the proposed boarding-house should most appropriately be called after the name of King Edward VII in honour of his accession to the throne, the grant made by Sir Antony being His Majesty's money.

OUDH SAMÁCHÁR, 28th August, 1901.

Frequent changes in the Rules and Regulations of the Allahabad University.

38. The *Oudh Samáchár* (Lucknow), of the 28th August, says that the Allahabad University is nothing if not fickle. The Fellows frequently change their Rules and Regulations. But it is difficult to say why they do so. Do they find it necessary to correct the mistakes which they commit owing to their want of experience, do they love change for change's sake, or are they over-anxious to promote the convenience of their comrades at the expense of the students? The University examinations were formerly held in March, which permitted of the students working hard during the whole of the cold weather, which is the best part of the year in these Provinces, and of the new session commencing at the end of July when the worst part of the hot and unhealthy weather was over. But under the present arrangements the scholars are able to study only during a portion of the cold weather, and the Colleges have two sessions instead of one during the year. It is to be hoped that, considering all these things, the Chancellor will order a reversion to the former system, though the change, which would require the Professors to examine the examination papers during their sojourn on the hills, would interfere with their enjoyment of the hill season and thus be disagreeable to them. Again, the fixing of 16 years as the minimum limit of age for candidates for the Entrance examination would lead to thousands of students suspending their studies. No limit of age should be fixed for the Entrance candidates. But an age limit may be fixed for children who join school in the first instance, if necessary.

MURAQQA-I-TASAWWAR, 21st August, 1901.

A complaint against the Head Master of the Government High School at Fatehpur.

39. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st August, complains that the Head Master of the Government High School at Fatehpur refuses to deliver the (English) Middle Examination certificates to some of the successful students for whom he has received them, until they have paid a fine at the rate of one anna a day, for the period they were absent from the school after the examination was over. This is a most unwarranted proceeding on the part of the Head Master. As a student has to pay in advance the tuition fee for the whole of the School Session before he is allowed to appear at the Middle Examination, there is no justification for withholding his examination

certificate on account of his non-attendance after the examination is over. If he does not mean to continue his studies, why should he attend the school any more ?

40. The *Indian Daily Mail* (Lucknow), of the 27th August, says :—The observation that fell from the lips of Lord George Hamilton on Education in India, in the course of his Budget speech, is surely calculated to create suspicion and alarm in India. His Lordship said that he believed that too much attention had been given to secondary instead of primary education. What does this observation really mean ? Is the Secretary of State desirous of reversing the present policy and inaugurating one that would deal a crushing blow to high education in India ? Any such remark as the one quoted above at a time when the Viceroy of India is going to appoint an Educational Conference with the object of reconsidering the educational problem cannot be received by the Indian public indifferently. Lord Curzon has, however, more than once given us the assurance that he is no enemy to high education. But we already know that all of Lord Curzon's views are not accepted by his official superior, the Secretary of State. We hope, however, that on the vital question of high education they will find themselves in perfect agreement.

INDIAN DAILY MAIL, 27th August, 1901.

Lord George Hamilton's remark on the Educational policy of the Government of India in his Budget speech.

V.—RAILWAY.

41. The *Oudh Samáchár* (Lucknow), of the 28th August, says that it has more than once referred to the grievances of passengers on the Indian Midland Railway, but that the managers of that line have not yet given due attention to the matter. There is a great scarcity of rolling stock, which renders it unavoidable for passengers being over-crowded in carriages. Satisfactory arrangements are not made for the supply of drinking water at the railway-stations even during the hot weather. Last, but not least, no intermediate class accommodation is provided in the mail trains, except between the Lucknow and the Cawnpore stations. This is a source of great inconvenience to respectable natives, who do not like to sit shoulder to shoulder with dirty people in the third-class carriages, and who cannot afford to travel second class. If the managers of the line are unable to provide intermediate class carriages with cushioned seats, they can have no difficulty in reserving a third class carriage in each train for the use of intermediate class passengers.

OUDH SAMÁCHÁR, 28th August, 1901.

Grievances of passengers on the Indian Midland Railway.

42. The English *Hindustán* (Kálákánkar), of the 28th August, says :—It behoves the East Indian Railway to immediately secure a fresh supply of wagons in order to meet the demands for carriage of coal by the various Bengal collieries. The Chamber of Commerce has now called the attention of Government to the matter, stating that the coal trade of Bengal is being regularly crippled for want of wagons to carry their coal. Surely it is the interest of the company to keep a sufficient supply of wagons in stock.

HINDUSTÁN, 28th August 1901.

Scarcity of wagons on the East Indian Railway.

VI.—LOCAL AND MISCELLANEOUS.

43. The *Hindi Pradip* (Allahabad), for March and April, received on the 27th August, publishes a Hindi poem in which the writer regrets to say that the adoption of European customs and manners by educated natives has proved a great misfortune to this country. Such persons wear coats, boots and neck-ties, and freely indulge in liquor and smoking. They talk in English to their wives and lose their temper when the latter, being unable to understand them, fail to supply them with the things they want. The writer prays to God to deliver India from her misfortunes by allowing better counsels to prevail with these Anglicised natives. The people owe their increasing difficulties and sufferings to their change of manners. The food-grains have been exported to foreign countries and all the money has been drained to Manchester. What was still left with the people has found its way into the pockets of the owners of Laurie's Hotel. The sacrificial fires have given way to cigar-smoking in the country. This is the reason why there is no rainfall even in the month of Sráwan. The deliverance of this country now rests with the Almighty.

HINDI PRADIP, March and April 1901.

Condemnation of the adoption of European manners by educated natives.

PRAYÁG SAMÁCHÁR, 29th August 1901.

Neglected condition of a lane in the city of Allahabad.

44. The *Prayág Samáchár* (Allahabad), of the 29th August, complains that the lane which leads from Kalyáni Devi to Satti-chaura is in a neglected condition, and that people who have to walk or drive along it are exposed to great inconvenience. The editor has repeatedly drawn attention to the matter, and probably sanction was obtained for repairs being carried out long ago; but it is not known why the work has not yet been taken in hand.

AIN-UL-AKHBÁR, 21st August, 1901.

Need for metalling a road in the Moradabad district.

45. A correspondent of the *Ain-ul-Akhbár* (Moradabad), of the 21st August, complains that the road leading from the Gajraula railway-station to Bachhraon and Hasanpur, a distance of about five or six *kos* being unmetalled, passengers who have occasion to go to these places, are put to great inconvenience, especially during the rains. The metalling of the road was under contemplation when the Hon'ble Mr. R. G. Hardy was the District Magistrate of Moradabad, but somehow or other the measure has not yet been carried out.

ALLAHABAD:
The 3rd September 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 36 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 7th September, 1901.

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I.—Political and Foreign.

JÁM-I-JAMSHED, 25th August, 1901.

1. The *Jám-i-Jamshed* (Moradabad), of the 25th August, referring to the Hedjáz railway scheme inaugurated by the Sultan of Turkey, says that this line will establish connection with India on the one hand and Europe on the other, so that the Muhammadans will not only have an easy journey to Mecca and Medina, but will also be able to visit Egypt and Europe, by land, without running the risks of a sea-voyage any more. The construction of this railway will also serve to greatly promote commerce between India, Persia, Egypt and Turkey, and also good-will among their Governments. Under these circumstances not only the Muhammadans but also the other sections of Indian society should contribute to the Hedjáz railway fund.

The Hedjáz railway scheme and the people of India.

II.—General Administration.

PRAYÁG SÁMACHÁR, 5th September, 1901.

2. The *Prayág Sámachár* (Allahabad), of the 5th September, in its columns of extracts from other newspapers, states that a girl, named Parsan, twenty-four years old, who is a native of Benares, went to Calcutta. On her way back she left her carriage at Asansol and was left behind. She showed her ticket to the booking clerk, who told her that she could resume her journey by the Punjab mail after a short time. When the Punjab mail arrived, a chaprasi, at the instance of a ticket collector, did not allow her to get into the train. As soon as the train left a white man or European soldier (*gora*), who was drunk, attempted to seize her. She ran to the room where native passengers were seated. The white man followed her and tried to drag her away. One Dada Abdullah, who had arrived by the Punjab mail, was moved by her piteous wails and cries to interfere. He rescued her from that brute, and then he himself was assaulted by some white men. He saw the District Traffic Superintendent and reported the matter, but received no assistance from him. The police are now investigating the matter. Parsan was sent to Benares by train before the commencement of the police investigation. The Agent of the East Indian Railway should call for an explanation from the District Traffic Superintendent who received Dada Abdullah's complaint with indifference, and departmentally punish those station employés who did not interfere on behalf of Parsan, otherwise the railway would be brought into disrepute.

Outrage on a native woman by a European at the Asansol station.

OUDH AKHBÁR, 6th September, 1901.

3. The *Oudh Akhbár* (Lucknow), of the 6th September, regrets to learn that a sad shooting accident lately occurred in Lucknow. A party of sportsmen, who are reported to have been Native Christians, went out shooting a few miles from Lucknow, and it so happened that their bullets struck two herdsmen who were grazing cattle (in the vicinity). A bullet striking the eye of one of the herdsmen passed through his brains to the back part of the head, while the other received the bullet in the back part of the head which passed clean through his jaw. Both these persons most probably died immediately on the spot.

Two shooting accidents in Lucknow.

INDIAN DAILY MAIL, 1st September, 1901.

4. The *Indian Daily Mail* (Lucknow), of the 1st September, says :—All honour to Mr. H. J. S. Cotton, the Chief Commissioner of Assam. Since Mr. Cotton has assumed the Government of the province of Assam, he has been taking a sympathetic interest in the alleged grievances of the coolie labourers in the tea gardens in Assam. Mr. Cotton holds the balance evenly between the coolies and the planters in a way that none of his predecessors did. This was demonstrated in the debate on the Assam Emigration Amendment Bill when it passed through the Viceregal Council. Mr. Cotton has just given a fresh proof of his impartial attitude towards the coolies. In his report on labour immigration into Assam during the year 1900, the Chief Commissioner makes no secret of the ugly and scandalous fact that in cases in which the coolies are the accused heavy punishments are awarded by Magistrates, while in cases in which the planters are the accused light punishments are awarded by the Magistrates. This has been a standing scandal in Assam, and it is now high time that the Secretary of State and the Government of India looked into the matter and devised effective

Mr. Cotton, tea-planters and coolies in Assam.

remedies for the systematic miscarriage of justice, which has been so long allowed to go on unchecked in the benighted province of Assam. We think this important question requires to be ventilated in the House of Commons. Some sympathetic member of the House should make the cooly question his chief subject of study and persistently bring it forward to the notice of the House till his agitation leads to the reform we in India have been advocating and wishing for so long.

Sir Antony MacDonnell and his alleged attitude towards the Hindus and Musalmans.

5. *Al Bashír* (Etáwah), of the 3rd September, tells the *Riyáz-ul-Akhbár* that it has good reasons for the remarks it made, in a previous issue, to the effect that such concessions as Sir Antony MacDonnell has made to the Hindus were neither made by any of his predecessors in the past nor would they be made by any of his successors in the future. Sir Antony MacDonnell is a most energetic and diligent ruler. Both his famine and plague policies were most wisely conceived and carried out. His Honor has raised the annual Government subsidy to the Muhammadan College at Aligarh, made a grant of Rs. 20,000 (for building a new boarding-house), and used his influence to patch up the differences that had arisen among the trustees of the college after the death of Sir Saiyid Ahmad Khan. For all these things the editor of *Al Bashír* is greatly thankful to His Honor. But his policy in other administrative matters has caused great injury to the Muhammadans, though His Honor must have considered it to be the best in the interest of the general public. The editor then, deprecating His Honor's reported enquiries as to why the Musalmans wear the fez, use the symbols of the crescent and a star, set up green flags in their mosques, and what views they hold regarding the Sultan of Turkey, most bitterly condemns His Honor's Hindi Resolution; his insistance on enforcing the principle of proportionate employment of the Hindus and Muhammadans in the public service according to population, only in those departments in which the number of Muhammadan employés is larger but not in others, also where they are comparatively few or none at all; prescribing the *Bháshá* language as one of the subjects for the Junior Officers' Departmental examination, and issuing orders for the nomination of (competent) Hindu naib tahsíldárs for deputy collectorships (if suitable Hindu tahsíldárs were not available for those posts). These are certainly very great concessions made to the Hindus, the last one especially being so absurd and egregious that no other Lieutenant-Governor in future is ever likely even to conceive such an idea. The editor would prefer to forego the monetary aid which His Honor has made to the Aligarh College if His Honor would either rescind the Hindu Resolutions or modify it in such a way as will render it harmless to Urdu; and in case he kindly does so on reconsideration the editor would call upon the Musalmans to establish a memorial—certainly a statue, which is against Islam—in every town to His Honor, and honour and respect him in every way, when he lays down his office.

Al Bashír, 3rd September, 1901.

Famine Commission's Report.

6. The *Indian Daily Mail* (Lucknow), of the 4th September, after giving the substance of the recommendations of the late Famine Commission, observes:—From the *résumé* given above it will be seen that the leading idea of the report is economy. It seems to be the notion of Government that there has been a great deal of extravagance in the administration of relief measures in the past. The future famine policy of Government is accordingly to be guided by the primary consideration of economy. In the first place, relief is not to be offered until concrete signs are forthcoming of the existence of distress. It is understood that Government will be prepared to open relief measures directly they are required. The provision does not seem to be at all practicable. We doubt if the authorities, with all their vigilance, will be able to discern the approach of famine in any particular area. We know that famine is usually preceded by certain agricultural conditions, and that careful watching of these conditions will help the authorities in hitting the exact moment when relief measures should be started. But the question is—how will they find out the "concrete signs" of distress? These signs may not be visible until there is a general mortality among the population. In that case the object of relief measures would be entirely frustrated. As regards the grant of relief, it is considerably narrowed in its scope by the same consideration of economy. The system of fixed payments is condemned on the ground that it

Indian Daily Mail, 4th September, 1901.

has been found to encourage idleness on relief works. The grant of gratuitous relief is to be guarded by stringent rules, the main idea being that State charity should not be given to those who have natural claims upon persons able to support them. This reads well as a philosophical homily; but how will the State find out that a particular beggar in the relief camp has well-to-do relations abroad? Then there is the provision abolishing the distribution of cooked food in relief camps. It is to be remembered that every man, unless he is absolutely helpless, is to be paid according to his work. The point for consideration is, whether a man will always be able to earn enough for his subsistence. Famine, as is well known, is the result of the dearth of food-stuffs; food, and not money, is therefore the best means of relieving distress. Money payment to be of any use should be on such a scale as will enable the recipient to meet the increased prices of things during famine. In our opinion there should always be a plentiful supply of food in the relief camps, for it is food, and not money, that appeases hunger. If, for instance, there is a dearth of provisions in any particular locality, the situation of the sufferers will not at all be improved by the grant of wages.

We propose to discuss the remaining points in a future issue; but from a general view of the recommendations made by the Commission, we have no hesitation in expressing our great disappointment. The system of famine relief proposed for the future has too many defects to make it acceptable by the public.

ROHILKHAND GAZETTE, 1st September, 1901.

General condition of the agriculturists in India, and the Secretary of State's views regarding it.

7. The *Rohilkhand Gazette* (Bareilly), of the 1st September, referring to Lord George Hamilton's speech, on the Budget of India, in Parliament, in which he opined that India was in a prosperous condition, and that the tax levied from the cultivators was not too much if they were not in the clutches of professional money-lenders, His Lordship took special pains to point out that the amount of the tax paid by the people per head in this country was only 3*s.* 3*d.*, which was very small as compared with the tax paid by the people in other countries. Such a statement must sound meaningless to the natives (inasmuch as it does not contain the additional necessary information as to the average amount of income also per head, both the points being necessary to enable one to judge of the condition of the people of any country). Again, while His Lordship has been condemning professional money-lenders for their charging high rates of interest to cultivators, the agricultural classes in Bombay have been telling the Government of that presidency in connection with its Land Revenue Bill that these money-lenders are their true mainstay, without whose assistance they would in no case be able to pay their land tax to Government in due time. It is with the help of money-lenders that agriculturists are able to save their dwelling-houses and domestic articles from being attached and sold up by auction in satisfaction of Government demand due from them for their land. There can be no denying the fact that Government demand on land is too high, and that this demand is to be paid up strictly by the time fixed without any regard to the condition of the weather or state of harvest. Even in years of plenty agriculturists are not in a happy condition; while they encounter very great sufferings indeed when drought occurs. During the supremacy of both Hindus and Muhammadans the cultivators paid their land tax in kind, in fixed proportion, so that they were not required to pay anything when their harvests failed. The sale of lands held by agriculturists for arrears of rent was therefore unknown in those days; none of the severe laws of the present times too obtained then. It is therefore the severe laws of the British Government that have forced cultivators into the clutches of village Shylocks. Would that the British Government reverted to the former system of government, collecting land tax in kind, and thereby removed a source of very great distress to the agriculturists. Lord George Hamilton would do well to first adopt such measures as will save the people from starvation and death on the failure of harvests before he glibly told his countrymen that India was prosperous.

ADVOCATE, 1st September, 1901.

Encouragement of well-irrigation in the United Provinces.

8. The *Advocate* (Lucknow), of the 1st September, after publishing the press *communique* issued by the Government of these Provinces regarding the appointment of an expert to give advice and assistance to agriculturists in the matter of construction and repair of wells, observes:—We are glad to note that

the Government has taken practical steps to help the agriculturists in the matter of well-irrigation by offering information which will prove highly beneficial to them. Steps should be taken to make the intention of the Government known throughout the rural population of these Provinces.

HINDUSTÁN, 2nd September, 1901.

Appointment of an expert by the Local Government to advise cultivators in the matter of sinking of wells.

9. The English *Hindustán* (Kálákánkar), of the 2nd September, publishes the press *communique* and the covering letter, issued by the Under Secretary to the Local Government, regarding the measures adopted by the Government to encourage the extension of well-irrigation, and then observes:—We are glad to find that the Government of these Provinces has been kind enough to decide to afford agriculturists the opportunity of obtaining expert advice on all matters connected with the construction and repair of wells. But we should have liked to be further enlightened on the subject. How is he to be approached? And how will he be brought into the interior of the country? Will he be addressed directly, or will he be communicated with through the District Officer or some other official? We want full information on these points, and hope that Sir Antony MacDonnell's kind Government will not lose sight of the necessity of sinking wells, which we have repeatedly urged upon the Government of these Provinces in the columns of both the English and Nágri *Hindustán*. We, for want of space, cannot say more on the subject in this issue, but we will revert to it in our next issue. (The Hindi *Hindustán*, of the 3rd September, publishes a Hindi translation of the above).

ALMORA AKHBÁR, 7th September, 1901.

Suggestions made regarding the approaching revision of settlement in Kumaun.

10. The *Almora Akhbár*, of the 7th September, says that, as the revision of settlement in Kumaun will shortly be taken in hand, the editor considers it expedient to draw attention to the following matters:—*First*, the extension of cultivated area should keep pace with the increase of population. The late census shows that the population has increased 50 per cent. The cultivated lands should be increased in the same proportion. *Secondly*, applications for new lands have generally been refused. Those cultivators who find their holdings insufficient for their requirements, owing to the increase of their families, are in the habit of cultivating *ijar* lands (casual cultivation) inside their villages every five or six years. It would be hard on them to deprive them of this indulgence. If Government considers the practice injurious to itself it may nominally assess such lands. *Thirdly*, manure being a *sine quâ non* for cultivation and being supplied by cattle, a grazing ground five miles in circumference should be set apart in each village, as was accepted by Government in a notification published in the official Gazette, dated the 27th October 1894. *Fourthly*, every village should be permitted to have one or two rifles to protect the standing crops from wild beasts. *Fifthly*, cultivators should be encouraged to turn *upráon* (unirrigated lands) in the vicinity of rivers into *taláon* (irrigated lands), which can be done at a small expense, *taqavi* advances being granted for the purpose. *Sixthly*, the growing of some articles in certain parts of the district would be very remunerative, if the cultivators knew how to do so. A few schools should be established to teach the art. *Seventhly*, the dâk cess should be remitted, the district dâk being abolished. *Eighthly*, there could be no objection to cultivators showing hospitality to survey amins, but the former are not justified in bribing the latter in order to induce them to make under-measurements or treat a land of superior quality as that of inferior quality: such bribes are so much money thrown away. Cultivators are as responsible for concealing anything as amins for making wrong measurements. *Ninthly*, the cultivators in Garhwál were freely fleeced in connection with surveying, and their *confreres* in Naini Tal were also exposed to the evil to some extent. But Almora is free from such a complaint. *Tenthly*, Mr. Goudge is a shrewd and experienced Civilian, and the subordinate officials and the *amla* under him are respectable men. The cultivators should not grease the palms of the amins. If the latter make any wrong entries, the cultivators should appeal to the proper authorities, who will surely give them an ear. *Eleventhly*, the measurements made by Mr. Beckett will not be revised, but only those lands which have been brought under cultivation since will be measured. *Twelfthly*, some cultivators have lands belonging to others secretly entered against their own names by corrupt amins. In order to check this

evil, as soon as the survey papers are sent to the settlement office, each cultivator should apply for a copy of the papers relating to his holding. If he finds any mistakes he should at once bring them to the notice of the Settlement Officer.

INDIAN DAILY MAIL, 1st September, 1901.

Inquiry into the production and consumption of food in the United Provinces.

11. The *Indian Daily Mail* (Lucknow), of the 1st September, says:—We welcome the orders of the Local Government to conduct an investigation into the production and consumption of food within the North-Western Provinces. If the enquiry is conducted with care, impartiality, and a strict regard for truth and fact, the results are sure to be beneficial. The Government is going into some expense for the object, as it has employed twelve Deputy Collectors to carry out the work under the Director of Agriculture. These officials will, we trust, look not to what may please or displease the Government but what are the real facts. Such Government enquiries as the one we are noticing often result in a rose-coloured report which says that the people have been really living a life of plenty and peace. That the enquiry above alluded to will be one against which we shall have nothing to complain is guaranteed by the fact of Sir Antony MacDonnell being now at the head of the Local Government.

ADVOCATE, 5th September, 1901.

Lord Ampthill on interpellations in the Madras Legislative Council.

12. The *Advoctae* (Lucknow), of the 5th September, says:—We have not yet forgotten the snub that was administered to our provincial non-official members at a meeting of the Council at Naini Tal by the Hon'ble Mr. Cadell, Officiating Lieutenant-Governor and Chief Commissioner of these Provinces, as President of the meeting. Such members were found fault with for putting questions that could be answered departmentally. Many were anxious to make noise in Council Chamber to earn cheap notoriety abroad. So said Mr. Cadell. The remark was indeed a direct insult and a sad reflection upon the honesty of the members. Almost the very same thing, *minus* the reference to making a name, has been the burthen of Lord Ampthill's opening remarks at the last meeting of the Madras Legislative Council; but the tone is so temperate, conciliatory, and sympathetic that members had no reason to take exception to any part of his Lordship's speech on the subject. His Excellency pointed out how argumentative questions were so framed as to be disallowed or changed to come under the rules. Elaborate details were sometimes wanted that entailed much strain on officials without bringing corresponding good to the public. The action of the Speaker of the House of Commons was cited to support rejection or amendment of certain interpellations. Above all, Lord Ampthill is graciously anxious to preserve mutual confidence in the due performance of the duties of the Council by all members, official and non-official.

INDAIN DAILY MAIL, 3rd September, 1901.

Exception taken by Lord Ampthill to the publication of interpellations disallowed by Government.

13. The *Indian Daily Mail* (Lucknow), of the 3rd September, says:—The remarks made by Lord Ampthill in the Madras Legislative Council regarding the publication of disallowed interpellations suggest a somewhat vexed problem. Lord Ampthill considers the practice objectionable on the ground that it endangers the spirit of mutual confidence in which legislative deliberations ought to be conducted. We fully admit that Government should not be harassed by questions put in the shape of conundrums, but at the same time it is necessary to have an assurance that the public will not be denied any information which might reasonably be supplied to them. There seems to have been hitherto no mutual understanding on this point. What usually happens is that Government refuses point blank to answer a question, if it is found to be either inconvenient or compromising. The disappointed member at once rushes into print, and the public draws its own conclusion. We feel sure the practice will be given up if the proclivity to reject questions is held in check by Government.

ADVOCATE, 1st September, 1901.

Mass meeting held at Agra to protest against the levy of the water-rate.

14. The *Advocate* (Lucknow), of the 1st September, says:—An idea of the intensity of excitement caused by the levying of water-rates in the city of Agra can be formed from the mass meeting recently held in the town, attended by about ten thousand persons from all sections of the community. The character

of the meeting showed that the agitation is not limited to one class of people only, rather the whole city has been stirred, and the high and the low feel it a grievance that in these hard days, when it is difficult for people to make both ends meet, the rate of municipal taxation at Agra, which is already high, should have been increased. The fact that from the Lieutenant-Governor down to the Collector of the district every official was requested in the most respectful language by people not given to public haranguing to treat the city with special consideration goes to prove that there is a real grievance in the hardships due to the imposition of the tax. Nothing else supplies the motive for these loud cries. We trust that the Government will examine all the grounds of opposition and see its way to remove the heavy burden which will surely lead to further ruin of the once prosperous town of Agra. The town has no trade worth the name; no industry to keep the people engaged; the people are hard pressed in ordinary seasons of the year; what to say of these days when famine prices prevail throughout Upper India. Any addition to direct taxation will, we repeat, simply make the burden of the people almost unbearable; and we wonder why the present time has been chosen for the enforcement of the new tax. Is it fair that the Municipal Board should have recourse to fresh taxation on account of water-works? When the works were taken in hand, the schedule of municipal taxation then prevailing in Agra was revised, all sorts of indirect taxes were levied, and it was announced that those would quite meet the demands of the water-works project, both for maintenance and the sinking fund. Ten years have hardly passed when for the very same purpose for which the rate of taxation had already been raised a fresh burden under a new name has been imposed. Both Babu Narayan Prasad and Pandit Jagannath, in their speeches, made it quite clear that year after year the water-works charges were met from the sanctioned increase in taxation. Why should a necessity then arise for a fresh tax? Babu Narayan Prasad asked "how it was possible to meet this demand when there were hundreds of people in the city who had not the means to even repair their ancestral homes." He reminded the meeting that when this tax was proposed the income of the municipality was only two lakhs; now it was five lakhs. At one time this city was promised that no futher taxes would be imposed upon it. There were many widows in the city who eke out an existence by spinning and weaving. How were they to pay such a heavy tax? He would remind the meeting that the water-works had been in existence for ten years, and they were worked all this time without the aid of the new tax. Why could not they continue to do so? The law gives the assessing officer the discretion to reduce the charge in the case of those who are indigent: this discretion has not been exercised. The other taxes are already heavy. When the wheel tax was raised to Rs. 2 per wheel, scores of people deprived themselves of conveyances to avoid its burden; but how could they do away with our houses for a similar reason? The fact is that the municipal executive, quite unmindful of the fiscal condition of the people, go on increasing their expenditure, and when they do not find the revenues of the municipality elastic enough, they begin to increase taxes on the citizens. Pandit Jagannath went into the past history of the water-works, and said it would have been magnanimous of the rulers had they, like the Jeypur Raj, supplied them water free of charge, and thus brought the memory of their late beloved Sovereign to the humble and high every morning. He said: "The cost of water-works maintenance is about Rs. 54,000, the income to the Board from the sale of water is about Rs. 42,000, the assessment is about Rs. 85,000, but actual realizations cannot be more than about Rs. 60,000, as *masjids*, *mandars*, and empty houses will be free. To realize the tax a staff costing about Rs. 8,000 must be employed. When this tax was suggested in July 1899 by the then Secretary, Mr. Morgan, the Vice-Chairman of the Board, Munshi Jagan Prasad, objected to it, and submitted an alternative proposal, and he believed all the members were against it. Why are we being taxed when the municipal income has increased, not by thousands but lakhs, and the municipality is no longer low in funds?" Pandit Jagannath went on to show that a tax can be raised otherwise. The slaughter-houses should be brought within the municipal limits and Rs. 30,000 from them obtained. The amount proposed to obtain from the slaughter-houses is rather heavy. A percentage, say, of 2 annas in a rupee may be retained from the refunds of octroi duty, which traders will not feel but which will give the Board Rs. 25,000 a year. This is a suggestion which we are afraid

Government cannot accept in the interests of trade. Then the present rate at which water is sold in the city is Rs. 2 per tap. This is exorbitant. It can be reduced to eight annas a month, and thus the income from the sale of water to the poor, who cannot now purchase it increased. These and similar other suggestions have been made. Nothing is more distasteful to the masses than any form of direct taxation which touches the poor along with the rich, specially in old towns which, instead of making any progress, are losing in importance. If the administration of the Agra Municipality cannot be carried on without an additional tax, a better time for such addition ought to have been selected. The maximum rate fixed is unwise. The finances of our big municipalities are in a muddle, but this cannot be removed by having recourse to fresh taxation every now and then.

ROZNÁMCHA-I-QAISARI, 1st September, 1901.

Administration at Allahabad.

15. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st September, says that according to the experience of a certain gentleman, on whatever night the police are to be found more brisk in patrolling the streets and shouting forth their warning cries of vigilance to the people at Allahabad, the greater is the number of thefts committed on that night. It is not clear what could be the mystery of this state of things. Both the legal practitioners and the public are greatly inconvenienced on account of a certain Deputy Magistrate holding his court "at an improper time." One or two other Deputy Collectors are reported to adopt proceedings quite contrary to law and Government rules. The inexperience of certain other Deputy Magistrates is also a source of trouble to the people. A constable attached to the kotwali, and deputed to collect the municipal water-rate by distressing the property of defaulters, lately sought to enter the zanana portion of the house of a gentleman, notwithstanding that immovable property fully sufficient to meet the demand lay in the outer part of the house. Such conduct on the part of a public official is calculated to severely try the sensibilities and patience of gentlemen, and provoke them to commit a breach of the peace. The authorities would do well to check this practice on the part of policemen who are deputed to collect water-rate (by distress warrants). Two munsarims of certain civil courts are said to be very rough and discourteous in their dealings with the public. A young Civilian Magistrate is given to abusing both the *amla* and the public. This is really a very sad state of things. There are one or two Hindi newspapers published in this town, which make indecent cowardly attacks on (certain) graduates in abusing each other. If these papers continue to indulge in this taste for some time, they will probably be dragged to court soon. Such conduct is a disgrace to respectable persons; and the writer would not be surprised if Government, considering these papers to be indecent and obscene, stopped their publication.

ROZNÁMCHA-I-QAISARI, 1st September, 1901,

Alleged prevalence of corruption among the *amla* in the copying department of the collectorates in the United Provinces.

16. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st September, complains that bribes are said to be freely taken from applicants for copies of papers in the Collectorates (in the United Provinces), but that the Revenue Superintendents shut their eyes to the malpractices of the *amla* in the copying department.

SHRI GOPÁL PATRIKÁ, 2nd September, 1901.

Sir John Woodburn's opinion regarding the separation of the judicial and the executive functions.

17. The *Shri Gopál Patriká* (Lucknow), of the 2nd September, says that formerly Government was very anxious to encourage the spread of high education among the natives and to teach them local self-government. But of late there has been a great change in its attitude. Now it is to be found thwarting high education, and local self-government has but a nominal existence. It is to be regretted that sometimes even very sympathetic rulers contract the prevailing contagion and adopt measures injurious to the people. The combination of the judicial and the executive functions in the same officer is open to serious objection, and such a system obtains in no other civilised country. Many Government officials, too, have recommended its abolition. Their recommendation inspired the people with high hopes, but their hopes have been dashed to the ground by the hostile attitude assumed even by a ruler like Sir John Woodburn, who has the milk of human kindness in him. The unholy combination of the executive and the judicial functions is a deep stain on British rule in this country. The National Congress has urged the separation of these functions with unflagging

energy for the last sixteen years, and the Native Press has lost no opportunity for exposing the evils of the present system. At last the strong agitation of th e late Mr. Man Mohan Ghosh, Mr. Romesh Chunder Dutt, and other gentlemen has forced the attention of the Government of India to the matter, which has called for the opinions of the Local Governments and Administrations. Sir John Woodburn has entered a strong protest against the proposal; and considering the Chupra and Noakhali *causes celebres* his opposition is not unnatural. In expressing his views on the subject His Honor has attacked vakils and the National Congress.

A recent case of the misbehaviour of the police in Allahabad.

18. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st September, states that the son of a well-to-do *Bania*, who resides in the inhabited parts in the vicinity of the District Magistrate's court in Allahabad, died lately of vomitting and purging. The police receiving information at once proceeded to the house of the deceased, and greatly harassed and worried the members of his family for a full day in a most annoying and troublesome way over his death. The police had no power to harass the relatives of the deceased; if they had any suspicions as to the cause of his death, they should have called together some of the neighbours and taken a *panchayat namah* (written award) from them on the subject. Now let Sir Antony MacDonnell, who does not see why the people are afraid to bring the misdeeds of the police to light, make use of all his experience and point out how the people might save themselves from the high-handed practices of these "tigers of the police." The people would be encouraged to make complaints against the police if the subordinate officers of Government were as honestly willing to lend their ear to the former's grievances, as His Honor himself is anxious to do.

ROZNÁMCHA-I-QAISARI, 1st September, 1901.

Sending of anonymous petitions by bad characters against Government officials at Allahabad.

19. The *Nátya Patra* (Allahabad), of the 1st September, complains that bad characters at Allahabad are in the habit of sending anonymous petitions to the authorities against Government officials, and asks the authorities not to allow themselves to be deceived by such petitions. Some petitions are said to have been sent against the head constable by local *badmashes* at Bahadurganj, but the respectable residents are well satisfied with him.

NÁTYA PATRA, 1st September, 1901.

Exception taken to the appointment of uneducated natives as Honorary Magistrates simply on account of their riches.

20. The *Jám-i-Jamshed* (Moradabad), of the 25th August, regrets to say that some persons are appointed Honorary Magistrates in consideration of their wealth, though they are not fitted for such posts by their education. They are thereby placed in a position to oppress the people. It would be much better if Government sought to gratify the hearts of the rich only by conferring titles on them, and not by investing them with magisterial powers as well.

JÁM-I-JAMSHED, 25th August, 1901.

Exception taken to the dyeing of street lamp-posts during the rains and bad road metalling at Allahabad.

21. The *Nátya Patra* (Allahabad), of the 1st September, says that both natives and Europeans in this country whitewash their houses and dye the doors when the rains are over. But the Allahabad Municipal Board is an exception to the rule. It had its street lamp-posts and lanterns in the city dyed last month, and the result was that the dye was at once spoilt by the fall of rain. Moreover, the dyeing was imperfectly done. Again, the bad metalling of roads and streets is notorious. Metal is spread, nominally crushed and then covered with earth, and no wonder if metal laid in this way is soon dislodged. The road between Loknath Mahadeva and Gujrati muhalla which was metalled less than a year ago is an instance in point. It is difficult to understand how the municipal overseer and Engineer pass work so indifferently done. If Government occasionally made inquiries and warned municipal officials matters would soon improve.

NÁTYA PATRA, 1st September, 1901.

Army Temperance Association and European soldiers in India.

22. The *Indian Daily Mail* (Lucknow), of the 1st September, says:—Tommy Atkins, like the "eternal feminine," has been the theme of much philosophical discussion, but very few people have been able to understand him. Kipling has perhaps more knowledge of him than any critic, living or dead, and

INDIAN DAILY MAIL, 1st September, 1901.

he has exploded the theory that Tommy can at any time be converted into a "plaster saint." There is a great deal of wisdom in this pithy remark, and we wish it were borne in mind by those goody-goodies who plan a thousand and one devices for Tommy's salvation. The impression of the Indian public is equally erroneous. The timid villager regards the British soldier with as much dread as the police or the absentee landlord, while the educated reformer has always a great deal to say about his bad ways. The only place in this country where Tommy Atkins has a cordial welcome is the Indian bazár, where his coin fattens the publican. If anybody sees anything wrong in this, we can only tell him that Tommy Atkins is as much a human being as anybody else, and that it is only his failing if he visits the bazár in preference to the church. We must judge the soldiers as one of ourselves, with the same feelings, sentiments, and passions. The misdeed of an individual, now and again, should not put us against the whole body. As His Excellency the Viceroy remarked, not long ago, we should make full allowance for the exceptional conditions attached to a soldier's life in this country. On the other hand, we have ample evidence that, with a little sympathy and fellow-feeling, the British soldiers may be turned into a worthy citizen of the Empire.

The above remarks have been prompted by a perusal of the annual report of the Army Temperance Association. We notice with particular pleasure that the Society, under the guidance of the Rev. Mr. J. H. Bateson, has shown steady progress and satisfactory work. It is a great thing to rescue a man from the vice of drink. The task is far from an easy one. The Temperance Association has tackled the question in a most effective manner. Out of the nine cavalry regiments in India, one has 50 per cent. of its members abstainers, three have 40 per cent., three have 30 per cent., and only two less than 30 per cent.; out of the 88 batteries of artillery, three have over 50 per cent., twelve over 40 per cent., twenty-six over 30 per cent., and forty-seven less than 30 per cent.; and in the 53 infantry battalions, five have over 50 per cent., eight have over 40 per cent., fourteen over 30 per cent., and twenty-six under 30 per cent. "These figures," says Mr. Bateson, "not only show what has been accomplished but suggest what is possible." We fully agree with him on this point, and wish him every success in his work. The movement is entitled to the support of the whole community. It is our firm belief that once intemperance is checked in the Army, the soldier will raise himself in the estimation of the people. The present-day soldier is certainly a better man, morally and socially, than his predecessor in the days of the Peninsular War. All he needs is real sympathy, and innocent pastimes to occupy his leisure. The Army Temperance Association has supplied this want, and we wish it will continue to do the good work which it has so well begun.

HINDUSTÁN, 30th August, 1901.

Landholders in Chota Nagpore prohibited from styling themselves *Rája* when the title has not been given by Government.

23. The English *Hindustán* (Kálákánkar), of the 30th August, says:—Some little time ago the Deputy Commissioners in the Chota Nagpore Division issued a circular prohibiting all the zamíndárs from styling themselves "Rája" when the title has not been given by the Government. The Deputy Commissioner of Singbhum ordered all the sub-registrars not to register the documents of those zamíndárs who used the word "Rája" in their documents without the sanction of the Government.

This is not the case only in the Chota Nagpore division. The natives, and especially the nobles of India, are fond of fictitious titles. They like to use big words before and after their names. There are many educated natives who use most of the English alphabet after their names, such as Mr. , M. A., F.T.S.B., and so on. This objectionable practice should be abolished at once, for it deceives both the Government and the public.

PRAYÁG SAMACHÁR, 5th September, 1901.

Satti Chaura lane at Allahabad.

24. The *Prayág Samáchár* (Allahabad), of the 5th September, again complains that the lane between Satti Chaura and Kalyani, especially that portion of it which lies between Rai Ganga Prasad's gate and the standpost, at Allahabad, is in a most neglected condition, and that conveyances passing along it are liable to be upset. If any Municipal Commissioners lived in this lane it would no doubt be kept in order.

III.—Legislation.

25. The *Roznámcha-i-Qaisari* (Allahabad,) of the 1st September, observes that the North-Western Provinces Tenancy Bill, as modified by the Select Committee, no longer contains any very severe provisions, against which a great clamour was raised, and thanks Sir Antony MacDonnell, on behalf of the public, for the necessary amendments now made in the measure. There are only one or two more sections of the Bill that still require to be reconsidered. The provisions necessitating the grant of a written lease or receipt to a tenant by the zamíndár will greatly inconvenience both illiterate zamíndárs and tenants. The full amount of court-fee stamps due should not be required to be affixed to agrarian suits filed between tenants and zamíndárs: a zamíndár may be able to provide money for the court-fee stamps, and obtain a decree against a tenant from a court, but the poor tenants cannot afford to do so. It is a wrong notion indeed that the exaction of full court-fees on agrarian suits will serve to keep down litigation between the zamíndár and his tenants; such intricate matters sometimes arise between the two classes that they cannot help going to a court for decision.

The North-Western Provinces Tenancy Bill.

Roznámcha-i-Qaisari, 1st September, 1901.

26. The *Shri Gopál Patriká* (Lucknow), of the 2nd September, referring to the passing of the Bombay Land Revenue Bill by the Bombay Legislative Council in utter disregard of the strong protests and entreaties of the native members, and to their retirement *en masse* from the Council, with His Excellency the Governor's permission, during the course of the debate, says that the representative system will continue to be a huge farce until the rules regarding the Council have been amended with a view to improving matters.

Passing of the Bombay Land Revenue Bill with alleged undue haste.

Shri Gopál Patriká, 2nd September, 1901.

IV.—Education.

27. The Hindi *Hindustán* (Kálákánkar), of the 30th August, does not understand why Government has not published those educational questions which it desires to refer to the Simla Educational Conference for discussion. They should be published at once to give the public an opportunity for expressing their views. Non-official representatives of the people too should be invited to take part in the deliberations of the Conference, and the editor has no doubt that the latter will throw much useful light on such moot points as the introduction of religious instruction in the public schools, the extension of vernacular education among the masses, &c.

Government Educational Conference at Simla.

Hindustán, 30th August, 1901.

28. The *Hindustáni* (Lucknow), of the 4th September, states, on the authority of a correspondent, that all official European Fellows of the Allahabad University are opposed to the Government scheme of reducing the college term from four to three years. The Director of Public Instruction consequently wrote to all those Professors of the colleges (in the Province) who are Fellows of the University to support the scheme in question; but the Lieutenant-Governor disapproved of this coercive policy, and has issued orders permitting every Fellow to (vote) give his opinion freely. This scheme, the writer is afraid, will deal a severe blow to the cause of education. The Senate of the University have already adopted the proposal to increase the course of studies for the Entrance examination, which if enforced will simply toll the death-knell of (most of) the private schools in these Provinces. Most of the students will in future find it extremely difficult to pass the Entrance examination, so that a very few of them will have the good luck to (enter a college and) take the B. A. degree. The proposed changes in the University curriculum are very important and will have most far-reaching effects, and the people should be on the alert in the matter.

Proposed changes in the courses of studies of the Allahabad University.

Hindustáni, 4th September, 1901.

29. The *Gauhar-i-Hind* (Najibabad), of the 5th September, complains that the majority of the teachers in the English (Anglo-Vernacular) school at Najibabad are opposed to the students taking up Sanskrit (as their second language). This is against Government rules on the subject, and the head

A complaint against certain teachers in the Anglo-Vernacular school at Najibabad, Bijnor district.

Gauhar-i-Hind, 5th September, 1901.

master would do well to see that his subordinate teachers do not interfere with the free option of the students in the matter.

V.—Post Office.

ALMORA AKHBÁR, 1st September, 1901.

Abolition of the branch post office at Almora.

30. The *Almora Akhbár*, of the 1st September, says that formerly the city post office was situated in the bazár near the tahsíl office. When it was removed from the bazár, a branch post office was established there. But the latter has lately been abolished to the great inconvenience of the public. As it cost Government only Rs 10 a month, it is to be hoped that the Postmaster-General will be pleased to resuscitate it.

VI.—Railway.

NÁTYA PATRA, 1st September, 1901.

Complaints regarding the management of the Manikpur Junction on the East Indian and the Indian Midland Railways.

31. The *Nátya Patra* (Allahabad), of the 1st September, complains that the passengers' shed at the Manikpur Junction station not being provided with screens on any side, the inmates get wet when rain is accompanied with wind, and urges that screens should be put up on the east and the west sides. The sweetmeats supplied at the station are bad, evidently because the station master does not keep an eye on the licensed vendor. Two water-carriers are attached to the station during the hot weather and one during the cold weather; but the men are generally conspicuous by their absence when they are wanted. What are they about when a train arrives at the station? There are no coolies, which causes inconvenience to passengers. Although there is no plague at Allahabad, passengers going from Allahabad are treated by the doctor on plague duty and the police at Manikpur as if they hailed from a plague-infected place. This practice should be abolished.

VII.—Local and Miscellaneous.

HINDUSTÁN. 5th September, 1901.

Putting up of an engine at Calcutta for burning the dead.

32. The Hindi *Hindustán* (Kálákánkar), of the 5th September, on the authority of the *Indian Municipal Journal*, says that the Calcutta Municipal Board will have an engine put up by Messrs. Burn and Co. for burning the dead. This engine will be a great improvement on the present system, inasmuch as it will completely reduce the dead bodies to ashes and no bad smell will emanate from the cremation. The Municipal Boards at Benares. Allahabad, and other principal towns should also put up such engines for cremation purposes. The editor hopes that Europeans and Muhammadans in India will also take to cremating their corpses.

NÁTYA PATRA, 1st September, 1901.

Vegetable market at Allahabad.

33. The *Nátya Patra* (Allahabad), of the 1st September, complains that some time ago the editor drew attention to the evil practice among the greengrocers at the Allahabad vegetable market of placing their baskets not only on the pavements but also on the road, which causes great inconvenience to the persons who go to the market for making purchases, but that the authorities seem to have taken no action in the matter. The Magistrate should warn the market contractor that if the practice is not stopped he will be prosecuted for disobedience of orders.

HINDUSTÁN, 1st September, 1901.

Thieves at Fyzabad.

34. The Hindi *Hindustán* (Kálákánkar), of the 1st September, on the authority of its Fyzabad correspondent, complains that several cases of theft have lately occurred at Fyzabad, a well-to-do pleader being deprived of Rs. 3,000 worth of property by thieves. It would seem that some thieves have found their way to Fyzabad from the neighbouring towns. The police should be on the *qui vive*.

ALMORA AKHBÁR, 1st September, 1901.

Stalls for the sale of provisions along the roads in the interior of the Almora district.

35. The *Almora Akhbár*, of the 1st September, says that there are both Government (*i.e.* licensed by Government) and private stalls for the supply of provisions along the roads leading from and to Almora. The rates are fixed for the former by the authorities, but the latter are allowed to sell things at any rates they please. It is necessary to keep a check on private traders as well in the matter. Moreover, they should be required to put up sheds near their shops for the convenience of travellers.

36. The *Bhárat Jíwan* (Benares), of the 2nd September, says that the *Bhárat Mitra* of Calcutta in a long article points out that milk and clarified butter are largely consumed by natives, but that these things have become very scarce owing to the practice of killing kine for food and the wholesale destruction of the bovine species during the late famine. Clarified butter sold at 15 or 16 seers a rupee in the time of Akbar and at four seers at the time of the Mutiny. Now a rupee fetches only 12 or 14 chataks of clarified butter, which is not pure but mixed with fat. The scarcity of that article will surely tell on the physical strength and the mental vigour of natives. It would seem that a factory has been establised at Delhi for manufacturing artificial clarified butter. What more and more?

Scarcity of milk and ghi.

BHÁRAT JÍWAN, 2nd September, 1901.

ALLAHABAD:
The 10th September 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 37 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 14th September, 1901.

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I.—Political and Foreign.

Urúj-i-Mihr-i-Nimroz, 7th September, 1901.

China and the European Powers.

1. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), of the 7th September, endeavours to show that the expedition of the allied forces to China has been an utter failure and that England who has always pursued a policy of religious tolerance in India was not well advised in joining the expedition. The Chinese greatly harassed the European troops during their stay in China; and the indemnity which the Powers have been promised for the heavy expenditure they have incurred and the loss of thousands of valuable lives they have suffered will be paid in many years, and will ultimately fall on European traders themselves. The Chinese whom the Powers desired to be put to death are still alive and in power; while innocent persons have been killed in return. The Chinese were formerly under the impression that there was concord among the European Powers, but their conduct during the late imbroglio has shown how mutually jealous they are. The expedition has failed even to strike fear into the hearts of the Celestials, as is manifest from the circumstance that missionaries are again being killed in Manchuria. Lakhs of houses were burnt, crops destroyed and thousands of innocent persons killed by the so-called civilised European troops. The expeditionary forces found China prosperous and left it pillaged and ruined. No thoughtful Chinaman will consider Europeans to be civilised. At the end of the Chino-Japanese war England should have held out a helping hand to China and protected her from the exactions of Japan. But this was not done, and the result is that British trade with China has decreased.

Rahbár, 7th September, 1901.

British troops accused of ill-treating the Boers by a writer in the *Review of Reviews*.

2. The *Rahbár* (Moradabad), of the 7th September, publishing an Urdu translation of a portion of an article from the *Review of Reviews*, in which the writer has most severely criticised the treatment of the Boers by the British officers, calling the latter "tyrants," "assassins," "non-God-fearing like atheists," and "cruel." Had the writer of the article been a native of India, he would have at once been relegated to the Andamans. It is a pity that the British Government takes no notice of such inflammatory articles, considering such dangerous license as true liberty. It is true that high-handedness towards the fair sex is reprehensible. But have not the Boers themselves killed the wounded British soldiers, and deceived British officers by falsely hoisting white flags in the battle-field. Moreover, the Boer women have been doing all sorts of mischief, supplying their fighting men with the provisions of war, &c. British soldiers are rightly proud that they have nowhere acted barbarously towards their enemies. In China where the soldiers of other Powers were lately reported to have committed great enormities, the British troops acted comparatively very humanely. It would be well if the damaging allegations made in the columns of the *Review of Reviews* were contradicted by Government, so as to prevent the foreign Powers being confirmed in the bad notions which they have come to entertain regarding England.

Ar Riyáz, 31st August, 1901.

Contradiction of the rumour spread by the *New York Herald* regarding the intention of the Amir of Kabul to invade India.

3. *Ar Riyáz* (Lucknow), of the 31st August, says that the *New York Herald* is responsible for the rumour that the Amir of Kabul will shortly invade British India, as he cannot view the sufferings of Musalmans with indifference. The rumour is a mere canard. With all her recent progress Afghanistan is not yet strong enough to hold her own against an invader, and far less to play the rôle of an invader. Again, the Amir is fully alive to the fact that he can save his country from the designs of greedy Russia only with the help of the British Lion. According to a communication received from a correspondent, Saiyid Muhammad Amin at Jalalabad, the Amir lately laid great stress in a lecture on his friendship with the English Power. His Highness said that his neighbour was reported to be anxious to interfere with the freedom of Afghanistan, as was evident from his late interference in Turkistan, and that he had cultivated friendship with England and encouraged the spread of education in Afghanistan to meet this contingency. According to the *New York Herald* the Indian Government is oppressing Musalmans, but it really seeks to promote their welfare more than their own parents and guardians.

4. *Al Bashír* (Etáwah), of the 10th September, says that the breach between Nawáb Vikar-ul-Umra, the late Prime Minister of Hyderabad, and the Nizam led to the dismissal of many able State officials who enjoyed the confidence of the former, and has recently ended in the grant of six months' leave without pay to him, or in other words, in his retirement. The editor does not care how Nawáb Vikar-ul-Umra performed his duties. But he is surprised at Raja Kishan Prasad, the Commander-in-Chief of the State Forces and a disciple of the Nizam, in writing Urdu verses, being placed in charge of the Prime Minister's portfolio. The appointment is open to several objections. The Prime Minister of a great Muhammadan State like Hyderabad should not be a Hindu. When his grandfather, Raja Chandu Lal, held the same appointment, the affairs of the State got into a perfect muddle, and the Berars had to be ceded to the Government of India. He is only about thirty years of age and is not a supporter of the policy of Sir Salar Jang I, and the State has been deprived of the services of many able and experienced officials. The sympathies of all Indian Musalmáns being with the Hyderabad Muhammadan State, they view the appointment of a Hindu Prime Minister in that State with surprise and regret.

AL BASHÍR, 10th September, 1901.

Appointment of Raja Kishan Prasad as Prime Minister of Hyderabad.

5. *Al Bashír* (Etáwah), of the 10th September, publishes a communication from Sheikh Abdullah B.A.,LLB., Vakil at Aligarh, who concurs with the editor of the *Aligarh Institute Gazette* in thinking that the political rights of Musalmáns have suffered from their silence. No sensible Musalman will now recommend masterly inactivity. Indeed the continuance of such a policy is a national crime. The writer will, therefore, simply consider what course of action the Musalmáns should adopt to protect their rights. The scheme recommended by the editor of the *Aligarh Institute Gazette* is rather premature. The Muhammadan Anglo-Oriental Defence Association which was established by the late Mr. Beck and Sir Saiyid Ahmad Khan, on 30th December 1893, was not founded on a principle which might be interesting to Musalmáns, as Mr. Beck himself once told the writer. It nominally existed for seven or eight years. A suggestion has been made to revive it. The writer doubts if it ever had life, and does not, by any means, consider it suited to the present requirements of Musalmáns. Mr. Beck proposed four alternative schemes to Musalmáns, *viz.* (1) to join the National Congress; (2) to organize an association in opposition to the National Congress ; (3) to refrain from political agitation *in toto;* and (4) to adopt a middle course *i.e.* neither to keep aloof entirely from political agitation nor to carry on a strong political agitation. The Musalmáns cannot possibly cast in their lot with the National Congress, inasmuch as the principle of representation is the chief plank in the Congress platform, which must lead to the interests of the Muhammadan minority being trampled under foot. There is no need for Musalmáns to establish an Association, with the sole object of opposing the National Congress. It would be enough to oppose only those resolutions of the Congress which should clash with the interests of Musalmáns. As regards the third course, the Muhammadans should strike out the word silence (*sukút*) in their dictionary. The present times are those of hard struggle and restless activity. The Musalmáns would be nowhere if they stood still. The fourth course is opposed to the principles of practical politics and to all experience ; and the late Sir Saiyid Ahmad Khan and Mr. Beck would be the last men to recommend it if they were alive at the present day. The grounds which might be urged in its favour are that Musalmáns should not have recourse to public agitation which has been adopted by the National Congress, and that public agitation might create excessive enthusiasm and excitement among Musalmáns. To refrain from public agitation simply because the National Congress has adopted it, is as absurd as not to use boots for no better reason than that they are used by Christians, as the writer was once told by a Maulvi who recognised the advantages of wearing boots. Public agitation is not a method invented by the National Congress. The European nations have adopted it as the best means of protecting their political rights after a long experience extending over several centuries. Manifestly the whole of a nation is less likely to err than a few men or a single person. It is an unmerited slur on Muhammadans to allege that they are unable to carry on political agitation with moderation.

AL BASHÍR, 10th September, 1901.

Question of the establishment of a Muhammadan Political Association.

Great excitement prevailed among all classes of Musalmáns on the occasion of the meeting held at Lucknow in opposition to the Hindi Resolution, but the meeting was attended with no riots. Agitation does not mean sedition. Musalmáns need not make use of that word, if they like. What is wanted is that what they do they should do as a nation. Their association will protect the rights already conceded to them and also endeavour to secure new rights for them. A suggestion has been made to establish a committee of leading Muhammadans to protect the rights of the Muhammadan community. But such a committee which would not take the community into its confidence could never be successful in its efforts. The present political fabric among the Musalmáns is rotten to the core, and cannot be saved by props. It should be allowed to fall, and a new one erected in its place on a firmer foundation. The writer advises the Trustees and the Secretary of the Aligarh Muhammadan College Committee, as such, to keep aloof from all political agitation, and never to make the college a centre of such agitation, so that no harm may be done to it.

AL BASHÍR, 10th September, 1901.

A Political Association for Muhammadans.

6. *Al Bashír* (Etáwah), of the 10th September, says that, either as a result of the articles which have appeared in its columns from time to time on the subject of the establishment of a Muhammadan Political Association, or in consequence of certain strange events which have occurred in the United Provinces, the more enlightened and progressive section of the Muhammadan community have at last come to admit the necessity of such an Association. Even Nawab Mohsin-ul-Mulk who, for some reason or other, had to sever his connection with the Urdu Defence Association, admits that a Political Association is urgently needed. Although it was desirable that, until the aims and *modus operandi* of the Association had been definitely settled by a meeting of competent persons, the matter should not have been discussed in the Press; but now that, in reply to an article by Nawab Mohsin-ul-Mulk, Sheikh Abdullah, B.A., LLB., Vakil at Aligarh, has published a strong article which appears in other columns (preceding paragraph) and thus the matter has been brought under public discussion, the editor proposes to express his views at length next week, and hopes that other gentlemen will also give their opinion on the subject.

GAUHAR-I-HIND, 12th September, 1901.

Mad Mullah and the newspapers.

7. A Meerut correspondent of the *Gauhar-i-Hind* (Najibabad), of the 12th September, says that the Vernacular newspapers are blindly reproducing inflammatory information regarding the Mad Mullah from the Anglo-Indian newspapers. Had such information emanated from any Vernacular papers themselves, their editors would soon share the fate of Mr. Tilak and Amba Prasád. To indulge in such writings regarding the man as are calculated to create excitement among the ignorant masses is most unwise. How can a man be considered mad who was able to set the whole of the North-West Frontier ablaze and advanced towards Malakand and Chakdara with a large following? It has been alleged that he, though very weak and lean, has energy in him and can break an iron nail into two. This would lead the people to imagine that he can perform miracles. Another objectionable allegation made regarding him is that in 1897 he represented himself to have been commissioned by the Deity to succeed the Akhund of Swat. Ignorant persons will assuredly put faith in and follow such a man, to avoid incurring the Divine wrath. Under these circumstances it is dangerous to give publicity to such things. But the editors of newspapers are accustomed to exaggerate war news in utter disregard of the consequences. It would seem that the Mad Mullah has again collected a small body of Pathans about him. This insignificant event has led the newspapers to publish his past history.

II.—GENERAL ADMINISTRATION.

ADVOCATE, 12th September 1901

Lord George Hamilton's speech at the introduction of the Indian Budget into the House of Commons.

8. The *Advocate* (Lucknow), of the 12th September, in commenting upon Lord George Hamilton's speech at the time of introducing the Indian Budget, says:—The debate has come and gone the way its predecessors went. It neither enriches nor impoverishes India directly; but it does a great wrong

indirectly. It leaves in the minds of average Englishmen a false impression about our affairs. That the Indian concern is on a fair way and makes for progress is the idea created in the man in the street. So he snorts well under his glass. At no time was a Secretary of State for India able to make a more satisfactory statement than that fell to the lot of his Lordship to do last August. What a revelation for us, Indian mortals! Yet, the Minister had to make many a damaging admission. As our Congress organ puts it in a nutshell, Lord George Hamilton admitted that there had been a famine "unequalled in its dimensions, intensity and duration;" and that it had caused "a distress and loss and depreciation of agricultural credit and property which have not, so far as we know, been equalled during the last century." He admitted that the consequent loss of property among the agricultural community in Western India was estimated at not less than £50,000,000 sterling. He admitted that in many parts of the Province of Bombay during the greater part of the last three years "all private employment ceased." He admitted that the work of famine-relief alone had cost the Indian Exchequer—that is to say, the Indian taxpayers—£15,171,000. He admitted that the numbers on relief and the loss of cattle and crops during the present famine had been "greater than in any preceding visitation of which we have record." And he admitted that a million and a quarter human lives—a grotesque under-estimate—had been lost through the famine. In spite of all these facts, India shows a surplus and exhibits all round prosperity. How was such an impossible feat accomplished? Mainly two causes contributed towards this rosy feature. The temporary withdrawal of more than 20 thousand troops from India involved a saving to India of more than a million sterling. This covers about two-thirds of the surplus. The rest is made up chiefly from the profits from coinage of rupees in the mints. What a nice business-head conceived the idea about the closing of the mints to free coinage and introduction of the gold standard. The State Secretary, in his anxiety, to show that an Imperial grant for famine relief was not required, made the damaging remark that the grant would have only gone to swell the amount of the surplus. In other words, this is a serious indictment against the Government of India. They are hereby accused of misappropriation of funds intended for a different purpose.

The most interesting point in Lord George Hamilton's speech is his theory about the prosperity of India under British rule. Before he shows it, he speaks of the economic tests used by the Government of India for the purpose. They are tests universally accepted and applied to all civilised nations. Year after year the Chancellor of the Exchequer, in his annual statement upon Great Britain's finance and industrial condition, applies certain criteria as to the country's prosperity. If he can show that the general powers of consumption and production of the community, the deposits in the banks, the average wages in town and country, the intake of taxation, the proceeds of dutiable articles—if he can show that all these in combination are satisfactory, it is accepted as unmistakeable evidence that the community is advancing and prosperous. If the test be a sound one here, it cannot be the reverse in India. If the test be accepted in the case of this country, it should not be disputed in the case of India. This is the Minister's position. Then he quotes figures to prove the continued prosperity of India.

Alleged extravagance of the Government of India.

9. The *Shri Gopál Patriká* (Lucknow), of the 9th September, says that sometimes the Government of India congratulates itself on its success when it is able to save a single pice, while at other times it unnecessarily spends crores of rupees like water. When it has taken many a ruling chief to task, for his extravagance, how can it exonerate itself from blame for the same fault? Lately Mr. Caine has clearly exposed the extravagance of Parliament. Government has taken a loan of one and a half crores of rupees from the Maharaja Holkar for 101 years at 4½ per cent. interest, although it could easily obtain a loan at 3 per cent interest. Fifteen lakhs pounds sterling have been borrowed from the Maharaja Sindhia, for which 15,000 pounds has to be paid as interest every year. The despatch of contingents of troops from India to South Africa and China at the expense of the British treasury reduced the Military charges of this country by £1,276,000 during the last year. This saving is to be spent on the improvement of the Indian army. Why does Government maintain a larger army than it requires at the expense of the poor taxpayer? It has been proved to demonstration

SHRI GOPAL PATRIKÁ, 9th September, 1901.

that the country is sinking more and more into poverty every day. Mortality from starvation alone has been so heavy during the last ten years that the average number of deaths comes up to 3,000 a day. Can the Government of a country, which is so hard beset with poverty, be justified in making ducks and drakes of its revenues. Overlooking its own faults, Government lays the impoverishment of the people at the door of the mahajans ; and it has amended the land laws in the Punjab and Bombay, which will render it impossible for cultivators to obtain loans. Thus the sufferings of the agricultural classes will only be aggravated. God knows how many more men will perish from starvation before Government will be convinced of the mischievous effects of its extravagance.

SHRI GOPÁL PATRIKÁ, 9th September, 1901.

Lord Ampthill on the putting of questions in the Legislative Council.

10. The *Shri Gopál Patriká* (Lucknow), of the 9th September, referring to the strictures passed by Lord Ampthill on the system of putting questions in the Legislative Council by the native members, and on the publication of questions disallowed in newspapers, observes that the Government of India has conceded the right of interpellation to the members so that the public may be acquainted with the proceedings of Government. Government need not fear "logical pitfalls." It would seem that the people are not entirely satisfied with Lord Ampthill's administration.

HINDUSTÁN, 9th September, 1901.

Dissatisfaction of the tea planters with the Chief Commissioner of Assam.

11. The English *Hindustán* (Kálákánkar), of the 9th September, says:— It will require all Lord Curzon's judgment and firmness to allay the exasperation of the Assam planters against the Chief Commissioner, who has slided into the fatal mistake of being unfair to them, while trying to be just to the coolies. The coolies are fast learning the ease with which they may assault and even murder a solitary planter, if only he can be deterred from using a fire-arm in his defence : so the tea industry depends on his being protected.

AL BASHÍR, 10th September, 1901.

Appointment of the Hon'ble Mr. J. J. D. LaTouche as Lieutenant-Governor of the United Provinces.

12. *Al Bashír* (Etáwah), of the 10th September, says that the inhabitants of the United Provinces, especially Muhammadans, anxiously awaited the announcement regarding the appointment of Sir Antony MacDonnell's successor. They heartily wished for the appointment of the Hon'ble Mr. J. J. D. La Touche and their prayer has been granted. During his entire term of service in these provinces he has been very popular with all classes of people, and his appointment as Lieutenant-Governor has afforded more satisfaction to Musalmans than that of any of his predecessors did. Lord Curzon could not have made a better selection.

SHRI GOPÁL PATRIKÁ, 9th September, 1901.

Appointment of the Hon'ble Mr. J. J. D. LaTouche as Lieutenant-Governor of the North-Western Provinces and Chief Commissioner of Oudh.

13. The *Shri Gopál Patriká* (Lucknow), of the 9th September, adverting to the appointment of the Hon'ble Mr. J. J. D. LaTouche as the Lieutenant-Governor of the North-Western Provinces and the Chief Commissioner of Oudh in succession to Sir Antony MacDonnell, observes that the Hon'ble Mr. LaTouche is a very quiet, liberal-minded and kind-hearted gentleman. The people will enjoy peace and tranquillity in his time. It is earnestly to be desired that the people may have occasion to profit by his benevolent rule.

OUDH SAMÁCHÁR, 7th September, 1901.

Famine.

14. The *Oudh Samáchár* (Lucknow), of the 7th September, complains that, since there have been wholesale exports of grain to England, India has been exposed to frequent outbreaks of famine. Why, the gaunt spectre of famine is always to be found stalking in one province or another. The question of freeing the country from this terrible calamity has greatly exercised the minds of both English and native politicians. A number of measures have been devised and tried in vain. The first thing necessary to prevent the calamity is to improve the condition of the agricultural classes, which is not possible until they are protected from the extortions of the village Shylocks. These blood-thirsty mahajans make advances to cultivators and landholders at exorbitant rates of interest, and take possession of almost the whole of their crops as soon as they are harvested. The agriculturists live from

hand to mouth, and find it difficult to procure seed and cattle at the time of sowing every year. Government should fix the maximum rate of interest which can be levied by mahajans, and establish grain depôts from which grain should be advanced to needy cultivators for seed and food.

15. The Hindi *Hindustán* (Kálákánkar), of the 6th September, referring, on the authority of the *Indian Daily Telegraph*, to some of the recommendations of the Famine Commission with approval, observes that Government should provide an adequate grazing ground for the cattle in each village, the cultivators and landholders being taught to grow all sorts of grass and to preserve it according to English methods. The Famine Commission rightly recommends that there should be no delay in declaring the required remissions and suspensions of revenue on the outbreak of a famine; and the Government of India accepts the recommendation. The occurrence of famine reduces the credit of cultivators to a vanishing point, and when the revenue officials resort to coercion in order to realise the Government demands, the cultivators are obliged to sell their cattle and other moveable property to meet the demands or abandon their holdings. When the agricultural classes have been ruined in this way and the pinch of distress is over, the authorities announce the suspensions and the remissions of revenue they desire to make. But the relief, being too late, loses much of its value. The recommendations made by the Commission regarding the establishment of agricultural banks, the improvement of land, the extension of irrigation works, and so forth, are proper and useful.

HINDUSTÁN, 6th September, 1901.

Famine Commission's Report.

16. The *Indian Daily Mail* (Lucknow), of the 7th September, says:—It is to be regretted that the Famine Commission's Report is retrograde in certain respects. It lays down that relief works should not be opened till signs of famine are visible, and more discrimination should be exercised in giving relief. This goes against popular belief and opinion. Hitherto Government officials have been over-cautious as regards admitting the presence of famine in a locality, and the effect of the above quoted instructions in the last Famine Commission's Report will be to make them more cautious in this regard than they ever were before. It would be well if the Government were absolutely explicit on the subject and mentioned what it thought to be the test of a real famine. In the absence of a guide as to the determination of a famine the local officials find themselves quite at sea in the matter and commit blunders which redound to the discredit of the Government. As to the greater discrimination recommended to be exercised in giving relief, we should think there was no necessity for a caution like this. Famine Relief officers have seldom been known to err on the side of liberality in giving relief; on the contrary, many of them have been found guilty of stinginess by impartial observers. In the face of this fact the warning referred to has been superfluous, nay, may prove harmful. We greatly regret that the Famine Commission evidently paid greater consideration for economy than for the relief of the famine-stricken during a raging famine.

INDIAN DAILY MAIL, 7th September, 1901.

Famine Commission's Report.

17. The *Bhárat Jíwan* (Benares), of the 9th September, after publishing a Hindi translation of the press *communique* lately issued from the Government Secretariat regarding the appointment of an expert by Government to advise sinking wells, observes that the question is whether the official above referred to is able to give advice without examining the place where a cultivator is desirous of sinking a well or whether he will proceed to and examine the place free.

BHÁRAT JÍWAN, 9th September, 1901.

Appointment of an expert by the Local Government to advise cultivators in the matter of sinking wells.

18. *Al Bashír* (Etáwah), of the 10th September, says that, in its previous issue, it referred to the injuries which the Muhammadans have endured during Sir Antony MacDonnell's administration. His Honor alone is not responsible for these injuries, but the leaders of the Muhammadan community who pay frequent visits to the authorities are chiefly to blame. It was their duty to put His Honor on his guard and inform him of the thoughts and feelings of their

AL BASHIR, 10th September, 1901.

Sir Antony MacDonnell and Musalmans.

co-religionists in regard to the injurious measures which he desired to adopt. But their only object is to gain the goodwill of the authorities by supporting all proposals of the latter, in order to promote their own selfish ends, such as the acquisition of titles and medals, their elevation to the Legislative Council, the admission of their sons aad nephews to the Provincial executive service, &c. They are true neither to their nation nor to Government, and thus their conduct is highly reprehensible. Why, the authorities could safely make one's fidelity to one's nation a criterion of one's loyalty to Government, for a man who has not the courage to freely express his nation's wants and thoughts cannot be faithful to Government. The late Sir Saiyid Ahmad Khan, who was a true friend to Government, always boldly fought for the rights of Muhammadans. How many Muhammadan leaders like him are to be found now? But if the Muhammadan leaders failed to do their duty by their nation for one reason or another, Sir Antony MacDonnell as a shrewd and sagacious ruler, should have endeavoured to ascertain the views of the Muhammadan community in general on the Hindi question by holding conferences in the principal towns, as he did in connection with the Tenancy Bill, before issuing his Resolution of the 18th April 1900. Again if His Honor sought to increase the Hindu element in the judicial (executive?) service on the ground of population, he should have, at the same time, ordered the number of Muhammadans to be increased in the official bureaus in which they do not have their proper share of appointments. But better late than never. His Honor has still ample time to conciliate the Musalmans by simply amending his Hindi Resolution in the way of restricting its scope, if he is not prepared to cancel it.

Shri Gopál Patriká, 9th September, 1901.

Judicial Commissioner of Sind praised for leniently dealing with a man who had killed his erring wife.

19. The *Shri Gopál Patriká* (Lucknow), of the 9th September, says that natives do not approve of men who kill their erring wives being severely dealt with by the criminal courts like ordinary murderers and dakaits. According to oriental ideas a woman who misbehaves herself brings her husband and other relatives permanently into disgrace; while among Europeans the payment of damages by the co-respondent fully meets the ends of justice. Thus the ideas of natives and Englishmen are poles asunder. Lately a man who was convicted of having killed his erring wife, was sentenced to ten years' rigorous imprisonment by the Sessions Judge at Karachi. On appeal the sentence was reduced to one year by the Judicial Commissioner of Sind. All honour is due to him. He is an ornament to the British courts of justice.

Surma-i-Rozgár, 8th September, 1901.

Levy of water rate at Agra.

20. The *Surma-i-Rozgár* (Agra), of the 8th September, referring to the Municipal affairs at Agra, takes to task the members of the Agra Municipal Board for showing no sympathy with the people, while the proposal for the introduction of a water-rate was under consideration. The Agra city cannot afford to bear the burden of this obnoxious water-rate, and the Chairman and Sir Antony MacDonnell would do well to pay their attention to the speech made by Pandit Jagan Nath at the mass meeting held on the 8th August last. The Municipal office costs a great deal, and a material saving could be effected by reducing the salaries of the Secretary, the head clerk, the accountant and other clerks, and also by curtailing the numerical strength of the office. The deficit of Rs. 30,000 which has been caused by excluding slaughter-houses from municipal limits, could be made good by again extending those limits. The suggestion made by Pandit Jagan Nath to make use of pipes of smaller diameter in new house-connections and to levy water-rate at Re. 1-8 instead of Rs. 2 a month for such connections is a very reasonable one, inasmuch as it would increase the popularity of house connections and bring in more income.

Nasím-i-Agra, 7th September, 1901.

Assessors at the Criminal Sessions.

21. The *Nasím-i-Agra* (Agra), of the 7th September, complains that persons usually selected to be assessors for the sessions court, are generally uneducated and incapable of readily comprehending the intricacies of the law. Again, while the trying Judge, the Government Pleader and other counsel engaged to conduct a suit, read the papers of the case before it is tried, the assessors are kept altogether in the dark until the case comes on for hearing. The assessors are also allowed no time to consider the evidence taken in their presence, but are required to give their verdict as soon as all the evidence has been taken. This practice requires to be reformed. The

assessors should be given an opportunity to see the file of a suit at least a day before it is tried and allowed some time to think over the evidence recorded, before they are called upon to express their opinion.

Remedy for snake-bite at the Lucknow Government Hospital.

22. The *Bhárat Jíwan* (Benares), of the 9th September, says that it would seem from a contemporary that there is a very effective remedy for snake-bite at the Lucknow Government Hospital. If the remedy be really so effective as it has been represented to be, Government had better distribute it to all the dispensaries and hospitals throughout these provinces, so that it may be locally available at once.

BHÁRAT JÍWAN, 9th September, 1901.

III.—EDUCATION.

Viceroy's speech at the Simla Educational Conference.

23. The *Advocate* (Lucknow), of the 8th September, in reviewing Lord Curzon's speech at the Simla Educational Conference, observes:—The long expected has happened. Lord Curzon has pronounced his views, though not his verdict, on the present condition of education as it obtains in India. The long and interesting speech of the Viceroy that opened the proceedings of the Educational Conference now sitting at Simla is published elsewhere and will be read with great care and attention. Education is, the late Dr. Thring said, the transmission of life from the living through the living to the living. Viewed, from this standpoint, the scheme of English education as it prevails here has not answered its purpose. The class of pessimists consider the experiment a mistake and would, if they could, set the hand of progress a century back, if not more, and leave Indians to their indigenous Tols, Pathshalas and Maqbaras and to complete darkness about the outside world of learning and culture. Lord Curzon does not subscribe to such gloomy views. His Lordship shares in the happy conclusion of the opposite school that Western literature and science have indeed quickened the dormant Indian intellect and opened up a line of thought and culture that was hitherto alien to the native mind. With the thoughtful the Viceroy is in full agreement to consider that all the expectations have not been realized. They could not be, as the primary mistake lay in the bodily removal of the London University to Calcutta, Madras and Bombay, without the environments so necessary for successful working of the scheme. Examining bodies as all the Indian Universities are, their functions cease with prescribing a course of study and setting papers for examinations. The result has surely been the over-development of the memory at the expense of other faculties, and an examination extending over a week only being considered the best and only test of education. The evil extends to all the grades of education, from University to primary. Yet the anticipated progress has not been made.

ADVOCATE, 8th September, 1901.

Kayasth Pathshala deputation for the collection of subscriptions.

24. The *Advocate* (Lucknow), of the 8th September, says:—We are glad to note that the deputation appointed by the Managing Committee of the Pathshala some months ago, has been reorganised. Mr. S. Sinha, the Honorary Secretary of the institution, has been made Joint-Secretary of the deputation along with Munshi Murlidhar of Sitapur. Babu Ram Prasad, the well-known Allahabad Temperance lecturer, has also been included in the deputation, which the *Káyasth Samáchár* for August informs us, will soon leave for the western districts of these provinces. After doing these districts, the members return to Allahabad and then visit the eastern districts of North-Western Provinces, Behar, and Hyderabad (Deccan,) where it is expected Raja Murli Manohar Asafjahi and his talented son Raja Indra Karan Singh, both of whom have given practical proof of interest in the educational and social reform movement of their caste, will be able to help the deputation with substantial donations. It is needless for us to say that we wish the deputation every success. We have never concealed our want of enthusiasm for sectarian institutions, and the Káyasth Páthshálá is a sectarian institution; but with all our earnest desire to see the growth of brotherly and national feelings, which can only come out of non-sectarian and non-denominational institutions, we cannot shut our eyes to the great good which the Páthshálá is doing to a large section of the Upper class Hindus. On the Kayasths the institution has got the foremost claim, but it has also claims on the benevolence and public spirit of non-Kayasths. The noble sacrifice of the founder, M. Kali Prasad, ought to inspire

ADVOCATE, 8th September, 1901.

every Kayasth with feelings of caste pride, and the best way to prove the sincerity of his feeling is to contribute his mite to the institution, which has been doing all it could to help the education of the Kayasths. The non-Kayasths who receive educational facilities from the institution ought to express their feeling of appreciation and gratefulness by contributing to the funds of the institution. We hope the deputation will appeal to all communities and have its appeal responded to.

Grave educational changes are impending. Who knows that higher education will not be placed still more beyond the reach of the poorer sections of the people, and that to Government Colleges only comparatively richer classes of people will look for education. This is the time when all private institutions, specially those of the nature of the Kayasth Pathshala, situated in large centres of population, should examine their position. In November next the Senate of the Allahabad University might carry the Director of Public Instruction's proposals now before it and reduce the College course from four to three years and do away with the Intermediate Examination. If this is done, the Intermediate classes which, under the able management of its scholarly Principal Babu Ramanand Chatterji, have proved to be so great a success, will be of no use and will have to be abolished unless arrangements from now are made to add one more class to the existing two classes. Now or never will be the case of the Pathshala. If the community is wanting now in public spirit to add one or, if necessary, two College classes to the Pathshala, it is doomed to remain in the status of a Zila school for another decade to come. Allahabad is going to have a commodious Boarding House, which will attract a large number of students from far off places: many might not be in a position to join the Muir Central College owing to the high rate of fees prevailing there, but might be willing to prosecute their studies, if arrangements for imparting cheaper education are made. There will be no lack of boys to take advantage of the facilities created by the Pathshala. Both in public interests as also in particular interests of the caste, it is necessary that the Kayasth Pathshala should soon attain the position of a College and afford facilities for higher education which the Muir Central College cannot offer to a large class of boys. The deputation will leave Allahabad with our hearty good wishes that will follow it in its round of the centres of the Kayasth population.

ALIGARH INSTITUTE GAZETTE, 5th September, 1901.

Next session of the Muhammadan Educational Conference to be held at Madras.

25. The *Aligarh Institute Gazette*, of the 5th September, publishes a notice by Mohsin-ul-Mulk, Secretary to the Muhammadan Anglo-Oriental Educational Conference, announcing that the Muhammadans of Madras had invited the Standing Central Committee of the Conference to hold their next, the 15th, session in that town, in December next, and that the Committee had most gladly and thankfully accepted the invitation. The Secretary trusts that this announcement will be received with great delight by all the wellwishers of the Muhammadan community, and hopes that they will largely attend the session and do all in their power to make it a success.

HINDUSTÁN, 8th September, 1901.

A sanitary examination instituted by the Madras Government.

26. The Hindi *Hindustán* (Kálákánkar), of the 8th September, referring to the L.S.S. Examination recently instituted by the Madras Government to which men, who hold the L.M.S., M.B., or C.M., Examination certificate will be admitted after receiving instruction in sanitary science for four months (January to April) and who will be eligible for appointment as Sanitary Inspectors on passing the prescribed Sanitary Examination, highly approves of the scheme, and asks the other Local Governments to make similar arrangements. Each Municipal and District Board should have a trained Sanitary Inspector to look after the cleanliness of the town and keep an eye on articles of food offered for sale by traders.

HINDUSTÁN, 12th September, 1901.

Neglect of vernaculars by natives.

27. The Hindi *Hindustán* (Kálákankar), of the 12th September, says that England, France, Germany, Russia, and other countries in Europe owe their progress chiefly to the fact that the people in those countries first thoroughly master their own respective tongue and literature before attempting to learn foreign languages. But in India the case is just the reverse to a large extent. There are many educated natives who can speak and write the English language correctly and fluently, but who do not possess the same proficiency in their own vernaculars, which is a disgrace

to them. The neglect of vernaculars is calculated to check the spread of primary education, to keep the masses steeped in ignorance and superstition, and to prevent the improvement of the vernacular languages. Boys should first be given a sound education in vernacular, and then they may study English if they like. English education being so very costly, it would be well if the sons of only well-to-do and respectable persons were allowed to study English.

IV.—Local and Miscellaneous.

28. The *Naiyar-i-Azam* (Moradabad), of the 5th September, says that it would seem that Dilbari Begam at Moradabad has made a report at the police-station to the effect that some of her servants have secretly exhumed a quantity of her silver and gold coins. The police are making an investigation. The Begam's complaint may be true, but she has herself to blame for her difficulties. She has been misbehaving herself in a shameful way. The editor is acquainted with the Piran Kalyar affair. Her misunderstanding with her husband is due to her undue love of liberty, and he has consequently taken his abode at Agra. According to a rumour she has instituted a suit in a civil court at Agra against her father-in-law for recovery of an allowance of Rs. 500 a month. The Collector of Moradabad should give his attention to the Begam's affairs. The Nawab of Rampur, too, who pays her a liberal allowance, should keep an eye on her.

Naiyar-i-Azam, 5th September, 1901.

Dilbari Begam at Moradabad.

29. The *Shahna-i-Hind*, (Meerut), of the 8th September, in its column of local news, says that it once drew attention to the public inconvenience caused by hackney carriages standing between the Chaupula of the Kamboh gate and the bazar, and suggested that such carriages might be allowed to stand on the extensive ground in front of the Town Hall outside that gate. But no action has yet been taken in the matter. On the 1st instant a calf was run over by a carriage and died in two hours ; and on the 5th idem one Husain Bakhsh's daughter was severely injured by a horse conveyance and lies in a precarious state, and another girl was slightly hurt. Such unfortunate accidents being so frequent, the President of the Municipal Board should lose no time in fixing a carriage stand outside the Kamboh gate.

Shahna-i-Hind, 8th September, 1901.

A complaint regarding a carriage stand at Meerut.

30. The *Agra Akhbár* (Agra), of the 7th September, on the authority of its Jabalpur correspondent, complains that a theatrical company is performing at Jabalpur and means to stay there for four months. The visits of these theatrical companies and circuses only tend to impoverish the town. The Deputy Commissioner had, therefore, better order the company to seek "fresh woods and pastures new."

Agra Akhbár, 7th September, 1901.

A theatrical company at Jabalpur.

Allahabad:
The 17th September 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 38 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 21st September, 1901.

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I.—Political and Foreign.

Bhárat Jiwan, 16th September, 1901.

War clouds in the four continents of the world.

1. The *Bharát Jiwan* (Benares), of the 16th September, refers to the South African war which has been raging for the last two years, and points out that hostilities are imminent between Venezuela and Columbia in America, that the vigorous warlike preparations made by China have induced the British Government to countermand the orders for the withdrawal of the remaining Indian troops in China, and that the refusal of Prince Chun to perform the Kowtow to the Emperor William may lead to the destruction of the Celestial Empire. The editor refers to the rupture of diplomatic relations between France and Turkey regarding the quay question, and observes that, according to the *Indian Mirror*, if hostilities broke out, Russia and Italy would join France, and England, Germany and the United States espouse the cause of Turkey. But England, being busy with the Boer war, would find it difficult to take part in this European conflagration. The Emperor William has advised the Sultan to settle the matter amicably as far as possible. The editor prays God to avoid the impending terrible war in Europe and maintain peace in other continents.

Indian Daily Mail, 14th September, 1901.

Blockade of the Mahsuds.

2. The *Indian Daily Mail* (Lucknow), of the 14th September, says:—We are told that in spite of the blockade of the Mahsuds, a fighting frontier tribe, they have not yet made their formal submission, though, according to their own admission, they are in a sorry plight. Why they refuse submission is a problem not difficult to be solved. The fact of the matter is that they scored a point at Kashmir Kar and they are elated with this nominal success. They are, we believe, maturing plans for a fight. But, rumour has it, the Government of India have been seriously considering whether the blockade of the Mahsuds should not make room for a punitive expedition. But how far there is foundation for the rumour it is for the authorities to say, as it is an admitted fact that during the next six months the Mahsuds will suffer most from the blockade. What we contend for is, as we animadverted in a recent issue, that coercion, which is imposed by the blockade and which is to last 18 months as originally ordered, should not now give way to the time-honoured punitive expedition to enable the tribesmen to reap a golden harvest by way of supplying transport and forage, which means nothing more nor less than to bring money into their pocket.

II.—General Administration.

Prayág Samáchár, 12th September, 1901.

Sir Antony MacDonnell.

3. The *Prayág Samáchár* (Allahabad), of the 12th September, refers to some of the measures of Sir Antony MacDonnell's rule, and observes that His Honor's retirement will mean, so to speak, the removal of the shield of justice, protection and guardianship from over the bodies of the people.

Advocate, 12th September, 1901.

Suggestion to present a farewell address to Sir Antony MacDonnell, the retiring Lieutenant-Governor of the United Provinces, and to establish a memorial.

4. The *Advocate* (Lucknow), of the 12th September, says:— Seven weeks more and Sir Antony MacDonnell will be laying down the reins of the Government of these Provinces. There will be enough time for us to review his six years' epoch-making administration of these provinces. To-day we wish to draw the attention of the leaders of the educated public to a duty which it owes to Sir Antony MacDonnell. We think no time should be lost in devising means to commemorate his administration from a popular point of view. It is true that the Taluqdárs of Oudh will give him a farewell party at Lucknow, so may do some of the big zamindárs of the North-Western Provinces at Allahabad. These will be desirable in their own way and will be appreciated by Sir Antony MacDonnell. But the taluqdárs and zamindars have been entertaining good, bad and indifferent Lieutenant-Governors on their arrival and departure. Their demonstration will not give vent to the popular feeling of regard and affection in which Sir Antony is held. We think steps should be taken by that section of the people to mark its appreciation of Sir Antony MacDonnell's administration which is not given to entertaining and growing enthusiastic about every and any Lieutenant-Governor. We think the educated public will be wanting in its duty, if it fails to organize a truly popular and national demonstration

in order to express its gratefulness to the retiring Lieutenant-Governor in a befitting manner for what he has done for us. Lieutenant-Governors come and go, but a ruler of the type of Sir Antony MacDonnell seldom comes. We had no doubt in past some sympathetic and generous-minded rulers, but we had never so strong, so sympathetic and so wide-awake a ruler as Sir Antony MacDonnell, and surely at the hands of those who desire that the Indian public opinion should be respected, he deserves such honors as have not been shown to any Lieutenant-Governor in the past. Sir Antony MacDonnell is a man of stern discipline and possesses a warm heart within rather a rough exterior: he might have offended his brother civilians and annoyed zamindars of the North-Western Provinces by his Tenancy Bill, but as far as the mass of the population is concerned, he has done what no single Lieutenant-Governor ever did within his term of office. People will value even his sternness and coldness when he shall have left these shores. The progress of primary education, the improvement of the police force, purity of administration, facilities for the educated men to enter Government service by the open door, the preventive plague measures, the famine administration, better financial condition of the District Boards, improvement in the criminal administration of the land, his moderate and fair assessment of land, Court of Wards and Oudh Estates Act, are a few of the many measures which will ever make his tenure of office memorable and epoch-making. It is uncertain if he will be able to carry out his scheme of police reform before he leaves these provinces; but there can be no doubt that he has by his strong rule given a moral tone to the police force and relieved the public mind of a great sense of insecurity. By this one reform alone he has earned our lasting gratitude. We know with a class of men Sir Antony MacDonnell was unpopular, but this class too, will, we dare say, not shut its eyes against the manifold blessings conferred by him on the people of these provinces within the last six years. Our proposals are that Sir Antony MacDonnell should have some permanent memorial and before departure receive a farewell address at a popular demonstration. In fact, we want some tangible form of memorial from the people as against the classes to impress upon the Government of the country the fact that rulers of the type of Sir Antony MacDonnell strengthen the foundations of the British Government in India by winning the hearts of the people by their wise, just and sympathetic rule and that their services are fully appreciated by the people. In these days of constant subscriptions and donations it is impossible to get together a large amount of money for personal memorials: but we trust if steps are taken from now, sufficient funds can be collected to vote a memorial for him. Allahabad will have a memorial in the shape of a Boarding House for Hindu boys: in Lucknow the memorial should be cosmopolitan. If nothing better, a statue may be had in the People's Park. Sir Antony should also be presented with an illuminated address numerously signed by the mass of the people. An appreciative address bearing the signatures of, say, fifty thousand people from all districts of the United Provinces, presented by their representatives at a large garden party, will be the most appropriate form of expressing our gratitude for what Sir Antony MacDonnell has done for us. We ask the citizens of Lucknow to take the lead in the matter. Leaving for a moment the provinces alone, Sir Antony has done a great deal for the city of Lucknow itself, which he will leave greatly improved in its appearance and its citizens much contented. The principal residents of Lucknow should lose no time in taking the lead in the matter.

5. *Al Bashir* (Etáwah), of the 17th September, in continuation of its previous articles on the memorial proposed to be raised to Sir Antony MacDonnell at the Muhammadan Anglo-Oriental College, Aligarh, says that in the present article it proposes to consider how far the college is indebted to the present Lieutenant-Governor in comparison to his illustrious predecessors in whose memory no building was erected in the college. The editor is not going to discuss the question whether or not, as benefactor of the Musalman community, His Honor is entitled to a memorial at the national college of the Muhammadans, or whether the policy pursued by His Honor has proved beneficial or injurious to the Muhammadans, or whether the Musalmans as a community feel themselves indebted to His Honor or not; but he simply means to survey in a careful and

AL BASHIR, 17th September, 1901.

Proposal to establish a memorial to Sir Antony MacDonnell at the Muhammadan Anglo-Oriental College, Aligarh.

impartial manner the favours shown by His Honor to the Aligarh College. It would be interesting to know whether the students of the college received a large number of posts during the time of Sir Antony MacDonnell or during the time of His Honor's predecessors, and this would help the Musalmáns in deciding the question of raising a memorial to His Honor, but the editor regrets that he is not in possession of the necessary statistics on this point. The editor proposes to reproduce on some future occasion remarks which various Lieutenant-Governors have made from time to time about the students of the Aligarh College and which are an indication of their inner feelings. He then tries to show how the previous Lieutenant-Governors and other good-hearted European officers helped the college from their private purse and used their influence with the public to aid the college : and says that so far as he knows Sir Antony MacDonnell has yet given nothing from his private purse, nor has His Honor used his influence with the Musalmáns to aid the college. But if Sir Antony MacDonnell or any other Lieutenant-Governor did not do these things, this ought not to give rise to any complaints, for such things do not constitute the legitimate duties of any Lieutenant-Governor. What the editor means to say is that the Muhammadan Anglo-Oriental College has not the least reason to be indebted to Sir Antony MacDonnell in his private capacity.

INDIAN DAILY MAIL, 14th September, 1901.

Indian affairs and the London *Times*.

6. The *Indian Daily Mail* (Lucknow), of the 14th September, says:—The English Press has evidently begun to realise the importance of the Indian Empire. We do not suppose there are many who still believe that India is inhabited by cannibals, or that mosquitoes are employed to drag war chariots. Anyhow, it is pleasing to see that Indian affairs are being given some prominence in the English Press. There was a time when the august *Times* would have disdained to notice India, but now Indian topics occupy considerable space in its columns. It devoted eight columns of small type, closely printed, to the Indian Budget debate in the House of Commons. In the same issue there were three columns—large type—on "The New Policy in Waziristan," from the journal's special correspondent at Simla. In the next issue there was an elaborate review of Mr. O'Conor's trade statistics, and this was followed by a learned discourse on "Indian Meteorology"—a subject which is regarded as important, only because few people understand it. But the autocrat of Fleet Street actually went the length of praising it for its "scientific interest" and its "important bearing on the economic wellbeing of the teeming population of India." Is not all this quite refreshing?

RÁJPUT, 15th September, 1901.

Unsatisfactory condition of the people.

7. A correspondent of the *Rájput* (Agra), of the 15th September, takes the people to task for their neglect of technical education and their consequent dependence on Europe for the supply of their wants, and complains that the system of education is so defective that students ruin their health and injure their eyesight by hard study, and take a dozen years to pass the Entrance Examination. But still after so many years' study of English they are unable to read and write English correctly enough. The condition of the agricultural classes is very unsatisfactory owing to the failures of rain, the heavy assessments of revenue and other causes. Landholders and cultivators refrain from improving land for fear of the revenue assessments being raised by Government.

INDIAN DAILY MAIL, 14th September, 1901.

Famine Commission's Report.

8. The *Indian Daily Mail* (Lucknow), of the 14th September, says:—The Famine Commission have suggested that relief measures need not be undertaken till "concrete signs" of distress are forthcoming. We wish the Commission had studied the report on the famine in the Hyderabad Assigned Districts, before making this recommendation. The first Famine Commission pronounced the Berars particularly free from the apprehension of the calamity of drought, and, on this assurance, the Government quietly went off to sleep. The result was that at last when the famine did come, it found the local authorities in a state of unpreparedness. There was no arrangement for relief works, and consequently the authorities had the utmost difficulty in relieving distress. The Commissioner, Mr. J. A. Crawford, states that the lowest classes contrived their

own plan to get over the difficulty. They ate the cattle that died, and made money out of the hides, horns, and bones. The cattle mortality must have been very great, although it is stated that the really useful plough cattle were preserved.

Advocate on the Famine Commission's Report.

ADVOCATE, 15th September, 1901.

9. The *Advocate* (Lucknow), of the 15th September, says :—The concluding part of the Report of Sir Antony MacDonnell's Commission deals with the protective aspect of famine in India. Protection is necessary from two forms of pressure, natural and artificial. Drought and flood, locusts and other animals do not unoften cause much damage to fields and crops in every stage of growth. Such an event is followed by serious troubles among the cultivators. Against such dangers, measures in civilised countries are adopted with very satisfactory results. To this topic anon. The ideal society is where every man is able to learn more than enough for his necessaries and has not to suffer reduction in the fruits of his labour. In the actual world a number of hats are sent round to the cultivators. The pressure of land revenue is the first item on the harvest gathered by the peasant. It has been realised almost every year without failure and at the appointed time through good and bad seasons. This is a fact—a stern reality that cannot be denied, whatever explanation may be given about the lightness or heaviness of the burden. The other fact, equally stubborn, is the indebtedness of the ryot. This is evident from two circumstances: at every famine the peasants have to depend on charity, State and private, for support; in spite of the wish, and, in some cases, of the requisite knowledge, the ryot cannot improve his holding for want of money. The conclusion is natural that the revenue demand is mainly, if not wholly, responsible for the indebtedness of the average Indian agriculturists. Hence the report under notice deals with this problem. Two questions are formulated and answered. They are : first, whether the land revenue demand in the various provinces is fair in amount ; and, secondly, whether it is sufficiently elastic to be payable year by year without risk of causing indebtedness. The answers are a nice example of what in logic is called begging the question. The rate is said to range between 5 and 20 per cent. of produce. This is minus the cesses. And yet we are told the peasant's profits are considerable. So the revenue demand should in no way *per se* be the cause of indebtedness. But the want of ready money with the cultivator is more due to his spendthrift character than to anything else. So says the report. In other places, no less authorities have borne witness to the Indians' proverbial frugality and simplicity and his contentment with little. How then comes the agriculturist's universal indebtedness ? Rackrenting by landlords—may be replied. Why so then in tracts where Government are the direct landlords? The presence of the money-lender with his usurious rates of interest. What led him there ? The peasant's want of thrifty habits. *Q. E. D.* The State is free from blame. Yet, in the Report the importance of suspensions and remissions of revenue and rent is greatly emphasised.

Improvement of agriculture is only possible when the people have money to invest and knowledge to adopt better methods. The Indian agriculturist is steeped in debt from which escape is almost as impossible unless an unforeseen and undreamt of agency comes in and sweeps away his creditors. What with State or Zamindari demand, what with the *saukar's* exactions, the peasant is always under water.

* * * * * * * *

Both the true remedy and preventive of indebtedness will, according to the Commision, be found " in the promotion of education ; in the development of proper and popular institutions for organised credit and thrift at the very doors of the cultivator ; in the removal of the causes inherent in the agrarian system of the country, which force the cultivator into debt ; and in the advancement of agricultural efficiency in all its branches."

No business in the world, much less agricultural, can go on without temporary accommodation at one time or other. And the village money-lender is now the bank that finances the peasant in times of difficulties of every kind. It is said his rates of interest are usurious and so subversive of the purpose for which loans are contracted. The remedy, in the opinion of the Commission, lies in the institution of Agricultural Banks on the Raiffeisen system. This institution is to be divided into two parts: village banks and organisation societies. A village bank, based generally upon the Raiffeisen system, admits no one to membership who

does not fulfil certain conditions which are essential for the safe conduct of the bank's operations; it works only for the benefit of its own members, and it grants no loan except for purposes connected with the promotion of agriculture. It is most important that these objects and limitations should be clearly understood, so that there may be no disappointment afterwards and no unnecessary alarm caused to the established village money-lender. Such banks have no paid-up capital. They also do not compete with the village money-lender who advances money for any and every purpose. While the members are to work gratuitously, the profit is not to be divided but to form a reserve fund to increase the credit of the bank. The capital to work such rural institutions should come either from landlords or from specially constituted bodies to be known as Organisation Societies. In time such societies throughout a Division may be amalgamated and thus work better. As to advances by Government, they are done under two Acts, Land Improvement and Agriculturists' Loans. Money under Act XIX of 1883 is taken generally for irrigation purposes and lands irrigated from permanent wells sunk with such money were meant to be exempt from increase in assessment. But the Government did not act uniformly. The result is thus described in the Report:—

"We have carefully considered this question in the light of the grievous misfortunes which have within recent years afflicted Upper India. Our enquiries demonstrate that there is a field for the construction of wells, tanks and other artificial means of irrigation, to which it would be difficult to assign a limit. It has also been forcibly brought home to us—as it was to the Commission of 1880—that the present terms on which these loans are offered do not attract the owners of land to make more than a partial use of the opportunities held out to them. We are convinced that nothing short of a permanent exemption will stimulate the owners of land to that full activity, which is on every ground so greatly to be desired." The recommendation is for permanent exemption when the advance is repaid or a permanent charge if the principal, is not to be paid back. The Agriculturists' Loans Act (XII of 1884) has been to some extent more successful than the sister Act. But there is one great objection to the present system—that the relief does not reach the cultivators, who are most in need of it. The conditions of security are strict, and the desire of subordinate officials to avoid all risk of loss in collection is strong. The result is that these loans in ordinary times reach only the more substantial and solvent cultivators, who are the least in need of them. The cultivator who is struggling in deep waters cannot hope to profit by a *taqavi* advance. He is in debt because he is poor; and his poverty prevents him from obtaining the means of escape from debt. As to the remedy against the indebtedness of the Bombay ryots, alienation is thought the first and foremost remedy along with a more satisfactory record of facts about the ownership, revenue demand and mortgage. As to the agricultural department itself, the way to insure against famine through it, is said that to put the food-supply of the country in circulation was necessarily the first object of a wise famine policy; to protect and develop the supply itself should be its second object; and this is the function of agricultural development generally, and of irrigation in particular. Apart from keeping a good record of lands, their revenue and rent, ownership and tenantry, the subjects that call for the immediate attention of Agricultural Departments are—Improved agricultural teaching to the better classes; the promotion of Mutual Associations; agricultural research and experiments; enquiries regarding tillage and manure; investigation of crop diseases and their remedies; the provision of improved seed; the experimental introduction of new staples; the improvement of cattle breeding, investigation of cattle diseases, and the development of the fodder supply. Here lies the real remedy. Germany has adopted it; France has given an ideal to others; America has followed suit with splendid results. Why does India fall behind, and under Lord Curzon's rule?

INDIAN DAILY MAIL, 12th September, 1901.

Indian Daily Mail on the Famine Commission's Report.

10. The *Indian Daily Mail* (Lucknow), of the 12th September, says:—One of the recommendations of the Famine Commission is the appointment, in the Presidency or Province affected, of a Famine Commissioner with the practical duties of inspection and control. The suggestion is one to which no reasonable exception can be taken. With a special officer, who can devote undistracted

attention to the administration of relief, the system will assuredly show better results. The hands of the authorities will, moreover, be greatly strengthened by non-official co-operations which it is desired to enlist in the distribution of relief. We think the best plan will be to establish a Famine Board, in each Presidency or Province affected by famine under the presidency of the Famine Commissioner. The Board should consist of a limited number of members representing the different sections of the community. The members will be required to help the Famine Commissioner with their advice in matters connected with the distribution of relief. The proposal to start village works in preference to large public works is also, in our opinion, prudent. Here, again, the non-official agency may be used with great advantage. The village works may be designed chiefly to improve rural sanitation, which is at present grossly neglected. It will be well in this connexion to lay down a rough scheme of village improvement, which can be altered to suit particular circumstances. The scheme proposed by the Commission is to encourage the undertaking by private landholders of works for the improvement of their properties, and to assist them by grants of money on their consenting to conform to conditions which will secure that the money is properly expended. The principal difficulty, in working this scheme, is the provision of suitable safeguards against the misuse of public money. The benefit which is likely to result from the adoption of the scheme, will, moreover, be confined to a particular section of the community. On the other hand, much practical good can be effected by inducing landholders to undertake such works as will remove the wants of the rural community.

The Commission proposes drastic measures in regard to the administration of gratuitous relief. The idea of the Commission seems to be that there has been a great deal of extravagance in helping people who are unable to work. The Commission thinks that "the fault is not a venial, but a very grave fault, being akin to that most dangerous popular vice—the disposition to force the Government to grant public charity." It is pointed out that in the Bombay Presidency, especially in Gujrat, the distribution of gratuitous relief in the homes of the people began too late and ended in being profuse. On the other hand, in the Central Provinces, the administration of gratuitous relief was beyond all reasonable proportions. Considering all the circumstances, the Commission comes to the conclusion that in no Province should gratuitous relief be allowed to exceed the average proportion(42 per cent) to which it attained during the famine of 1896-97. We do not deny that gratuitous relief is sometimes misdirected, but in our opinion, it would be a mistake to prescribe a stereotyped programme in this respect. Gratuitous relief, we take it, is granted in the case of weak and infirm people, and of those whose social position does not allow them to accept ordinary famine relief. The rules ought to be indulgent in the case of the latter. The authorities need have no apprehension that gratuitous relief would be misdirected, so far as the higher castes are concerned. They are the last people to force themselves upon public charity, unless driven to do so by absolute necessity. We should be glad if a distinct set of rules were provided to relieve indigent families, who are usually reluctant to seek either private or public charity.

We will refer to-day to one more subject—the care of orphans. The policy recommended by the Commission, in respect of them, is unexceptionable. At present "famine orphans" are appropriated by missionary and philanthropic bodies, who remove them to distant parts of the country where they cannot be recognised or reclaimed. The Commission very properly suggest that the State should not divest itself of the care of these children, without making effort to trace out their natural guardians. It is accordingly suggested that subsidiary rules should be framed in each province to provide for the periodical inspection of famine orphanages by the officers of Government. We understand that the provisions of the Famine Code of these Provinces are based on this principle, and that they have been found to yield satisfactory results.

HINDUSTÁN, 19th September, 1901.

Irrigation Commission.

11. The Hindi *Hindustán* (Kálákánkar), of the 19th September, referring to the appointment of the Irrigation Commission, urges that in those parts of the country where there are any great difficulties in constructing canals, Government should encourage the construction of wells and tanks for irrigation purposes. These

may be sunk by Government at its expense, or advances may be made by it for the purpose at a moderate rate of interest. Well-to-do persons who desire to build wells for public good should be induced by the local officials to select such places where wells may not only be useful to travellers, but may also be utilized for irrigation purposes. The editor points out that there are no means of irrigation in Oudh and the eastern districts of the North-Western Provinces, and hopes that the Irrigation Commission will give its special attention to those places.

BHÁRAT JÍWAN, 16th September, 1901.

Supply of arms of precision to native soldiers.

12. The *Bhárat Jíwan* (Benares), of the 16th September, says that the natives of this country should congratulute themselves on their good luck that they have got a sympathetic sovereign like the Emperor Edward VII. His Majesty, while Prince of Wales, paid a visit to this country, and was struck by their expressions of loyalty on the occasion. On his accession to the throne he has ordered the native soldiers to be supplied with the same arms of precision as the British soldiers. It is to be hoped that His Majesty will, in course of time, offer military training to natives, enlist them as volunteers and admit them to the higher ranks of the military service.

ALMORA AKHBÁR, 15th September, 1901.

Orders for the purchase of cattle in the North-Western Provinces for the Army transport purposes.

13. The *Almora Akhbár*, of the 15th September, says that orders have been issued by Government to the effect that, when transport animals are required for the native army in future, cattle should be purchased for the purpose in the United Provinces. The orders would be welcome by all means, if people had spare cattle for sale. A sufficient number of cattle are not available even for agricultural purposes. If the practice of cow-killing were abolished and adequate grazing grounds provided, the country would abound in the bovine species and milk become very cheap. In the time of King Akbar *ghi* sold at Rs. 2-10-0 a maund whereas now a rupee fetches only 14 chataks of impure *ghi*. There is a steady decrease in cattle and consequent growing poverty among the people, but Government has not yet deemed it expedient to appoint a Commission to inquire into the matter.

HINDUSTÁN, 18th September, 1901.

Mr. Pennell.

14. The English *Hindustán* (Kálákánkar), of the 18th September, says:—We refer no less to the fact that Mr. Pennell—when he was in Burma—had a native official subordinate tied up and severely beaten with a riding whip. This dispenser of justice then proceeded himself to try the beaten native official, whom he fined heavily and in default incarcerated him; for this Mr. Pennell was sent away from Burma as "unfit to have administrative charge." Then whilst in Mymensing, when the High Court at Calcutta upset one of his convictions, he deliberately refused to carry out its orders and was guilty of gross insubordination, fit for instant suspension. Yet he is set up by the Bengali Press and by a large following of educated native gentlemen, especially of Bengal, as the "Champion of the down-trodden race." They are now ready to fête and lionise *Justice Pennell*, should he return to India's coral strand. What's to be said of a Judge who, once having written and apologised to the Government for his conduct in the Chapra case, later on wrote denying or retracting it on the score of illness?

INDIAN DAILY MAIL, 17th September, 1901.

Comments on the letter of the Bengal Government to the Government of India, regarding Mr. Pennell's case.

15. The *Indian Daily Mail* (Lucknow) of the 17th September, says:—As stated in these columns the other day the letter of the Bengal Government to the Government of India, regarding Mr. Pennell's case, is a lengthy document and, from what we can see, is not altogether free frem irrelevancy. It gives many things concerning Mr. Pennell's early official career in Burma. Mr. Pennell was in Burma from 1889 to the end of 1894. It is stated that in the latter year he quarrelled with the Thugyi of the Muky Circle, tied his hands and beat him with his riding whip. He subsequently had the man arrested, imposed on him a fine of Rs 200 on a charge of contempt of court, and consigned him to custody. In consequence of this, Mr. Pennell's conduct was declared to be wholly illegal and unjustifiable; he was removed from the Settlement Department, ordered to compensate the Thugyi, declared to be unfit for the charge of a district, reprimanded for his harsh treatment of a subordinate officer, and was eventually suspended for insubordination for failure to comply with certain orders of the

Chief Commissioner. As regards the Noakhali case, the Government of Bengal point out that Mr. Pennell in his judgment included all the official letters that he considered would serve his purpose, and carefully suppressed letters that were not favourable to his cause. In conclusion, the Bengal Government give it as their opinion that, both in the Judicial and Executive Departments, Mr. Pennell has shown himself to be an altogether unsatisfactory officer, and accordingly recommend that he be retired from the service on such compassionate allowance as the Government of India may think fit to grant him. We shall see what Mr. Pennell has to say about the charges made against him. The Burma incident should not, in our opinion, weigh in the decision of the present case. For the matter of that the Government of Bengal might have pointed out that Mr. Pennell, while in school, had boxed the ears of a school-fellow. We were indeed little severe in our remarks against Mr. Pennell on reading the telegraphic summary of the Bengal Government letter under notice, but on second thought wefeel persuaded to think that the Burma incidents in question have no bearing on the question at issue before Lord George Hamilton.

16. The *Indian Daily Mail*, (Lucknow), of the 17th September, says:— The non-official European community in India has been all along unduly humoured by the Government, and the evil effects of such favouritism have been always quite apparent, though not to the parties concerned, but to the general Indian public at large. Unless the Government of India has the hardihood to act, whenever justice requires, against the wishes of the non-official European community, it cannot do good by the people of India. Looking to the undue respect that is paid to Europeans in India, it is nothing surprising that the planters of Assam have been most insolently passing most disrespectfully worded Resolutions against the opinion expressed by the Chief Commissioner of Assam against the relationship between the planters and their labourers, and openly stating in a public meeting of their own community and in a Resolution passed unanimously by it that Mr. Cotton " is decidedly biased against the planting community." This is the result of the indulgence which has ever been accorded by the authorities to the members of the mercantile and planting European community in this country. Every European ruler, from a Viceroy down to a District Officer, who has endeavoured to promote for the sake of justice the interests of any community of the great Indian nation, has had as a reward of his conscientious conduct, the abuse and the bitter criticism of the Anglo-Indians. This has ever acted as a damper to the righteous-minded officials concerned, and retarded the cause of just government and the progress and furtherance of the various Indian interests. We hope and trust that Mr. Cotton will not be overawed by the menacing attitude assumed by the planters against his policy to deal with them and the labour question in Assam.

INDIAN DAILY MAIL, 17th September, 1901.

The attitude of European tea-planters towards the Chief Commissioner of Assam.

17. The *Advocate* (Lucknow), of the 15th September, says:—Infliction of the fullest fine penalty on Babu Motilal Ghosh of the *Amrita Bazar Patrika* in the defamation case brought against him will cause no little amount of indignation. The offence of which Babu Motilal Ghosh was charged was not so serious, the crime said to have been committed by him was not so heinous that he should have been made to pay Rs. 1,000, the highest fine penalty provided by the law. The offence of which Babu Motilal was charged is an offence of which every newspaper man, however careful he may be, is likely to commit with the best of motives in the honest discharge of his functions. * * * * A correspondent from a distance of over five hundred miles sends a news-letter; the editor after satisfying himself as to the identity of the writer, publishes it; a serious mistake in the account is pointed out to him. He expresses his regret for it and rectifies it. Does the Joint Magistrate of Cawnpore mean to suggest that before putting news-letters in type the editor ought to have them verified by referring to some other correspondents. Conducting of newspapers would become impossible if it were laid down that all communications which an editor receives from some distance should first be verified by other correspondents. The utmost care that a newspaper editor can take is to see that the writer of the news-letter is known to him, that he is a reliable person not likely to have any personal spite against the person whose case he reports. That Mr. Hoff was unknown to the *Patrika* is admitted, so there can be no

ADVOCATE, 15th September, 1901.

Hoff-Patrika Defamation case.

malice against him; that the Cawnpore correspondent had no malice against Mr. Hoff is also admitted and is apparent from the fact that he was let off on the offer of an apology; the same thing was, however, for reasons not known, unacceptable from Babu Motilal Ghosh. We will say nothing about the *alibi* set in by the defence though it is as strong as any possibly could be. In conducting a daily paper even if the editor is present in the office, he cannot supervise every bit of news which finds its way into the columns of the paper. This of course cannot absolve the editor from the responsibility for what appears in his paper, but it does change the nature of the offence. The offence of which Babu Motilal Ghosh has been convicted is at most a technical one, and so the heavy fine inflicted on him is quite out of proportion to his guilt. The unmerited severity of the sentence passed on him defeats its own object. In the loss of money, worry and trouble suffered by him for an offence, which if he committed at all he committed in good faith and in discharge of his public functions, Babu Motilal Ghosh has public sympathy with him and Mr. Charles' judgment does in no way degrade him in public estimation.

ADVOCATE, 19th September, 1901.

Government resolution on the outbreak of plague in the Benares and Allahabad Divisions.

18. The *Advocate* (Lucknow), of the 19th September, in noticing the recent resolution of the Local Government on the late outbreak of plague in the Benares and Allahabad Divisions, observes :—The last Gazette contains a resolution of the Local Government, in the Sanitation Department, on the outbreak of plague in the Benares and Allahabad Divisions and the measures of cure and prevention adopted there. The disease spread with astonishing rapidity towards the western districts of Bengal during the cold weather of 1898-99. Once among the poverty-stricken people of Behar, it took a firm hold there and refused to be easily dislodged. The number of seizures and deaths went up by leaps and bounds and people began to fly in different directions. Sir Antony MacDonnell is nothing if not precaution itself. His Honor was always on the alert against any encroachment in these Provinces. The success that attended the earlier efforts of his Government at Hardwar, Jwalapur, Agra, and Mau Aima created a very strong sense of confidence of Government in their own measures of both cure and prevention. And as in the detection of the earliest cases lay the best hope of preventing the infection from spreading, conferences were held in the Benares and Gorakhpur Divisions in April 1899 to introduce a complete scheme of inspection in those divisions. Each district was mapped out into circles of convenient size in charge of inspecting officers who watched arrivals from infected areas and checked the mortality returns; passengers on steamers and ferries plying on the Ganges underwent medical inspection and the number of railway inspection stations was increased. The arrangements in each district were controlled by an officer of the Staff Corps acting as special plague officer. As precautionary measures landlords and village headmen were urged to construct huts outside their villages for the temporary accommodation of strangers, who spent a period of observation; the erection of caste hospitals for sick persons was advocated in towns. These measures were not without their beneficial effects in their working. A sharp look-out with a view to stop and confine the disease could not but be attended with success as far as detection was concerned. The entire machinery of Government to fight the enemy is kept in readiness and sentries are posted on the entire communication. The suspects are registered and some times forced to stay for a period in observation camps. Here and there rubbish cleaning is resorted to in order to give the disease no suitable place to lurk in. Before it breaks out in any village or town, the above are generally the only measures adopted. The experience gained in different outbreaks in several parts of these Provinces, and also elsewhere, points to the conclusion that remedies to cure any plague patient are yet to be found out and all faith about prevention of its spread is pinned upon disinfection more than in segregation and isolation. The history of the outbreaks in Ballia, Benares, Jaunpur, Mirzapur, Ghazipur and Allahabad give force to our assertion.

OUDH SAMÁCHÁR, 14th September, 1901.

Encouragement of Hindi.

19. The *Oudh Samáchár* (Lucknow), of the 14th September, in continuation of its previous articles on the encouragement of the use of the Nagri character, urges that the Hindi language having been introduced into the competitive examination for candidates

for Deputy Collectorships, it should now also find a place among the subjects prescribed for the examinations of vakíls and pleaders. Moreover, the examinations of mukhtárs and revenue agents which are at present held only in Urdu should be held in Hindi as well. Both these requests are but fair and reasonable, and will be granted as soon as they are laid before Government and the High Court by means of memorials. The advocates of Hindi themselves are thus to blame for the delay in the grant of these concessions. The editor rebukes vakíls, talukdárs and landholders for their indifference to the cause of Hindi, their mother tongue, and asks them to help the Benares Nagri Pracháríni Sabha with money in engaging the services of an Agent to visit the various parts of these Provinces, to find out and bring to the notice of Government any cases in which the provisions of the Hindi Resolution have not been carried out at any place, and to encourage the popularity of Hindi.

Opposition of an Urdu newspaper published at Etawah to Hindi.

20. The *Shri Gopál Patriká* (Lucknow), of the 16th September, says that it would seem that the simple-hearted lovers of Hindi think that the mere issue of the Hindi Resolution by Sir Antony MacDonnell is enough to secure the end desired, and that now no efforts on their part are required to promote the cause of the Hindi language. But they are labouring under a hallucination. The approaching retirement of His Honor has encouraged some Urdu newspapers to raise their voice against the Resolution, with a view to prejudicing his successor. A newspaper published at Etáwah (*Al Bashir*) takes the lead in the matter, and the editor will expose its unfair attitude in a future issue.

SHRI GOPÁL PATRIKÁ, 16th September, 1901.

Introduction of Nagri into courts and Offices in the united Provinces.

21. *Al Bashir* (Etáwah), of the 17th September, in the 54th number of its series of articles on the introduction of Devanagrí character into courts and offices in these Provinces, observes that, as it is now 17 months since the Nagri Resolution was issued and the advocates of that character have in the meantime tried hard by appointing paid petition-writers, by requiring many legal practitioners to use no other language than Nagri in petitions, by general persuasion and by appeals to religion, to file plaints and petitions in Devanagri character, it is time to inquire, in the various districts of these Provinces excepting of course the districts in the Kumaun Division, where Nagri has always been the Court character, how many petitions have, during the interval, been presented in the Nagri and the Persian character respectively, how many petitions out of those written in Nagri were presented through legal practitioners, what community such legal practitioners belonged to, how many petitions in the Nagri character, although not presented through legal practitioners, were written by petition-writers and how many petitions in Nagri were written by private individuals. Similar inquiries may also be instituted in respect of petitions written in the Persian character. It will then be possible to arrive at definite conclusions on the subject. It is also well worth considering if there are any particular courts which received an unduly large number of petitions in Nagri. In this connection it may be pointed out here that there are two Munsifs at Budaun, both of whom are Hindus. According to a correspondent of *Al Bashir*, almost every petition is presented in Nagri in one of the courts, and if any petition written in Urdu does not contain the names of the parties and their place of residence in Hindi it is rejected and the clerks keep registers in Nagri ; while on the other hand petitions are freely filed in Urdu at the other court by the same legal practitioners who file petitions in Nagri at the former Court. The fact is that the Munsif at Budaun West, is a B. A , LLB., while the Munsif at Budaun East is an educated Hindu of the old school. If the matter were investigated by Government, it would come to know what persons are advocates of the Nagri character and what their real motives are. Another correspondent informs the editor that some of the Hindu legal practitioners at Meerut have given strict orders to their clerks to file one or two petitions daily in the Nagri character, aud that one of them even went the length of saying that Government desired an extended use of Nagri in courts and offices. These things cannot but offend the Muhammadans, and the editor urges that an enquiry should be made into these matters through unprejudiced European officers in the districts.

AL BASHÍR, 17th September 1901.

NASÍM-I-AGRA, 15th September, 1901.

Suggestion to establish in each province a special department for the suppression of bribery in public courts and offices.

22. The *Nasím-i-Agra*, of the 15th September, urges that the best way to check official corruption is to organize a special department for the purpose on the lines of the Department for the suppression of Thagi and Dakaiti. The Heads of Departments and offices, having enough to do, cannot closely watch the conduct of their subordinates.

NASÍM-I-AGRA, 15th September, 1901.

Disposal of objections to the water-rate assessments at Agra.

23. A local correspondent of the *Nasím-i-Agra*, of the 15th September, complains that ten days have elapsed since the expiration of the period fixed for filing objections to the water-rate assessments, but that no arrangements have yet been made for their disposal. It would seem that the Joint Magistrate will take them up, not in the order in which they have been filed, but in the order of houses, inspecting every house. There is reason to think that the objections have not yet been entered in the register.

SHRI GOPAL PATHIKA, 16th September, 1901.

Misconduct of some talukdars of Oudh.

24. The *Shri Gopal Patrika* (Lucknow), of the 16th September, says that India is an agricultural country, that a prolonged drought causes anxiety to crores of persons, and that the failure of a single crop reduces lakhs of people to starvation. Cultivators and talukdars are most intimately connected with land; and under native rule both these classes were far more happy and prosperous, though grain was very cheap and there was not full security of life and property at that time. But now they are rapidly sinking into poverty, though their land produce fetches very high prices and is exported in large quantities to Europe. The indigence of cultivators is greatly exercising the minds of politicians and has been attributed to a number of causes, *viz.*, their ignorance, the heavy Government demands, the ruinous rates of interest levied by mahajans, the inadequate means of irrigation, the congestion of population, *et hoc genus omne*. The talukdars, too, who have princely incomes are running into debt, and Government has established the Court of Wards to save them from ruin. But the question as to the causes of their growing indebtedness has not received due attention. Their ruin is chiefly due to their selfish and subservient courtiers or attendants who are composed of three classes of men, *viz*, "fashionable" sons of local mahajans, pandits of the old school and young men who have received incomplete English education. These courtiers are sucking the blood of the talukdars and bringing about their ruin. These Barons who should be encouraging learning, science and art, have fallen in evil ways and are grossly misbehaving themselves. The editor gives some instances of offending talukdars without mentioning their names, and asks the better class of talukdars to try and improve the conduct of their brethren, otherwise Government may be obliged to interfere.

INDIAN DAILY MAIL, 19th September, 1901.

Management of the Court of Wards Department in the United Provinces.

25. The *Indian Daily Mail* (Lucknow), of the 19th September, says:—It is not unoften that we hear complaints with regard to the inefficiency of a certain Department of the Public Service. When a sifting enquiry is instituted with a view to ascertain where the screw is loose, it does not fail to transpire that the whole machinery is out of gear owing to the incapacity of its underlings. When the inefficient workers are weeded out and a high standard of efficiency is substituted, order is restored. The same may be said to have been the case with the Court of Wards Service of these Provinces during the last year. The elimination of inadequately paid underlings and the employment of village headmen and respectable tenants in their place proved successful in districts such as Gonda and Bara Banki, where discrimination has been shown in the selection of men. In short, in the majority of the districts where this experiment has been made, it has proved a success. Where failure is reported, enquiry should be made to determine whether men of the right stamp have been selected and whether adequate inducements have been held out with a view to ensuring good work.

PRAYÁG SAMÁCHÁR, 12th September, 1901.

Proposed change in the Octroi rules of the Allahabad Municipal Board.

26. The *Prayág Samáchár* (Allahabad), of the 12th September, in commenting upon the proposed changes in the Octroi rules of the Allahabad Municipal Board, says that Allahabad has not become an emporium of trade like Cawnpore, simply owing to the levy of heavy octroi duties by the Municipal Board there, and

to the difficulties which traders experience in obtaining refunds. The result is that traders import goods only for local consumption. If the duties were reduced, the imports would increase, the loss of revenue being more than recouped thereby. English medicines should be exempt from octroi, or at any rate it should not exceed three pies a rupee, inasmuch as the traders at Allahabad obtain such medicines from Calcutta and Bombay and not from Europe direct, and have consequently to pay comparatively high prices, the packing charges are high, and these medicines being sent in glass phials or bottles are specially liable to be damaged in transit. The octroi on spices should be three pies a rupee and on medicinal drugs prescribed by native physicians six pies a rupee. The writer complains that at the instance of an over-zealous member of the Board, the octroi duty has lately been levied even on jewellery and other things presented to brides and bridegrooms on occasions of marriages. A marriage party who came to Allahabad to perform a marriage at Badshahimandi were required to have all their luggage examined at the Head Octroi Office and to pay duty thereon. It necessarily took a long time to examine the contents of all the trunks and boxes one by one, and there was a difference of opinion between the Octroi officials and the father of the bridegroom regarding the value of the jewellery. The auspicious time fixed for the marriage arrived, while the bridegroom's father was still detained at the Octroi Office. He was consequently obliged to pay the amount demanded. Had the member of the Board, who is responsible for the levy of octroi duties on such articles, been the bridegroom's father, he would have realized the difficulties which this objectionable practice involved. The practice is annoying to the public and casts a slur on good British rule.

27. The *Central Hindu College Magazine* (Benares), of the 1st September, says:—The Bishop of Calcutta, Dr. Welldon, has given another proof of his entire lack of sympathy with, or understanding of India, and has branded the whole of the Indians—with the exception of the insignificant Christian minority—with disloyalty. Moreover, he declared that if the "non-Christian religions in India were to get the upper hand, the lives of the Christians in India would not be worth a very long purchase." A more ludicrous mis-statement it would be difficult to make, but such slanders, published among the ignorant on the authority of a Christian Bishop, are mischievous, and drive asunder the races that all good men are trying to draw together.

CENTRAL HINDU COLLEGE MAGAZINE, 1st September, 1901.

Bishop Welldon's speech at Oxford on the loyalty of Non-Christians in India.

28. The *Indian Daily Mail* (Lucknow), of the 19th September, says:—It is a standing order of a just and paternal Government as ours that whenever a "treasure-trove" is unearthed the find is to be freely advertised with a view to find out the owner. But the red-tape traditions of the authorities occasionally produce ludicrous results. A case is to the point. A "treasure-trove" to the aggregate value of Rs. 22-8-5 was found in a reservoir from which the silt was being removed in the Kistna district in Madras. According to law all persons claiming the same were invited to appear on a given date at Masulipatam so that the matter might be enquired into and determined. The cost of advertisement in Gazettes throughout the country was enormous, but with no apparent result because the portentous announcement was hardly worth while to excite the cupidity of the most poverty-stricken individual. We therefore commend the subject to the notice of Lord Curzon so that before His Excellency has done mincing matters with our circumlocution departments, he may take up the question of not giving the widest publicity by free advertisements as alluded to when it can be disposed of in a few sentences.

INDIAN DAILY MAIL, 19th September, 1901.

Treasure-trove found in a reservoir in the Kistna district in Madras.

29. The *Zamíndár-wa-Káshtkár* (Bijnor), for September, publishes the proceedings of the meeting of the Zamindars' Association at Bijnor held on the 24th of August last, under the presidency of Kunwar Har Bans Singh of Haldaur. It was resolved by the meeting that a Sub-Committee be formed of Kunwar Harbans Singh, Mufti Muhammad Ibrahim Husain and a few other gentlemen to consider the question of agricultural banks. The papers received from Government regarding the supply of drivers, blacksmiths, carpenters, &c., required for the Commissariat, were laid before the meeting, and it was resolved that it was possible to provide only half the number of drivers, blacksmiths, carpenters, &c.

ZAMINDÁR-WA-KÁSHTKÁR, September, 1901.

Proceedings of the Meeting of the Zamindars' Association at Bijnor, held on the 24th of August last.

required for the Commissariat and that practical steps should be taken for the same. It was further resolved that Government should be reminded through the Collector of the district of the necessity for improving certain unmetalled roads, and especially the one leading from Kiratpur to Barampur. Another resolution passed on the occasion was to the effect that a Sub-Committee be formed to take steps to hold a meeting of the zamindars of the Province to make definite proposals to the Council in respect of the newly-published North-Western Provinces Tenancy Bill, which, in the opinion of the meeting, was as injurious to the interests of the zamindars as its predecessor.

III.— Legislation.

Advocate, 19th September, 1901.

Advocate on the Tenancy Bill.

30. The *Advocate* (Lucknow), of the 19th September, says :—From the proposed definition of the word *sír* it follows that as soon as this Bill is enacted no landholder will be able to acquire any right of *sír* land which he himself cultivates. For *sír* "means land cultivated continuously for twelve years immediately before the commencement of this Act by the proprietor himself with his own stock, or by his servants or by hired labour." We really cannot understand why such a drastic measure should be adopted by the Government to sweep away a long established privilege of the zamíndárs. We are not in the least partisans of the zamíndárs; but certainly as impartial critics we cannot close our eyes to the injustice which will be done to a loyal class of our fellow-subjects if this definition be allowed to stand as it is. We can very well understand that the Government being zealous in the interests of the tenants ignores consciously or otherwise the equal claims of the zamíndárs. If we look into the revenue papers we shall find that only less than one-third of the cultivated area of the land is free from occupancy rights. This definition will be particularly hard to the small peasant proprietors, who in our opinion form the chief backbone of the agricultural population. The big landholders will, no doubt, after the passing of this Rent Bill, mostly become absentee landlords. It will not be to their interest any longer to live in their villages as they are sure to get their fixed rent wherever they may happen to be. They will then go and live in the towns, if for nothing else, at least for spending their time and energy in some productive and proper pursuit. They will then direct their attention to the education of their children in order to keep pace with the town society. Thus in time they no doubt will become, politically speaking, a powerful and formidable class in town movements. Up to now they take little interest in the political movements of the day, and even if aware they very seldom take part in them for fear of offending the revenue authorities who are the only gods they endeavour to appease. Another result of this curtailing the power and influence of the zamíndárs in the country will be that petty officials and underlings who are often a pest to the zamíndár, will no longer have a chance to make their unjust demands which go by the name of *haq*, as there will be with the landholder not his agent to look to their comforts.

The results may be good to the big zamíndars, but what about the small peasant proprietor who has to live on the land for his maintenance. To his great sorrow and surprise he will find that though he is just as loyal a subject of the Crown as the occupancy tenant, yet the latter has been shown an indulgence which is denied to him. In spite of his being an illiterate man he can see through this injustice of the Government. He cannot help believing that the Government, bound to treat all the subjects equally, is unkind to him like an enraged father who turns out one of his sons for no rhyme or reason. He is sure to attribute this partiality to the whims and caprices of the Government. We, for ourselves, cannot see any sense of justice or equity in this denial of such a valuable right as the *sír*. Looking into the note of dissent we find that in this respect we are not the only advocates of this *sír* right, but there are also Government servants of high position, vast experience, great learning and tact who take the same view and strongly deprecate this measure on the part of the Government.

We hope that our Head of the Local Government will think over this measure again and listen to the advice of his experienced officers, so that the people may not be led to believe that haste has warped his sense of justice.

Under the provisions of the Bill tenants have been given every chance to acquire occupancy rights. Of course a certain limit has been fixed, but that too is nothing, for if after the expiry of seven years' lease the tenant, on a notice

of ejectment, shows that the landholder wishes to eject him simply with a view to increase the rent, the court will go into the question whether the increase is justified, and after its finding on that point will allow the tenant to remain on the land for another seven years, and this will be considered as good as a registered lease for another seven years.

Certainly this provision is very useful to the tenant; but supposing that the landholder wishes to erect a building on that piece of land, will the courts eject the tenant on that ground if they see that the landholder *bonâ fide* desires to do so? This question of ejecting tenants from lands which the landholder desires for building purposes is so important that we should like the Government to make a distinct provision for it. Everybody knows that every day the town population is growing, and that it will do so doubly when the landholders shall have to leave their country homes as a consequence of the proposed rent law, and therefore more land will be required for building purposes. We also know that the lands in the vicinity of the towns are largely in cultivation, and that these are the only lands which will, under the circumstances, be required for building purposes. Now when the landholder desires to eject the tenants from these holdings near the town for this very purpose, it is necessary that there should be a provision that the tenants' objection will be overruled if the landholder proves that he has a *bonâ fide* intention to erect a building, and that he does not like to use this dodge simply for the purpose of evicting the tenant. In case there be no such provision, there will be dearth of houses in towns and the crowding of houses with a number of people is bound to spread epidemic diseases which will be worse than plague and cholera, and which will not be checked by any medical skill.

Section 17, by which the right of occupancy will accrue even in changed holdings is more detrimental to the interests of big zamíndárs than to those of small proprietors. For instance, if a zamíndár owns the whole of a village, his tenants are sure to become occupancy tenants if he does not execute a seven years' lease each time as all the tenants of the village are holding under him some piece or other of the land, whilst in the case of a few small proprietors in the same village, they can, by common consent among themselves, easily exchange their tenants and thus defeat the provisions which enable the requisition of occupancy right. Thus it appears to us that the Bill will operate more harshly on the big zamíndárs than on the small ones. We do not see why this Bill should be directed mainly against the big zamíndárs. It is certain that some of the big zamíndárs have treated their tenants very cruelly, but there are always black sheep in every fold, and we do not see any reason why the whole class should suffer for the sins of a few.

ZAMINDÁR-WA-KÁSHTKÁR, September, 1901.

The North-Western Provinces Tenancy Bill.

31. The *Zamindár-wa-Káshtkár* (Bijnor), for September, draws Government's attention to certain objections made by zamindars to the North-Western Provinces Tenancy Bill. *Section* 1.—The last clause of section 1 of the Rent Act (XII of 1881), exempted land occupied by dwelling-houses from the operation of that Act, but no corresponding clause has been inserted in the new Bill, which implies that such land will no longer be exempt from the jurisdiction of the Rent Court. As rights and other questions connected with such land are of an extremely complex nature, and no record of them is kept by the Rent Court, it will be difficult to adjudicate upon them, and the rights of the parties concerned will fare rather badly. Then there are no provisions in the Bill for ejectment or assessment and enhancement of rent in respect of such land; and while section 62 of the North-Western Provinces and Oudh Land Revenue Bill provides for assessment of revenue on such land it is fair that provisions for assessment of rent should be inserted in the Tenancy Bill as well. *Section* 2A.—The object of this section is to render the contracts made between a landholder and a tenant after the first day of April, 1900, subject to the Bill under consideration and not to Act XII of 1881. Now this is against the principles of legislation inasmuch as it seeks to render nugatory by a Bill, which has not yet become law, those proceedings which have been taken under an Act for the time being in force. Apart from the fact that this interferes with contracts made by the parties with mutual consent, it goes to shake public confidence in the existing laws of the the country. *Section* 3.—In sub-section (3) "land" has been defined thus:—

"Land means land which is let or *held* for agricultural purposes." Evidently "land let" means land let to a tenant by a landholder under a contract; and "land *held*" means land held by a tenant without the consent of the landholder, in which case also the tenant is to be held to be the rightful tenant. This becomes clear on reading section 32 (32A ?), which says that "a person occupying land, without the consent of the landholder, shall be liable for the rent of that land at the rate payable in the previous year, or, if rent was not payable in the previous year, at such rate as the court may determine to be fair and equitable....." It would thus appear that a tenant may, without the consent of the landholder, occupy and cultivate any land and yet be liable only to payment of rent and not to ejectment! The relation between the landholder and the tenant is created by mutual contract, while the definition in question does away with the necessity for making such a contract between the parties and gives the tenant power to disposses the landholder or to remove him from the village if he likes. Under the new Bill a tenant can be ejected only for arrears of rent; but if after ejectment he again takes unlawful possession of his land under section 3, he renders himself liable to no penalty and has a right to remain in possession of that land. Thus the provisions of the Bill contradict one another. The Select Committee in their report on the Bill observe that section 32A has been drafted on the lines of section 127 of the Oudh Rent Act, 1886. But Section 127 of the Oudh Rent Act clearly provides that a person in possession of land occupied without the consent of the landlord shall not, in respect of that land have any of the statutory privileges conferred by the Act. No such provision has been made in the new Bill, and this is tantamount to allowing a tenant to take unlawful possession of any land. *Section* 3, *sub-section* (12), *clause* (*c*)—It is not fair to include the planting of trees among improvements in a land let for merely agricultural purposes, for such an improvement would be inconsistent with the purpose for which the land is let, and the High Court under the existing law have always held the planting of trees by a tenant to be unjustifiable. The editor comments on many other sections of the Bill.

IV.—Education.

HINDUSTÁN, 13th September, 1901.

Viceroy's speech at the Simla Educational Conference.

32. The English *Hindustán* (Kálákankar), of the 13th September, in commenting upon the Viceroy's speech at the Simla Educational Conference, observes:—We approve of His Excellency's plan for co-ordinating the various departments of education, such as University education, secondary education, primary education, technical education, &c., &c. We are of opinion that boys in this country must first be taught their mother tongue, and then they should be taught the English language, and after that the classical ones; and to facilitate this object of primary education, the Government should be pleased to have more English books translated into the Nágri and Urdu languages, so that those boys whose mother tongue is Nágri may learn the text books without being compelled to learn the English language if they do not like to study it; and the speakers of the Urdu language may have similar advantages in their own language.

INDIAN DAILY MAIL, 14th September, 1901.

Simla Educational Conference.

33. The *Indian Daily Mail* (Lucknow), of the 14th September, says:—We desire to refer once more to the question of educational reform. The subject has been ably threshed out by the Viceroy, and the public, we take it, is convinced that the policy of Government is guided by a sincere desire to benefit the community. We should have been glad, all the same, if His Excellency had not made the Conference a purely official one. True, we have his assurance that the opinions of "the educated sections of the outside public" will not be ignored, but it follows that the principal material upon which the Government will base its decision, is the report of the Educational Conference. What we particularly desire to point out is that it would have been a more feasible course to gather public opinion, before drawing up any definite scheme of educational reform. The Government can accept the recommendations of the Conference only with a few modifications, and as yet we have no guarantee that the Cenference will decide the subject in conformity with the real wishes and wants of the community. At all events we would suggest that the result of the Conference should be published without delay, and that the public bodies should be duly consulted,

before any definite action is taken by Government. The question deeply affects the interests of the community, and upon its solution, in a large measure, depends the future of the country.

34. The Hindi *Hindustán* (Kálákánkar), of the 15th September, refers to Sir M. M. Bhownuggree's speech in Parliament in which he drew attention to the neglect of technical education in India, pointed out that India abounded in raw materials of all kinds, and urged the establishment of schools for giving primary technical education. There are only 8,693 large factories in this country, in which 660,000 men are employed, most of whom are unskilled labourers, the population of the country being 29 crores. Sir M. M. Bhownuggree will render an important service to India if he succeeds in having a few technical schools established and in thus opening a new walk of life for the people who are at present almost entirely dependent on agriculture and public service for their livelihood.

HINDUSTÁN, 15th September, 1901.

Sir M. M. Bhownuggree's speech in Parliament on the neglect of technical education.

35. The *Árya Samáchár* (Meerut), for the month of August, received on the 20th September, in an article headed, "The effects of English education", says that, while the people are often warned against the evil effects of Persian literature on the morals of the students, the public attention has not yet been forcibly drawn to the pernicious effects of English education. There are many who will even be surprised to hear that the English education which is being imparted in the numerous schools and colleges throughout the country can produce any bad results. Indeed an education which develops only one part of the human nature to the utter neglect of the other parts must necessarily be bad; for human nature is a collection of several faculties, and these are so connected with one another that if one of them is developed to an undue extent, the others are weakened proportionately. The body and the mind are so intimately connected with each other that if the one is weak the other also becomes so. An education therefore which takes no notice of the body or which does not enable a person to control his passions and to do good deeds must be extremely injurious. The English education, as at present imparted in schools and colleges, is of this kind. An English educated person is generally a victim to bodily diseases: headache, indigestion and nervous debility being the most common complaints with him. This is the first effect of English education. Its other effects are that the students learn expensive ways of living and attach too much importance to ceremonial forms. They find fault with old fashioned people for wearing gaudy dresses, but they do not see that their own dress is more costly and more expensive.

ÁRYA SAMÁCHÁR, August, 1901.

Effects of English education.

36. The *Express* (Lucknow), of the 19th September, observes:—Ignorance and poverty of the large majority of the 300 millions of people who inhabit India are the two great sources of danger to the Empire. Their poverty and ignorance have been from remote times the greatest drawbacks to the material progress of the country. In the past they eked out a slender existence from the soil and lived a happy and contented life. Times are changed. They are now called upon to face a new state of things. They are encountered by the rapidly advancing forces of a material civilisation, which they have no means to contend against. In this state it is no wonder that the rural population all over India have lost much of their former contentment. In the place of their previous happy easy-going life, they have now a life of hard struggle for existence, which was never so keen in the world as in the present age, and was practically unknown in India. The frugal habits of the people kept it back long from their door. But the tide is upon them now. Their wants are few, but even these few wants are getting harder to be supplied.

EXPRESS, 19th September, 1901.

Danger to British rule arising from reversing the policy of Government to encourage education in India.

Their ignorance is only proportionate to their poverty. At the threshold of every effort for improving their condition stands this huge obstacle of their ignorance. Their ignorance disables them from taking full advantage of the most well-intentioned measures taken to ameliorate their condition. It makes them an easy prey to the cunning and unscrupulous underlings of the landlords and the

Government. Their ignorance is also a constant source of grave political danger. Their susceptibility to panic often gets them entangled in the disturbances of the mob. The whole mass presents the picture of a silent sea. We know very little of what is going on under the surface, nor are we able to make them understand what is intended for them. Not knowing fully their wants and wishes, the Government is obliged to go upon conjectures and guesses, so it is not easy to pronounce with any degree of certainty as to the ultimate efficiency of measures adopted by Government, however well-intentioned they might be. To understand therefore the actual feeling of the dumb millions, to know their wants, to find out what would suit them best are the *sine qua non* of good Government. The fact that the rulers are foreigners adds greatly to the difficulty of this task. The manners and customs of the people who compose the ruler and the ruled are widely different. In every day etiquette what means honour to one signifies insult to the other. To an Englishman uncovering the head means honour, to the native an insult. To take an illustration from the recent plague disturbances, the chief opposition of the native population was directed against inoculation, segregation, and house to house visitation. To an English population perhaps such measures might not have excited so much antagonism. So not merely in theory that the rulers of India should know the feelings and wants of its native inhabitants, but it is a matter of necessity that they should do so, and without it no good Govenment is possible. The ignorance of the masses therefore stands in the way of the rulers understanding them or they understanding their rulers.

Here arose the necessity for the educated native. The problem of British Indian Government was at least understood in this way by its founders. One of the principal objects in encouraging English education among the natives of the higher classes was to familiarise them with the thoughts and feelings of the rulers so that they may enlighten their uninformed countrymen about the intentions of the governors. The governors in their turn sought for information regarding the wants and wishes of the masses, from the people who had received English education. The leaders of the native community and the heads of British Government were thus put in touch. Any change in the past policy of Government in this respect, therefore, would be regarded with very great concern by all people who have the true interests of the Indian community and the British Indian Government at heart.

Of late a cry has been persistently raised, and it is feared that it has found some favour with the Indian authorities, that the natives are being too rapidly converted to English ideas. One of the greatest objections urged against this otherwise most desirable state of things, is that with the rapid growth of English ideas the native communities are clamouring for greater political freedom. As a result of this cry it is proposed to curb the spread of education in this country. We do not wish to deny the existence of the political movement among the educated classes and that it is the outcome of their education, but in no sense can this be regarded as a source of political danger. On the contrary the educated native is the best and the most intelligent supporter that the British rule in India can have in the present state of the country. The educated Indian if he loves his country and seeks the best interest of his countrymen, knows fully at the same time, that the salvation of his own country lies in the permanency and efficiency of British Government. These two things: that the British rule should be permanent and that the same should be exercised for the good of the country are cardinal principles of all political creed in India. Thus the rulers might be well assured of the loyalty of the educated Indian. They have too great a horror for anarchy and misrule of the last days of the Moghul rule, and are fully conscious of the difficulties which had to be encountered in replacing them by established Government. There is scarcely any person, educated or uneducated, who would wish to see the country again plunged in the vortex of civil strife.

Any policy therefore which is intended or which is the same thing, which in the end might have the effect of discouraging English education, would be justly regarded as fraught with grave danger. We, for ourselves, may be pardoned to view it with grave misgivings. This course, if adopted, would be going a great way to alienate the feelings of the people and reduce materially the prestige of the British nation in the eyes of the masses.

37. The *Central Hindu College Magazine* (Benares), of the 1st September, says :—Sir Antony MacDonnell, Lieutenant-Governor of the North-Western Provinces, speaking in Allahabad at the laying of the foundation stone of a Hindu Boarding House, rebuked the Bishop's words severely and justly. After denying a statement—the currency of which is due to the action of the same Bishop—that the Government of India have any idea of introducing the Bible into Government Schools, His Honor went on to say :—

CENTRAL HINDU COLLEGE MAGAZINE, 1st September, 1901.

Contradiction by Sir Antony MacDonnell of the rumour regarding the intention of the Government of India to introduce the study of the Bible into Government Schools.

"A speech delivered in England by the Bishop of Calcutta (who has had small experience of India) has created the impression in these Provinces that in His Lordship's opinion true loyalty and attachment to our rule in India are only to be found among the native Christian subjects of the Crown. From that view I desire with all the authority which I possess to express an absolute dissent; and it is I consider a matter for great regret that a statement in the cause of religious propagandism which is disproved even by well-known facts of current Indian history, should have gone forth to the world with the authority which attaches to the Bishop's office."

38. The Hindi *Hindustán* (Kálákánkar), of the 14th September, complains that native graduates in this country, as a rule, are to be found very weak and unhealthy, and unable to do any hard manual labour even for an hour, and few of them can read and write without spectacles. The editor argues that their ill-health is due to neglect of physical exercise and to the undue stiffness of the University examinations which render it necessary for them to work hard day and night, and also to the use of unwholesome food in the case of poorer boys. The editor hopes that the Simla Educational Conference will make some recommendations for improving the health of the school and the college students.

HINDUSTÁN, 14th September, 1901.

Health of the native students.

V.—RAILWAY.

39. The *Advocate* (Lucknow), of the 15th September, says :—We would draw the attention of the Rohilkhand and Kumaun Railway and the Bengal and North-Western Railway authorities to the very great inconvenience suffered by the passengers coming to Lucknow by the Rohilkhand and Kumaun Railway evening train from Lakhimpur and Sitapur. This train meets the Bengal and North-Western Railway at Daliganj junction; but before the passengers come out of the Sitapur train, the train for Barabanki leaves the station. At many a time the railway employés add insult to injury, by asking passengers desirous of travelling towards Barabanki, Gorakhpur, and Mozaffarpur to come out of the Sitapur train, while the Bengal and North-Western train is already in motion. This conduct is most reprehensible and causes a deal of annoyance. We think the Sitapur train should be made a little more punctual and the Bengal and North-Western train should wait for it for a few minutes. If such arrangement be impracticable, the railway employés at Daliganj should, instead of requiring passengers of the Sitapur train to get down in order to get in the Barabanki train, prevent their alighting at Daliganj which has no waiting room to provide shelter to passengers. The present state of things is highly objectionable.

ADVOCATE, 15th September, 1901.

Inconvenience caused to passengers at Daliganj Junction of the Rohilkhand and Kumaun Railway and the Bengal and North-Western Railway.

40. The *Sahifa* (Bijnor), of the 12th September, on the authority of a correspondent, complains that, at the Amroha railway-station, lamps are lit on the arrival of a train and put out on its departure. The passengers who have to wait at the station are exposed to great inconvenience from darkness. If any of them were robbed, they could not possibly even identify the robber. The incoming passengers are unnecessarily detained at the station owing to delay on the part of the ticket-collector in taking tickets from them.

SAHIFA, 12th September, 1901.

Passengers' complaints at the Amroha railway-station.

VI.—LOCAL AND MISCELLANEOUS.

41. The *Oudh Akhbár* (Lucknow), of the 16th September, says that the Sunni Musalmans at Lucknow had no Jáma-i-Masjid for many a long year, and had to offer their Friday prayers at several mosques in consequence. But it is a matter of satisfaction that, at the instance of the Hon'ble Raja Tasadduq Rasul

OUDH AKHBÁR, 16th September, 1901.

Restoration by Government of an old mosque to Muhammadans at Lucknow.

Khan, C.S.I., His Honor the Lieutenant-Governor has surrendered a large mosque, which was in the possession of Government, and the Raja has thoroughly repaired it at a considerable expense and supplied it with water and other necessary things. It will serve as a Jáma-i-Masjid for the whole of the city. The Muhammadans should be thankful both to Government and the Raja.

EXPRESS, 19th September, 1901.

A temporary strike of hackney carriages at Lucknow.

42. The *Express* (Lucknow), of the 19th September, says:—Last Thursday morning the Lucknow people were confronted with a temporary strike of the drivers of ekkas and hackney carriages. But owing to the prompt and considerate action of Mr. Simpson, our Deputy Commissioner, the usual traffic was restored by the evening of the same day. The cause alleged by the drivers was the punishment for their delinquencies which they resented as having been too severely dealt with. Incidents like these show the rapidity with which the ignorant masses can combine, and also the efficacy of a little kindness towards them and prompt consideration of their complaints which they cannot bring before the authorities in a constitutional way. In dealing with these combinations among the masses ordinary red-tape procedure would be wholly unsuited, if not positively mischievous. The paternal form of treatment of the mob by the executive authorities is the best way of dealing with them. It goes straight to the heart of the people and fully allays their misgivings and establishes their confidence in the justice of the *sarkar*.

BHÁRAT JÍWAN, 16th September, 1901.

Colouring of wooden toys made at Benares with poisonous dyes.

43. The *Bhárat Jíwan* (Benares), of the 16th September, says that small wooden toys made at Benares are largly sold in the principal towns in this country. They are light and nicely coloured. One of these toys is specially intended for infants to suck. But it would seem from a doctor's discovery that the dyes used in colouring these toys are poisonous. The manufacturers of these toys should take a warning and refrain from using the poisonous dyes, or they will find themselves in trouble sooner or later.

ALMORA AKHBÁR, 15th September, 1901.

Rumour regarding the establishment of a firewood stall at Almora.

44. The *Almora Akhbár*, of the 15th September, says that a rumour has lately spread among the residents of Almora to the effect that the local authorities are disposed to establish a stall for the sale of fire wood which will be obtained from the Reserve Forest. It would seem that they have been led to understand that the supply of fire wood to the town has greatly denuded the Civil Forest and that if the drain were not stopped, the Civil Forest would not have any trees left in it! The editor is of opinion that the apprehensions of the authorities are groundless, pointing out that the consumption of wood is now considerably less than before, and contending that forests are at the present day in a more flourishing state. Under the present arrangement the people get good wood from the hewers at their own door and at moderate rates. But if a stall were established, they would have to go all the way to the stall, get blocks of green wood which would have to be split and would not easily burn, and pay coolie hire for carrying wood to their houses, and would also be exposed to other inconveniences. Under these circumstances the editor hopes that the authorities would think better of their proposal.

RÁJPÚT, 12th September, 1901.

Heavy marriage expenses among Kshatriyas.

45. The *Rájpút* (Agra), of the 15th September, publishes a communication in which the writer complains that the practice among Kshatriyas, Brahmans and Vaishyas of giving rich dowries on occasions of marriages is one of the causes of their impoverishment, and calls upon them, especially the Kshatriyas, to abolish it.

ALLAHABAD:
The 24th September 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 39 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 28th September, 1901.

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I.—Political and Foreign.

Oudh Samáchár, 21st September, 1901.

President McKinley's death.

1. The *Oudh Samáchár* (Lucknow), of the 21st September, expresses regret at President McKinley's death, and says that King Edward VII has ordered mourning to be observed for a week in British territories.

Oudh Samáchár, 21st September, 1901.

Morocco Mission at St. Petersburg.

2. The *Oudh Samáchár* (Lucknow), of the 21st September, says that the despatch of a mission by the Sultan of Morocco to England to congratulate King Edward VII on his accession to the throne created a widespread sensation in Europe. The mission is also visiting other countries for political reasons. It will shortly proceed from St. Petersburg to Paris. A warm welcome has been accorded to the mission at the Russian Capital, and presents have been exchanged. The Czar, in his reply to the Sultán's letter, says that Russia has no direct concern with Morocco, but that Morocco being the key to Gibraltar, can influence the trade in the Mediterranean, and that the Russian Government is therefore desirous that the present arrangements should be maintained, and has placed a squadron of war vessels in that sea for the protection of Russian trade there. The Berlin press thinks that the Czar's letter is a threat to England and means that England will have to consult Russia not only regarding Egyptian, but also regarding Morocco-Gibraltar affairs. According to Reuter, Spain is quietly watching the events and will interfere when any changes are sought to be made. The Czar's letter to the King of Morocco is a good indication of His Majesty's attitude towards England. The natives of this country always pray for the success of the British Lion.

Prayág Samáchár, 19th September, 1901.

Alleged maladministration in the Makrai State in the Central Provinces.

3. The *Prayág Samáchár* (Allahabad), of the 19th September, publishes a communication in which the writer complains that since Munshi Ram Chandra, a Kayasth, has become Diwan of the Makrai State in the Central Provinces, with effect from January 1898, the affairs of the State have drifted into confusion and disorder. He has filled the State service with Kayasths, and is addicted to liquor. He seldom attends office, and ill-treats people who have occasion to deal with him. Some time ago the proceedings of Munshi Jageshar Dayal, the State vakíl, were fully exposed by the *Mauj-i-Nerbudda*. As soon as the Rája hears of a well-to-do Mahajan or patwári in the State, he is sent for and confined in a chauki near the palace. If he satisfies the greed of Munshi Jageshar Dayal, the Diwan and the Rája, he is let off, otherwise he is relegated to jail. The writer points out that prisoners are greatly ill-treated in the jail, and that the arrangements for the supply of food are most unsatisfactory.

Azád, 17th September, 1901.

Maulvi Mushtaq Husain on the protection of the political rights of Musalmans.

4. The *Azád* (Lucknow), of the 17th September, publishes a letter addressed by Maulvi Mushtaq Husain at Amroha to Nawáb Mohsin-ul-Mulk on the 17th August on the subject of the protection of their rights by Musalmáns. The Maulvi is at one with the latter in thinking that it is impossible for Musalmáns to entirely confine their attention to education and to take no steps for the protection of their rights when they see attempts made to injure those rights. But he does not approve of his suggestion for the revival of the Muhammadan Anglo-Oriental Defence Association, inasmuch as that association proved a failure even under the guidance and control of leaders like Sir Saiyid Ahmad Khan and Mr. Beck. It is no doubt suicidal for Muhammadans to join the Indian National Congress of the Hindus, as has been observed by Nawáb Mohsin-ul-Mulk. If any Musalmáns have gone over to the National Congress camp, they have done so from sheer despair. The Musalmáns in these Provinces are now considering the question as to the best means of protecting their political rights, and there is reason to think that they will ere long fix upon a course at a general meeting. It is to be hoped that they will adopt a course which will not conflict with the interests of their neighbours, as has unhappily been the case in the past. But of course they should not allow political agitation to divert their attention from education which is the key to all progress.

II.—General Administration.

Home charges.

5. The *Oudh Samáchár* (Lucknow), of the 21st September, points out that the Home charges during the last year amounted to £32,182,545, referring to the principal items of which these charges are composed, and then expresses surprise that India, in which the average income of the people does not exceed Rs. 20 a year, has to spend such a large amount in England. It is to be hoped that the paternal British Government will take the matter into consideration and relieve the native taxpayer of a portion of his heavy burdens.

Oudh Samáchár, 21st September, 1901.

Mr. Cotton and the tea-planters of Assam.

6. The *Indian Daily Mail* (Lucknow), of the 24th September, says:—We understand that Mr. Cotton's famous report on immigration into Assam, which has caused such a sensation among the planters, has found its way to Simla, where it is under the consideration of the Supreme Government. We trust Lord Curzon will tell the planters in plain terms that their method of agitation, far from being wholesome, is likely to set a bad example to the country.

Indian Daily Mail, 24th September, 1901.

Sir Antony MacDonnell's approaching retirement.

7. The *Khichri Samáchár* (Mirzapur), of the 21st September, adverting to the approaching retirement of Sir Antony MacDonnell, observes that these Provinces never had in the past, nor are they likely to have in the future, a sympathetic Lieutenant-Governor like him. Justice and sympathy have characterised his administration. The recognition of the Nagri character will always be remembered as one of his most important measures. It would be well if he were able to reform the police before his departure. When will His Honor return to this country as Viceroy? A suitable memorial should be established to commemorate his beneficent rule.

Khichri Samáchár 21st September, 1901.

Question of presentation of a farewell address by the Trustees of the Muhammadan Anglo-Oriental College at Aligarh to Sir Antony MacDonnell at Allahabad.

8. *Al Bashír* (Etáwah), of the 24th September, says that it would seem that the Trustees of the Muhammadan Anglo-Oriental College requested Sir Antony MacDonnell to pay a visit to Aligarh on his way from Naini Tal down to the plains to receive a farewell address from them. His Honor replied that he had no time to visit Aligarh, but he would be glad to receive an address, if it were presented to him at Allahabad. The Trustees are disposed to accept His Honor's suggestion. It must be admitted that Sir Antony MacDonnell has to get through a lot of work before he lays down the Office of Lieutenant-Governor of these Provinces; but since the Muhammadan Anglo-Oriental College is a leading institution of these Provinces and the Local Government is patron of the college, Sir Antony MacDonnell would have earned the gratitude of the Muhammadan community if he could have arranged to pay a flying visit to Aligarh before leaving this country, as was done by most of his predecessors. The Trustees, however, must consider whether or not it would be proper to present a farewell address to His Honor at Allahabad, and whether or not in doing so they would be departing from the policy followed by Sir Saiyid Ahmad on such occasions. Sir Saiyid Ahmad never presented an address to any Lieutenant-Governor or Governor-General outside the college. If the Trustees departed from the old practice for want of moral courage, it is to be feared that the college would lose much of its prestige and would come down to the level of the Muhammadan Literary Association at Calcutta and other Muhammadan Associations, which go about presenting addresses to the authorities. It is idle to expect that the Trustees will act upon this suggestion. However, they would do well, if in the address they intend to present at Allahabad, they asked His Honor how many students of the college got appointments during his tenure of office, how far His Honor consulted the successors of Sir Saiyid Ahmad in connection with the Urdu-Nagri question, and other matters, as His Honor had promised to do in one of his speeches at Aligarh, and how he dealt with Nawab Mohsin-ul-Mulk for the latter's connection with the Urdu Defence Association in his private capacity and not as Secretary of the Muhammadan Anglo-Oriental College. By eliciting information on these points the address may be made the means of removing many misapprehensions which have spread among the Muhammadans.

Al Bashír, 24th September, 1901.

TOHFA-I-HIND, 20th September, 1901.

Failure of crops in the Bijnor district and particularly in the Dhampur Tahsil.

9. The *Tohfa-i-Hind* (Bijnor), of the 20th September, regrets to say that the standing crops are in a very bad condition in the Bijnor district, and especially in the Dhampur Tahsil. The crops were first damaged by excessive rainfall and now they are suffering from drought. The gravest anxiety prevails among the landholders and cultivators. The authorities should make an enquiry into the matter and grant suspensions and remissions of revenue.

KHICHRI SAMÁCHÁR, 21st September, 1901.

A suggestion for the establishment of agricultural banks in Mirzapur.

10. The *Khichri Samáchár* (Mirzapur), of the 21st September, urges that agricultural banks should be established in Mirzapur to save the agricultural classes from the extortions of the village shylocks.

ADVOCATE, 22nd September, 1901.

New Octroi Rules.

11. The *Advocate* (Lucknow), of the 22nd September, in commenting upon the new Octroi Rules, observes :—In our opinion the new rules have simply added to the work of Municipal Boards. At the suggestion of the auditors, a number of registers have been introduced with a view to prevent defalcations, but the Octroi Department of every municipality feels it very difficult to properly keep the books. Officers in charge of the Octroi Departments have been asked to personally supervise certain branches of collection which, if they do properly, will leave little time to them to do anything else. The office work of the Octroi Superintendents has been so largely increased that if they were earnestly to attend to it, they would have to neglect that part of their work which requires outdoor activity. For instance, it is expected of an Octroi Superintendent to personally check not less than 2 per cent. of the coupons of receipts issued from the octroi barriers of a municipality. He has also to see that no goods are exported from the municipality on which refund of octroi duty is claimed without his certificate. Now all these rules stand in need of amendment, specially those which directly interfere with the export trade. It has always been the policy of the Government to encourage export and import trade by removing all obstacles from their way. The municipalities are prevented from going into the back history of consignments exported from the city. The mere fact of the presence of the goods in the city is considered sufficient proof that the articles have not come within the municipality without payment of duty. The municipalities have often complained that they have to make refund of duty on articles manufactured within the city. But the Government declined to make any distinction as that would lead to confusion. This only encouraged the Boards to levy duty on local manufactures and agricultural lands. But look at the spirit of the new rules and the manner in which they interfere with the export trade. Under the old rules the exporters had simply to bring the goods to the barrier muharrir, get a certificate signed by him, and to export the articles without the least loss of time ; the certificate was to be submitted to the central office for payment within fifteen days of its issue. Now, under the new rules, in large populous cities, one part of which is distanced from the other by 4 or 5 miles, the exporters are asked to bring their goods to the central office, have them certified by the Octroi Superintendent, and then after actual despatch of goods present a bill for refund of the duty. This means extreme inconvenience and loss to the trade. To ask a trader to pay twice carriage freight, and to lose a day's valuable time, which means both loss of the day's charges and of profit, is in a manner to discourage him from exporting his articles. We would ask Government to cancel the new rules and again adopt the old ones. The barrier muharrir should have authority to certify the nature of articles passing through his barrier. To provide against collusion between the muharrir and the exporter, the latter may be asked to enclose the railway receipt of the goods when exported by railway. No exporter can get a railway receipt without actually exporting goods, nor any exporter can be so foolish as to have greater weight shown in the railway receipt than the actual weight of the articles exported. Any collusion between the railway employés and the exporter is not possible, as the exporter shall have to pay more as railway freight than what he will gain in the shape of refund by cheating the municipalities. If the barrier muharrir can be trusted to realize duty on articles imported, why should he not be so trusted in the matter of export of articles? The other day the Taxpayers Association at Allahabad brought certain very serious complaints about the collection of octroi duty, to the notice of the Chairman of

the Allahabad Board. These also deserve consideration. It is the general belief among the illiterate traders of our big cities that octroi duty interferes with their own and their town's prosperity. This belief, which is not quite unfounded, is largely shared by a section of the people. It will be unfortunate to give quite unintentionally any strength to this general belief. Every step should be taken to prevent cheating, but in the attempt to do so rules should not be made so stringent as may be found unworkable by those who have to administer them, and hard upon those on whom they are to be worked.

Increase of crime and the Police in Bengal.

12. The *Indian Daily Mail* (Lucknow), of the 25th September, in the course of an article on the increase of crime and the present defective Police system in Bengal, observes:—In view of the general clamour against the present Police system, the Government can no longer defer a careful investigation of the subject. We believe it is the intention of His Excellency the Viceroy to appoint a Committee to thresh out the subject during the approaching cold weather. The Committee will, in all probability, hold the preliminary inquiry at Calcutta. We hope that the inquiry will be full and comprehensive, and that a few non-official members will be appointed to the Committee. The details of the Police administration may be left to the Local Governments to decide, according to the needs and circumstances of their respective provinces; but there should be one framework for the system in all the provinces. The present system has not only proved a failure, but is regarded with positive suspicion by the people. The chief function of the Police is to protect, and not oppress the people, and when this duty is faithfully discharged, we shall know that the Indian Police is truly efficient.

INDIAN DAILY MAIL, 25th September, 1901.

A native kicked to death by a European gentleman near the Railway-Station, Allahabad.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, complains that it would seem that a European gentleman has kicked a native to death near the Allahabad Railway station. It is a pity that the life of a native is considered to be of no more value than that of a pariah dog. In what a helpless condition the natives are! May God have mercy on them!

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

A young Civilian Magistrate at Allahabad accused of ill-treating people.

14. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, referring to the abuse of a Bengali Vakil by the Bengali Judge at Dinajpur and the consequent institution of a suit by the former against the latter for recovery of Rs. 6,000 as damages, observes that the course adopted by the Vakil is the right one to improve the conduct of officials. One or two Subordinate Judges, Assistant Collectors and Joint Magistrates in these Provinces are notorious for ill-treating people. In the preceding week the editor referred to the ill-treatment of people by a young Civilian Magistrate at Allahabad, but he does not appear to have yet been warned.

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

Complaints connected with ferries and bridges in the United Provinces, and particularly at Allahabad.

15. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, highly approves of the orders of the Government of India regarding the supply of copies of extracts from native newspapers containing railway complaints to the managers of railways, and observes that the management of ferries and bridges is generally worse than that of railways. The contractors and their servants levy more than the fixed tolls, and passengers are placed in the same boats with heavy goods. These boats generally capsize and sink, causing heavy losses of life. In Allahabad one or two contractors are influential persons and are in the good books of the local authorities, who turn a deaf ear to all complaints made against them. When the ferries were under the control of the Joint Magistrate, the state of things was not so bad.

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

Alleged embezzlement of public money and extortion of bribes by certain classes of officials in the Allahabad district.

16. The *Roznámcha-i Qaisari* (Allahabad), of the 15th September, says that it once drew the attention of Government to the complaints regarding the embezzlement of public money and the oppression practised on the people in the Allahabad district, but regrets that Government has not yet taken notice of the matter. Strange stories are current about a certain

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

Naib Tahsíldár in that district, which go to show that the money which was advanced to cultivators as takavi for purchase of cattle, &c., and subsequently remitted by Government, has been realized and misappropriated by the officials at the tahsíl. It seems that no receipts are given by the tahsíl officials for any payments made by landholders or cultivators. The Kurk Amin of the Handia tahsíl is an instance in point. The Registrar Kanungo makes no mutation of names until he has been paid Rs. 4 or Rs. 5, and the tahvíldár or treasurer does not supply a court-fee stamp or receive a revenue instalment from a landholder without his palms being greased. The Judicial muharrir is the greatest sinner in this matter. He extorts one rupee from each person who presents an application and does not receive diet money for witnesses until something has been paid to his assistant.

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

Alleged irregularities in Revenue and Criminal Courts at Allahabad.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, complains that in certain courts at Allahabad there is great delay in disposing of revenue and criminal cases, to the great inconvenience of the parties concerned, and that the evil appears to be due to the want of supervision on the part of the superior officers. A still more surprising practice is said to prevail in this district, namely, different procedures obtain in different courts, all of which are under the same District Magistrate and Collector; as for instance, a cause list is put up in some courts, but not in others; some courts, instead of first taking up the undisposed of cases of the preceding day, take up fresh cases; some courts require accused persons to give security in immovable property; some, against the orders of the High Court, send security bonds to Tahsildars for attestation; some compel the plaintiff to procure the evidence of the patwari; some, against the wishes of the plaintiff, dispense with the evidence of the patwari; and some go so far as to obtain on behalf of the litigants files from the Record Room in cases of ejectment under section 36 (of the Rent Act).

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

Alleged misconduct of certain munsarims in Civil Courts at Allahabad towards the people.

18. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, complains that some munsarims in the Civil Courts at Allahabad are jacks in office, and do not properly treat persons who have occasion to deal with them, and expresses surprise that they have not been transferred, though the editor drew attention to their alleged misbehaviour in a late issue.

ROZNAMCHA-I-QAISARI, 15th September, 1901.

Touts at Allahabad.

19. The *Rozámcha-i-Qaisari* (Allahabad), of the 15th September, approving of the instructions issued by the Panjab Chief Court to the Bar Association, laying stress on the necessity of taking active steps against touts, says that there are numerous touts at Allahabad whose names are not even entered in any list. They take their seats near the local revenue and the criminal courts as petition-writers and cheat ignorant peasants by representing themselves to be legal practitioners. They also fleece them under the pretext of paying bribes to the ministerial officials in courts on their behalf. The District Magistrate appears to be unacquainted with these things. The District Magistrate of Cawnpore has prescribed an examination for persons who desire to be petition-writers. The District Magistrate of Allahabad had better follow suit.

CAWNPORE GAZETTE, 8th and 15th September, 1901.

Suggestions for suppressing the practice of employing touts by legal practitioners.

20. The *Cawnpore Gazette*, in its combined number of the 8th and 15th September, condemns the employment of touts by vakils and mukhtárs and advises the Bar Associations in the various districts to warn the black sheep. If the warning has not the desired effect, a few examples may be made. Secret spies may be employed by District Magistrates and Judges to detect touts.

AL BASHIR, 24th September, 1901.

Certain questions put by the *Observer* to the Chief Secretary to the Government of the United Provinces regarding the nomination of Hindu and Muhammadan Naib Tahsildars and Tahsildars for the ranks of Tahsildars and Deputy Collectors.

21. *Al Bashir* (Etawah), of the 24th September, referring to the four questions recently put by its contemporary the *Observer* (Lahore) to the Chief Secretary to the Government of the North-Western Provinces and Oudh, regarding the nomination and selection of Hindu and Muhammadan Naib Tahsildars and Tahsildars for the ranks of Tahsildars and Deputy Collectors, and to the replies given by the Chief Secretary,

says that, for the present, no comment is needed on the replies given to the last two questions. The first question, to which a reply has been given in the negative was not properly worded. According to the rumour afloat demi-official letters, and not official letters, or a circular were issued to the district authorities requiring them to nominate Hindu Tahsildars, and in the event of competent Hindu Tahsildars not being available, Hindu Naib Tahsildars for the post of Deputy Collector. However, even if no demi-official letters were issued and the rumour is unfounded, it is to be regretted that such a rumour should have so widely spread. The editor is so strongly opposed to the spread of false rumours, especially those that are calculated to create suspicion regarding the measures of Government. At all events those who consider the above rumour to be true must disclose the names of those Hindu Naib Tahsildars who have been recommended for Deputy Collectorships.

Want of a Sessions Judge in Mirzapur.

22. The *Khichrí Samáchár* (Mirzapur), of the 21st September, complains that there being no Sessions Judge in Mirzapur at present, the accused have to go to the Sessions Judge at Benares or the High Court at Allahabad, to offer securities; and urges that a European Sessions Judge should soon be deputed to Mirzapur.

KHICHRI SAMÁCHÁR, 21st September, 1901.

Formation of a Bench of Honorary Munsifs at Meerut.

23. The *Shahna-i-Hind* (Meerut), of the 24th September, is glad to learn that the Government contemplates forming a Bench of Honorary Munsifs at Meerut, consisting of Nawab Asad-ul-lah Khan, Lala Jainti Prasad and Babu Pahlad Singh, all of whom command the respect and confidence of the public; and hopes that those gentlemen will acquit themselves well and fully justify the confidence reposed in them by Government.

SHAHNA-I-HIND, 24th September, 1901.

Advocates of Hindi advised to promote the cause of that language.

24. The *Bhárat Jiwan* (Benares), of the 23rd September, says that all classes of Hindus were extremely anxious for the introduction of the Hindi character into courts and offices in these Provinces and made great efforts to gain their object. Now that Sir Antony MacDonnell has recognized the Hindi character, they think that nothing more is required to encourage the use of that character, and have allowed their energy to flag. But they are living in a fool's paradise. If the use of the Hindi character were again abolished through their negligence, they would never get that privilege in future. All honour is due to the Nagri Pracharini Sabha at Benares, which is as diligent as ever in promoting the cause of Hindi. The Sabha is strongly of opinion that the use of the Hindi character will not become so general in courts as it should be, unless the Sabha employs agents to visit the various parts of the country and to persuade the people to use that character. The Rája of Bhinga contributed Rs. 500 and the Mahárája of Rewah Rs. 99 to the Sabha funds, and the Sabha devoted these contributions to the deputation of an agent who visited a large number of towns and induced people to make use of the Hindi character as far as possible. But it is to be regretted that since his departure from their towns their enthusiasm has decreased. The Sabha thinks that it is necessary to depute an agent every year for some years to come, but such a measure will involve a heavy expenditure which the Sabha cannot meet from its short purse. The editor praises the *Oudh Samáchár* for its advocating the cause of Hindi, and highly approves of the suggestions made by it regarding the introduction of Hindi into the examination of vakíls and pleaders, the examination of mukhtárs and revenue agents being also held in Hindi and the deputation of an agent by the Nagri Pracharini Sabha. In conclusion the editor appeals to Hindus to be up and doing in the cause of Hindi.

BHÁRAT JIWAN, 23rd September, 1901.

Grant of certificates by the Bombay Government to those persons who assisted in the census operations free.

25. The *Indian Daily Mail* (Lucknow), of the 24th September, says:—We see the Bombay Government has presented *sanads* and certificates to those volunteers who rendered assistance during the late census operations. Some sort of recognition by the Government of the labours gone through gratuitously by many Census officers was urgently called for, and we are very glad that the Bombay Government saw this. Other provincial Governments would do well to imitate the example set by Bombay in this respect.

INDIAN DAILY MAIL, 24th September, 1901.

SHRI GOPÁL PATRIKÁ, 23rd September, 1901.

Opposition of *Al Bashír* to the Hindi Resolution.

26 The *Shri Gopál Patriká* (Lucknow), of the 23rd September, says that all the newspapers edited by Muhammadans have, with a few honourable exceptions, denounced the Hindi Resolution, *Al Bashír* published at Etáwah taking the lead. The Etáwah paper has published over fifty articles against that Resolution. It has indulged in most ridiculous and unreasonable diatribes. *Al Bashír* says that the Hindi Resolution will increase work in Government offices and thus render an increase of establishment necessary. But it ought to know better. The Urdu-knowing clerks have been ordered to learn Hindi, and it is not intended that separate clerks will be required to deal with Hindi petitions. *Al Bashír* says that it would have no objection even to a small increase in the public expenditure, if the introduction of the Hindi character promoted the convenience of the people. Why has the measure been welcomed by large masses of Hindus, if it be in no way useful to them? If the people mean only the assistants in the *Al Bashír* office, it is another thing. The *Shri Gopál Patriká* contradicts some other allegations of *Al Bashír*, and hopes that the advocates of Urdu will not, in future, allow zeal to get the better of their reason, and will refrain from such foolish utterances.

ROZNÁMCHA-I-QAISARI, 15th September, 1901.

A complaint regarding the application of the Magh Mela Funds to purposes other than the convenience of pilgrims.

27. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th September, complains that on the occasion of the *Magh Mela* at the junction of the Ganges and Jumna at Allahabad, a tax is levied from all those persons who keep stalls at the fair, but that the Municipal Board, instead of devoting the money so collected to the purposes for which it is intended, spends it on other objects. The metalled road leading to the junction is in a very bad condition Government should direct the Allahabad Municipal Board to spend the money in the first instance on the convenience of the pilgrims and then to devote the surplus, if any, to other purposes. The ekka-drivers pay a tax to the municipality, but it does not protect them from police oppression. The police use ekkas, but never pay hire. If the drivers displease them, they have them heavily fined by Honorary Magistrates or Assistant Magistrates on the false charge of breaking a municipal bye-law.

KHICHRI SAMÁCHÁR, 21st September, 1901.

Increase of theft and dakaiti.

28. The *Khichri Samáchár* (Mirzapur), of the 21st September, complains that theft, dakaiti and other such crimes are generally on the increase throughout the country for obvious reasons. Thieves and dakaits know very well that the people have no arms, that the police cannot possibly capture them at the time of committing a theft and a dakaiti, that the people even refrain from reporting such cases to avoid police interference, that by-lanes in towns are not lighted, that the police do not keep proper watch at night, and so on.

RIYÁZ-UL-AKHBÁR, 24th September, 1901.

***Rohilkhand Gazette* libel case.**

29. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th September, referring to the *Rohilkhand Gazette* libel case, in which the evidence for the prosecution has been finished and dates have been fixed for examining the witnesses for the defence, says that the facts published by the *Rohilkhand Gazette* are highly deserving of His Honor's attention, and thinks that the sooner judgment is delivered the better, so that Sir Antony MacDonnell may have time to examine the records and the judgment, in order that good may accrue from the case.

III.—EDUCATION.

OUDH SAMÁCHÁR, 21st September, 1901.

Viceroy's speech at the Simla Educational Conference.

30. The *Oudh Samáchár* (Lucknow), of the 21st September, gives the substance of Lord Curzon's speech at the late Simla Educational Conference on the opening day, observing that His Excellency's speech inspires the people with the hope that necessary reforms will soon be introduced into the present system of education, for which they cannot be sufficiently thankful to him.

MURAQQA-I-TASAWWUR, 21st September, 1901.

A complaint against the Head Master of the Government High School at Fatehpur.

31. The *Muraqqa-i-Tasawwur* (Fatehpur), of the 21st September, referring to its previous article on the subject, in which the editor advised the Head Master of the Government High School at Fatehpur to deliver the (English) Middle Examination certificates to the successful students, for whom he has

received them, without demanding from them any fines for their non-attendance after the examination was over (*vide* paragraph 39 in the Selections No. 35, pages 594 and 595), states that the Head Master did not act upon his advice. At last one of the students represented the matter to the Inspector of Schools, who ordered the certificate to be immediately delivered to the student, adding that the latter was not liable to payment of any fine. The Head Master is in the habit of fining students for trivial faults; but he should be more careful in future, for if he continues to impose fines as he has been doing in the past, the guardians of the students will be obliged to withdraw their wards from the school.

Industrial School at Lucknow.

32. A correspondent of the *Oudh Akhbár* (Lucknow), of the 21st September, says that the present Head Master of the Industrial School at Lucknow, who is fresh from England, desired to do away entirely with literary instruction, but that his proposal did not find favour with the Lieutenant-Governor and the Inspector of Schools. Now he has decided that boys should be given industrial training during the day and literary instruction at night between 6 and 11 P. M., making attendance at night compulsory on each student. The school is situated in an out-of-the-way place, two or three miles from the city; and evidently no special arrangement will be made to convey boys from the school to their houses at night. Again, boys of tender age cannot be expected to work so hard, nor can their parents allow them to be absent from home till midnight. If the Head Master gives effect to his decision, he will have no boys to teach. The management of the school under its late Head Master, a Bengali gentleman, was all that could be desired and was much liked by the public.

OUDH AKHBÁR, 21st September, 1901.

Introduction of agriculture into village schools.

33. The Hindi *Hindustán* (Kálákankar), of the 20th September, complains that the system of education pursued in the village schools, which are chiefly attended by sons of cultivators and landholders, is worse than useless. The boys turned out of these schools generally become village school teachers or clerks in public offices on petty allowances; while those among them who are not so fortunate idle away their time, being unfit to carry on the hereditary profession for one reason or another. Under these circumstances the introduction of agricultural training into these village schools is highly desirable, and Government is fully alive to the need for this reform: but the change cannot be introduced until vernacular text-books on agriculture, and teachers capable of teaching that subject, are forthcoming. It would seem that arrangements will shortly be made at the Sibpur College to train teachers to give instruction in agriculture in vernacular. It is to be hoped that the Government of these Provinces will make no delay in following suit! If the sons of cultivators and landholders were properly taught agriculture, there would soon be a great improvement in the condition of the agricultural classes, and they would become less dependent on mahájans, and have no difficulty in paying Government demands.

HINDUSTÁN, 20th September, 1901.

Need for the establishment of Hindu boarding-houses in connection with schools and colleges.

34. The Hindi *Hindustán* (Kálákankár), of the 21st September, regrets to say that Hindu students who receive English education are generally to be found weak and unhealthy. They do not believe in God, nor do they respect and obey their elders. They fall in love with their maid-servants and the women who supply them with provisions, and thus waste a great deal of their valuable time. But under the old Hindu system of education students were not allowed to marry and had to live in seclusion and to lead a most simple life up to 25 years of age. But now all this is changed, students are married in childhood, and delight in looking like fops. In order to improve the health and conduct of students, it is necessary to adopt the following measures:—(1) a Hindu boarding-house should be established in connection with each College and High School, and placed under the management of an influential professor or teacher bearing a good character; (2) no student living in the boarding-house should leave the house without the permission of the manager; (3) religious and moral education should be given to the students in the boarding-house daily; and (4) there should be a joint kitchen for the higher classes of Hindu students in the boarding-house, who can take food prepared by a Brahman, to encourage the growth of national feeling or *esprit de corps* among them.

HINDUSTÁN, 21st September, 1901.

HINDUSTÁN, 25th September, 1901.

Proposal to establish an institute in London for the benefit of native students.

35. The Hindi *Hindustán* (Kálákankar), of the 25th September, says that many native students proceed to England to prosecute their studies, but that some of them fall into evil ways, incur debt and are relegated to jail. The editor approves of the movement set on foot by Sir Alfred Lyall, late Lieutenant-Governor of the Panjáb (*sic*), for the establishment of a London Guardianship Institute, which will provide boarding, lodging, &c., for the native students on payment of £120 a year and arrange for their education in accordance with the wishes of their parents. Such an institute will save native students from many temptations and difficulties, and therefore well-to-do educated persons who desire to send their sons to England for education should support the movement with money.

HINDUSTÁN, 26th September, 1901.

Panjab Veterinary college.

36. The Hindi *Hindustán* (Kálákankar), of the 26th September, in reviewing the Annual Report of the Panjáb Veterinary College for last year, observes that it would seem that over 50 Veterinary Assistants who received education at the college are on service in the Transvaal and reported to be doing good work, and that 20 are on service in China. The institution bids fair to prove a very useful one. It will supply the great want of veterinary aid in the country, check mortality among cattle and open a new field of employment to educated natives. The Government of the United Provinces has established a Provincial Veterinary service, fixing good rates of pay. It is to be hoped that educated young men will gladly resort to the Veterinary College for education.

IV.—POST OFFICE.

ADVOCATE. 26th September, 1901.

Amroha and postal arrangements.

37. The *Advocate* (Lucknow), of the 26th September, publishes a letter which the editor has received from a correspondent at Amroha in the Moradabad district, and which is as follows :—" Will you please permit me to ventilate through your columns a disadvantage under which we are suffering. People here expected that with the opening of the Gháziabad-Moradabad section of the Oudh and Rohilkhad Railway they would have greater facilities in postal communication. But in this they are sadly disappointed. The mails are carried by one train only, and hence we have only one despatch in the evening and one delivery in the morning, as was the case when mail carts plied between this and Moradabad. The mails from the Provincial seat of Government are delayed at Moradabad for full 16 hours before they are despatched to this place, and so we receive the *Gazette*, the *Pioneer* and your paper a day later than they can reach us if the mails be also carried by the day trains. As matters stand at present, a letter from Allahabad reaches us in the same number of hours as a letter from Calcutta. Some important mercantile towns are served by this section and they feel this disadvantage all the more. I hope the Postal authorities will see their way to remedying this defect."

V.—RAILWAY.

PRAYÁG SAMÁCHÁR, 19th September, 1901.

Alleged misbehaviour of a booking clerk at the Allahabad railway-station.

38. The *Prayág Samáchár* (Allahabad), of the 19th September, complains that the editor, who lately had occasion to pay a visit to the Allahabad railway-station, found a large crowd of Gaya pilgrims at the station. They had great difficulty in obtaining tickets. A pilgrim returning from the booking office disappointed, told his comrade that the booking clerk issued no ticket until he was paid something over and above the price of the ticket, and that he could not get a ticket as he had not an additional anna to pay. He reported the matter to the station-master, who asked him to tell the clerk that he had been to the station-master, and to come back to him if the clerk should still refuse to supply him with a ticket. The clerk then quietly gave him a ticket. It is to be hoped that the General Traffic Manager will inquire into the matter.

ADVOCATE, 26th September, 1901.

Local trains running between Benares and Moghal Sarai.

39. The *Advocate* (Lucknow), of the 26th September, publishes a letter from a correspondent at Benares, who says:—Under the existing arrangements of the Oudh and Rohilkhand Railway Company only two local trains run between Benares and Moghal Sarai, we mean the 10-12 A.M. and 19-37 P.M. trains.

We do not know why these trains are allowed to run at all? These are not the corresponding trains suiting the convenience of the passengers who intend to travel by the East Indian Railway, either up or down. The passengers of the local trains have to wait a considerable time at Moghal Sarai, where, considering the scanty and uncomfortable accommodation, they suffer the greatest inconvenience and trouble possible. Moreover, to add further trouble to the travelling public, there is no corresponding train from Benares to catch the up Bombay Mail which reaches Moghal Sarai at 8-18 A.M. Ere this there was a morning train from Benares—the running of which has been stopped, and why, nobody could account for. The oft-repeated complaints of the present system of running of these trains reach us from every quarter, and we call the immediate and prompt attention of the Oudh and Rohilkhand Railway authorities to remove them to suit public convenience and comfort.

VI.—Local and Miscellaneous.

40. *Al Bashir* (Etáwah), of the 24th September, in its column of local news, says that a meeting of the landholders of the Etáwah district, held to express dissatisfaction with the North-Western Provinces Tenancy Bill, resolved to send Lala Durga Prasad of Jaswant Nagar as delegate to the landholders' meeting to be held at Meerut. On the 23rd September a meeting of the residents of the district was held under the presidency of the Collector, at which it was resolved that the sum exceeding Rs. 26,000, which had been collected for the Victoria Memorial Fund, be devoted to the construction of a Town Hall and the establishment of a Library in the city. On the night of the 23rd September Nawáb Isháq Khan opened a Reading Club in connection with the Islamia High School at Etáwah.

Local affairs, Etawah.

Al Bashir, 24th September, 1901.

41. The *Khichri Samáchár* (Mirzapur), of the 21st September, says that at Calcutta and other large towns there is an official whose duty it is to examine *ghi*, milk and other such articles of food offered for sale by traders, any traders found in possession of adulterated articles being prosecuted and punished. But the Mirzapur Municipal Board has engaged no such official, although manifestly one is much needed. The District Magistrate should give his attention to the matter. The foul water of the local lac factories is drained into the Ganges, which is very dangerous to the public health, the Ganges water being used for drinking purposes, as the editor has more than once pointed out. Arrangements should be made to drain such foul water into the river at a point down Fatcha. The underground drains in the town have not long been cleaned. This may be done now.

Sanitary arrangements at Mirzapur.

Khichri Samáchár, 21st September, 1901.

42. The *Shahna-i-Hind* (Meerut), of the 16th September, in its column of local news, complains that it has repeatedly drawn attention to the wretched condition of the roads within the Meerut Municipality, some of which are full of deep holes and cause great public inconvenience, but that nothing has yet been done to improve the roads. Probably no improvement can be expected until the Municipal Board has a separate engineer to look after the roads, &c., the present Secretary-Engineer having his hands full with other work.

Wretched condition of roads within the Meerut Municipality.

Shahna-i-Hind, 16th September, 1901.

43. The *Saraswati* (Allahabad), for August, received on the 23rd September, says that there is no denying the fact that the late Professor Max Müller did more than any other European to encourage the spread of Sanskrit in Europe. On his death his valuable library was offered for sale, and it has been purchased by Baron Tovaski for the Tokio University. It is a matter of satisfaction that the library will go to Japan and not to any other foreign country. But it is a great shame to India that none of her great Rajas and Mahárájás purchased the library, which has exposed her to the charge of ingratitude. The natives held condolence meetings and sent condolence messages to the professor's family, but this was all.

Purchase of the late Professor Max Müller's library by Japan.

Saraswati, August, 1901.

ADVOCATE, 22nd September, 1901.

Duties of a Journalist as explained at the conference of the Institute of Journalists in London, and the Vernacular press of India.

44. The *Advocate* (Lucknow), of the 22nd September, say:—The annual conference of the Institute of Journalists, London, was held this year at Leeds. The out-going President was Mr. Arthur A'Beckett, of the *Punch*, whose cartoons are a terror to moral and political lepers of England. This gentleman, in his parting address, urged those connected with the press to rise to their responsibilities, remembering that "the purpose of the press was to be loyal friend of man, and as a necessary result the faithful servant of Government." No country stands more in need of such an advice as ours for the simple reason that the sacred functions of the journalist are hardly realized, much less practised, by a section of people in charge of the vernacular papers.

INDIAN DAILY MAIL, 24th September, 1901.

Voluntary conversion of some low caste Hindus to Islam in Ballia during the plague outbreak.

45. The *Indian Daily Mail* (Lucknow), of the 24th September, says:—We are surprised to read in the Local Government Resolution on plague that in the Ballia district, where Muhammadans were singularly free from liability to the contagion of the plague, some low class Hindus embraced Islamism, imagining or believing that their conversion to the faith of the Moslem would obtain for them an immunity from the ravages of plague. That the Hindu can degrade himself so deplorably, alarmed by plague, is almost a revelation. We wonder what the better class of Hindus at Ballia were doing when their brethren in faith were so panic-stricken as to renounce their own religion. They ought to have exerted their influence in dissuading them from the mad course they took.

ALLAHABAD:
The 1st October, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 40 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 5th October, 1901.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Manager, C. H. C. Magazine...	...
2	Hindu Dharm Shikshak ...	Cawnpore	Hindu Religious Association...	...
3	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	250 copies.
	Twice a month.			
4	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharma ...	200 copies.
5	Cochrane	Allahabad	Mr. S.B. Sarbadhicary, Barrister-at-Law.	Limited.
	Weekly.			
6	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
7	Indian Appeal ...	Benares	Rúp Náráyan Dar ...	400 „
	Twice a week.			
8	Advocate	Lucknow	Gangá Prasád Varma ...	1,100 copies.
	Thrice a week.			
9	Hindustán	Kálákankar (Partábgarh) ...	P. N. Chatterjee	125 „
	Daily.			
10	Indian Daily Mail ...	Lucknow	S. N. Mukerji	700 „
	ANGLO-URDU.			
	Monthly.			
11	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	400 „
	Weekly.			
12	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	...
	URDU.			
	Monthly.			
13	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
14	Árya Bandhu ...	Meerut	Dr. Rám Chandra... ...	500 „
15	Árya Patra	Bareilly	Shivabarat Lál	1,000 „
16	Árya Samáchár ...	Meerut	Anglo-Vedic College Committee	500 „
17	Dilárám	Bulandshahr	Munshi Har Prasád ...	...
18	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	575 copies.
19	Lucknow	Lucknow	Mahádeva Prasád	100 „
20	Magazine-i-Hind ...	Meerut	N.-W. P. Trading Company, Ld.	...
21	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayúm ...	100 copies.
22	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
23	Oudh Review... ...	Lucknow	Rámji Dás Bhárgava ...	500 „
24	Parda-i-Ismat ...	Ditto	Manager	...
25	Roshni	Ditto	Mirza Abdul Taqi	200 copies.
26	Safír-i-Qaisar ...	Meerut	Muhammad Nazír ...	150 „
27	Satopkári	Bareilly	Babu Ramdhan Dás ...	...
28	Vaishya Hitkárí ...	Meerut	Mohan Lál	850 copies.
29	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	300 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Twice a month.			
30	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
31	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
32	Muraqqa-i-Tasawwur ...	Fatehpur	Babu Jai Dayál	...
33	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Hasan ...	600 copies.
	Thrice a month.			
34	Hámid-ul-Akhbár ...	Moradabad	Iláhi Bakhsh	80 copies.
35	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 „
36	Kárnámah	Lucknow	Maulvi Muhammad Yáqúb ...	150 „
37	Káyasth Conference Gazette	Ditto	Govardhan Dayál ...	600 „
38	Mufid-i-Ám	Agra	Qádir Ali Khán	45 „
39	Zarif-ul-Hind ...	Meerut	Munshi Muhammad Sábit Ali...	...
	Weekly.			
40	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	240 copies.
41	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	150 „
42	Akhbár-i-Álam ...	Meerut	Abdul Hakím	150 „
43	Al-Bashir	Etáwah	Muhammad Bashir-ud-din ...	475 „
44	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
45	Azád	Ditto	Sajjád Husain	100 „
46	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
47	Colonel	Moradabad	Pandit Banwári Lál ...	200 „
48	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	245 „
49	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 „
50	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
51	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 „
52	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
53	Liberal	Azamgarh	Qudrat Ali Khán	275 „
54	Mukhbir-i-Hind ...	Meerut	Muhammad Fázil ...	250 „
55	Naiyar-i-Ázam ...	Moradabad	Khudá Bakhsh	275 „
56	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
57	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
58	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
59	Oudh Punch	Lucknow	Sajjád Husain	200 „
60	Police News	Meerut	Muqarrab Husain Khán ...	600 „
61	Rafi-ul-Akhbár ...	Benares	Saiyad Ghulám Husain ...	...
62	Rahbar	Moradabad	Pandit Pratáp Krishna ...	500 copies.
63	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	350 „
64	Safír-i-Qaisar ...	Rae Bareli	Pandit Bihari Lál ...	40 „
65	Sahifa	Bijnor	Munshi Faiz-ul-Husain ...	250 „
66	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	360 „
67	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál ...	200 „
68	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Weekly.			
69	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 copies.
70	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
71	Urúj-i-Mihr-i-Nímroz ...	Do.	Naím-ul-lah	300 „
	Twice a week.			
72	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyad Riyáz Ahmad ...	400 copies.
	Daily.			
73	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.
	URDU-HINDI.			
	Monthly.			
74	Mazhar-uz-Zirát ...	Meerut	Abdul Hamid	100 copies.
	ARABIC-URDU.			
	Twice a month.			
75	Ar Riyáz	Lucknow	Maulvi Abdul Ali ...	600 copies.
	HINDI.			
	Once in two months.			
76	Nigamágam Chandriká ...	Muttra	Pandit Dwárká Prasád ...	1,000 copies.
	Monthly.			
77	Bháratodhárak ...	Meerut	Swámi Parmánand ...	500 copies.
78	Bhárat Sudashá Pravartak	Farrukhabad	Lálá Náráyan Dás ...	300 „
79	Brajbásí	Brindaban (Muttra) ...	Múl Chand Sharma ...	800 „
80	Chaturvedi Patriká ...	Agra	A Committee of Muttra Chaube Bráhmans.	250 „
81	Devanágri Gazette ...	Meerut	Pandit Gauri Datt ...	150 „
82	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 „
83	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
84	Ját Hitkárí	Agra	Hoti Lál	600 „
85	Kányakubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
86	Mahesbwari	Hapur (Meerut)	Harsaran Dás	600 „
87	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra)... ...	Lala Jwálá Prasád ...	...
88	Nátya Patra	Allahabad	Rádhá Mohan	200 copies.
89	Nútan Vyápárí ...	Meerut	Pandit Badri Prasad ...	...
90	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 copies.
91	Sanádhyopkárak ...	Agra	A Committee of Sanádhya sect of Bráhmans.	400 „
92	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	160 „
93	Saraswati	Allahabad	Babú Chintáman	600 „
94	Sudarshan	Benares	Babu Deoki Nandan ...	200 „
95	Ved Prakásh	Meerut	Pandit Tulsi Rám	400 „
	Twice a month.			
96	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	200 copies.
97	Bhárat Hitopdesbak Mitra	Bahramghát (Bara Banki) ...	Babu Shobha Singh ...	...
98	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	70 copies.
99	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,300 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Weekly.			
100	Árya Mitra	Moradabad	Suraj Prasád	400 copies.
101	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
102	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
103	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	...
104	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
105	Shri Gopál Patriká ...	Lucknow	Bishambhar Náth... ...	...
	Daily.			
106	Hindustán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	214 copies.

I.—Political and Foreign.

Express, 3rd October, 1901.

Rumour regarding the coronation of king Edward VII at Delhi.

1. The *Express* (Lucknow), of the 3rd October, says:—The *Standard's* announcement about the coronation at Delhi, although contradicted by subsequent reports, has sent a thrill of joy throughout India. The Maharaja of Durbhunga in both his presidential addresses to the British Indian and the Behar Landholders Associations referred to it.

Bhárat Jíwan, 30th September, 1901.

Growth of friendship between Russia and Thibet.

2. The *Bhárat Jiwan* (Benares), of the 30th September, views with apprehension the growth of friendship between Thibet and Russia as evidenced by an exchange of missions between them, and agrees with the *Bengalee* and the *Englishman* in thinking that efforts should be made to win over the Llama by presenting Budha's bone discovered on the bank of the Kistna in Sir Arthur Havelock's time to him through the Rája of Sikim. Moreover, the Nepal Darbár should be asked to be on the *qui vive* on the Thibet-Nepal Frontier, and the Indian Government should enlist the sympathies of the unruly tribes on the North-West Indian Frontier by the best means it can. Above all, volunteering should be encouraged among the millions of this country, and then Government will have nothing to fear from Russia.

Bhárat Jiwan, 30th September, 1901.

Boer prisoners in Ceylon.

3. The *Bhárat Jiwan* (Benares) of the 30th September, says that the question whether the Boer prisoners in Ceylon should be allowed to remain idle or whether any work should be exacted from them is now exercising the mind of Government. Two suggestions have been made: *Firstly*, they should be given military training in Ceylon! Do they not already know how to fight? *Secondly*, they should be trusted and sent to the North-West frontier. Nothing could be a greater mistake than this. Such a measure would surely be attended with evil consequences.

Indian Daily Mail, 29th September, 1901.

***Indian Daily Mail* on the import of Boer prisoners into India.**

4. The *Indian Daily Mail* (Lucknow), of the 29th September, says:—Two thousand more Boer prisoners are about to embark from Durban, bound for India. Somehow or other the fact of having among us a very large number of Boers makes us feel rather uncomfortable. A daily contemporary published in Calcutta thinks that the Government is committing a grave error in introducing this disturbing factor into this country. We do not go so far as that, but we do feel that it would be better not to import any very large numbers of the Boers for imprisonment in India. What about the several Boers who made themselves scarce lately from their prison house at Bellary?

Express, 3rd October, 1901.

Rejection by the Australian House of Representatives of the amendment to the Immigration Bill regarding the exclusion of Asiatics.

5. The *Express* (Lucknow), of the 3rd October, says:—Reuter wires that the Australian House of Representatives have rejected the amendment to the Immigration Bill which was intended to exclude Asiatics, as such, from Australian shores. The English Government at home, it will be remembered, requested the colony not to pass such a measure, as it would embarrass the Imperial Government in their diplomatic relations with the Japanese. The diplomatic considerations, and diplomatic considerations alone, bore weight with the Australian Government and the amendment was rejected by a majority of 36 to 31. The narrow majority betokens, however, the existence of a strong anti-Asiatic feeling which is much to be regretted. The old liberal principles are gradually becoming out of date, and liberal statesmen are being pushed to the corner, proving that their sway has become unsuited to the modern conditions of civilised Europe.

Indian Daily Mail, 1st October, 1901.

Japanese Government asked by the British Government to give intimation regarding Indian students admitted to a University or Art School in Japan.

6. The *Indian Daily Mail* (Lucknow), of the 1st October, says:—It is reported that the British Government has intimated to the Japanese Government that no Indian subject of His Majesty should be admitted to any Japanese University or Art School without the British Government being duly informed of

the fact. It is believed that the result of this rule will be that every Indian student going to Japan will have to be armed with a certificate from the District Magistrate which is to be countersigned by the British Consul at Japan. Now, we ask, what has been the need for this ruling? What will the Government gain thereby? The only ground on which this order could be issued was a suspicion as to the real object of the Indians going to Japan. The British Government suspects that Indians might make friends with Japan and might ultimately try to give trouble to the British in India with Japan's help. This is, we take it, a slur on the loyalty of the Indians. We hope, however, District Magistrates will not impose unnecessary restrictions on the selection of Indian students going to Japan. If it is, however, only to keep a memorandum of the names and character of the persons going to Japan for education that the Government introduces the above rule, we have little to say against it.

Maharaja of Panna accused of poisoning his uncle.

7. The *Indian Daily Mail* (Lucknow), of the 4th October, says:—We do not pretend to be in the confidence of any Native State, but even without being so, we can assure the Government that there is hardly a Native State where intrigue does not play a prominent part in its affairs, and that there are in almost every one of them interested men whose chief occupation seems to be to poison the ears of the Political Agent against the Prince. We beg to draw Lord Curzon's attention to this fact in native court life with a view to impress upon His Excellency the fallibility of the conclusion of any Political Agent as regards the motives and actions of the Prince with whom he has to deal. When therefore His Excellency is assured by the Political Agent at Panna that the Mahárája is implicated in the murder of his uncle, Lord Curzon should accept the statement *cum grano salis* and not as a Gospel truth. His Lordship need not be told that the treatment of our Princes by the Government is regarded with keen jealousy by the people. The people want that the Government's dealings with the Native Princes must be above suspicion. When Captain Beville, the Political Agent, is satisfied that there are grounds for believing the Mahárája, to be implicated in the foul deed mentioned, we have nothing to object to the appointment of a Commission of Inquiry to examine the reliability of the grounds for suspicion, and we shall have also nothing to object to the trial of the Mahárája, if he is reasonably thought to be implicated in the murder. But we must say, as the respesentative of the people, whose feelings on such matters we are conversant with, that the inquiry and the trial must be arranged to be conducted in a way that cannot create the least suspicion as to the authorities being biased against the Prince. The Commission of Inquiry and the Court of trial should also be thrown open to the representatives of the press.

INDIAN DAILY MAIL, 4th October, 1901.

Question of establishing a Muhammadan Political Association.

8. *Al Bashir* (Etáwah), of the 1st October, referring to the question of establishing a Muhammadan Political Association, is glad to say that so far the trend of Muhammadan public opinion is in favour of the establishment of such an association. Even Nawáb Mohsin-ul-Mulk has strongly recommended the measure. Some persons are opposed to it, simply on the ground that it would be inconsistent with Sir Saiyid Ahmad Khan's policy. But they are mistaken. There was no need for a permanent Political Association in his time. But he never failed to set on foot any political movements when he considered them necessary. He published articles in newspapers and established associations to protect Urdu from the attacks of its opponents, promoted public meetings in the different parts of the country against the National Congress, and during the latter part of his life formed a Muhammadan Defence Association. Sir Saiyid Ahmad thus showed the way the Muhammadans should follow n order to protect their political rights; and in taking the action now under contemplation they would, by no means, be departing from the line of policy inaugurated by their late leader, provided they did not exceed moderation in giving an expression to their feelings and thoughts. Nawáb Mohsin-ul-Mulk could have very well kept the Muhammadans from falling into this error, had he not severed his connection with the Urdu Defence Association and thus lost much of his influence over them; and it is to be feared that the Managers of the Muhammadan Anglo-Oriental College can exercise no political influence so long as they keep aloof from the Urdu Defence movement. The editor then

AL BASHIR, 1st October, 1901.

proceeds to consider the aims and objects of the proposed Muhammadan Political Association, and gives it as his personal opinion that its first object should be to preserve for the Muhammadans the rights granted by Government to the people. As for instance, the Muhammadans do not like the principle of election being enforced in the Legislative Councils, the Municipal Boards and the University Senates; but should Government insist on enforcing it, the Muhammadan Political Association ought to endeavour to secure proper representation of the Musalmans in those bodies. The Association should not demand the Civil Service examination being held in India, but it should urge that the proportion between Hindus and Muhammadans observed in recruiting the ranks of Tahsíldárs and Deputy Collectors in the North-Western Provinces and Oudh, should be extended to all branches of the public service in other provinces as well. The Association should make no attack on the rights enjoyed by the rulers as such, but it should respectfully ask Government to see that the Muhammadans are not kept out of those privileges which it has granted to the people. The other objects of the Association should be to encourage high education among the Muhammadans, to promote true friendship and sympathy between Englishmen and Musalmáns, and to take steps for providing employment for the Muhammadans.

II.—General Administration.

Kayasth Samachár, August, 1901.

9. The *Kayasth Samáchár* (Allahabad), for August, received on the 1st October, says:—Writing so far back as November last, on the question of absolute equality being granted to the people of this country, along with the rest of the British subjects, firstly in the eye of the law, and secondly in respect of opportunities for serving their sovereign, we remarked that "the prohibition against Natives entering the commissioned ranks of the Army is a familiar example of the inequality of opportunity offered to the two races." "The debarring of the Indians from competing for the commissioned posts in the Army," we went on to say, "is so unjustifiable that even a staunch conservative like the late Sir George Chesney, Military Member of the Supreme Executive Council, found it impossible to support the course adopted, and in his well-known treatise, *Indian Polity*, felt himself bound to strongly advocate the claims of Indians for appointment in the commissioned ranks of the Army." We quoted in this connection the emphatic observations of Sir George that "*so far as the Army is concerned, the Queen's proclamation on assuming the direct Government of India is a dead letter.*" Sir George's observation still remains as true as ever and shall so remain unless and until His Majesty's Indian subjects are allowed full and free opportunities of successfully competing for the commissioned posts in the Army, but it would be ungracious not to acknowledge that the scheme of the Imperial Cadet Corps, lately initiated by His Excellency Lord Curzon, with the approval and sympathy of His Most Gracious Majesty, the King-Emperor, would, if properly carried out, be a move in the right direction, and may, if successful, lead in the future to a more liberal recognition of our claims for posts in the Army. The scheme as at present formulated is no doubt of a tentative character, an experimental measure, on the success or failure of which will depend the ultimate solution of this important question. Under the present scheme about twenty scions of princely and noble families will be, from time to time, recruited from the four Chiefs' Colleges at Ajmere, Lahore, Rajkot and Indore, for the constitution of the Imperial Cadet Corps, which would be placed under the control of a Commandant and Adjutant. The members of the Corps will have to undergo a course of three years' training when they will attain the rank and position of a British regiment. As at present contemplated the principal function of the Corps will be to be in attendance upon the Viceroy on all ceremonial occasions. It is to be hoped, however, that such good stuff as the Corps is sure to be made up of, will not be reserved merely for occasions of show and ceremony but that it will be entrusted, from time to time, with the performance of real good and hard work, in which the Corps may have a chance of passing through their baptism of fire. We have not the least doubt that if properly trained and disciplined, the members of the Imperial Cadet Corps will prove to the satisfaction of the Government their mettle and martial spirit which they have inherited from their forefathers. In the meantime we tender

Scheme of the Imperial Cadet Corps.

thanks to His Excellency Lord Curzon for having conferred upon the people a privilege which will be widely appreciated and which augurs well for the future of the country.

KÁYASTH SAHÁCHÁR, July, 1901.

Kayasth Samáchár on Dr. Welldon's speech at Oxford regarding the spread of Christianity and the loyalty of natives in India.

10. The *Káyasth Samáchár* (Allahabad), for July, received on the 1st October, says:—In our last number we discussed at great length the views and opinions of the Rev. James MacArthur, D.D., Lord Bishop of Bombay, expressed by him in the course of his very notable sermon on "Christianity and Indian Nationality," delivered in St. Paul's Cathedral, London. While heartily commending to our readers the views of the Lord Bishop on the political forces of the day and the trend in which they are tending, as marked by a true and rare insight and a faculty of correct appreciation, we were led to remark that, so far as the Lord Bishop's views on the religious problems were concerned, they but tended "to confirm the view that Indian religious problems do not lie on the surface, but far too deep, bound up with the innermost convictions and beliefs of our people, which cannot easily be fathomed by missionaries, even after years of constant intercourse with us." In strong confirmation of these views, we refer our readers to the text of an address—which is reproduced in our Selections—recently delivered by Dr. Welldon, the Bishop of Calcutta, at a meeting held in the Hall of the Magdalen College, Oxford, which was called to raise subscriptions in support of the Oxford and Cambridge Hostel, which some zealous missionaries have started amongst us here at Allahabad. The perusal of the address strongly corroborates the opinion we expressed last month that we should always be prepared "to find our Christian critics hopelessly muddled in regard to the religious aspects of the great Indian problem." What is pitiable is that Dr. Welldon's observations on political topics are equally marked with a prejudiced and distorted view of the situation. When the learned Bishop tells us, for instance, that "there is not a very strong feeling for British Government" amongst the people of India, it is patent that he has not been able to rise above the common mistake of confounding dissatisfaction with the Government with dissatisfaction with individual officials. But most reprehensible is the observation that "wherever a native of India is converted to Christianity there is made or won a loyal subject to the Crown." This is nothing short of an atrocious libel on the whole lot of His Majesty's non-Christian subjects in this country—the implication being clear that no Indian can be a loyal subject to the Crown unless he has passed through the process of baptism. The remark is so reckless on the face of it—leaving aside the mischief that it is calculated to breed—that even the *Pioneer* is constrained to remark that if an Indian "is not loyal to start with, he is not likely to embrace Christianity in order to modify his political affections." The Bishop's next observation that "if the non-Christian religions of India were to get an upper hand, and specially Islam, the lives of the Christians in India would not be worth very long purchase," is, to say the least of it, a very curious justification for the propagation of Christianity in this country, the implication that if non-Christians gained political ascendancy, native Christians will get short shrift, being the result of the Bishop's having confused political and religious issues. As rightly pointed out by the *Pioneer*, "the Government of India safeguards the lives of *all* the subjects of the Crown, *whatever their creed*;" and the Bishop's remark is a fair indication of his utter ignorance of the true issues involved in the religious problems of the country.

KÁYASTH SAMÁCHÁR, July, 1901.

Kayasth Samáchár on Dr. Welldon's speech at Oxford regarding the spread of Chrstianity and the loyalty of natives in India.

11. The *Káyasth Samáchár* (Allahabad), for July, received on the 1st October, says:—As Metropolitan of India, Dr. Welldon is perhaps bound to profess to believe that Indians cannot reach the goal of political salvation except upon their acceptance of the Gospel of Christ, but he has no right to give expression to views, which, apart from being utterly wrong and untenable, are calculated to produce in the minds of the people dissatisfaction with the Government established by law in this country. The Bishop's remark that "the inevitable and actual result of British Government in India is to destroy native beliefs," as the result of its utterly secular educational system is, to put it mildly, nothing short of mischievous; for if the impression got abroad, and ultimately filtered down to the minds of the uneducated masses that the Government maintained their educational system with a view to undermine the Indian's

belief in His religion and morality, it would lead to most deplorable results, and throw back the country's progress by many a decade, if not by many a century. Dr. Welldon's remark that "there is no alternative before the country except Christianity or Atheism," is of a piece with the rest of his observations and clearly indicates that the learned Bishop has failed to appreciate the genius of the Indian religions for assimilation and adaptability. We would commend to Bishop Welldon the observations of Mr. H. J. S. Cotton, C.S. I., Chief Commissioner of Assam, that "whatever change may eventually be effected, the change from Hinduism to Christianity is most improbable; the people will not accept it" (*New India*). It is a very great pity that in spite of his erudition and experience Dr. Welldon should always be on the war-path, and should let his fanatical zeal for missionary enterprize get the better of his judgment. Whatever else India may want, she certainly wants not the so-called blessings of Christianity, and we cannot do better than conclude our comments with the observation of the famous French Missionary, the Abbe Dubois, whose right to speak on the subject as the result of his vast and varied experience of India and her people can scarcely be questioned even by the great Metropolitan of India:—"Alas," says the Abbe, "it is not Bible that the poor Hindus want or ask for, it is food and raiment. When the belly is empty and the back bare, the best disposed even among Christians feel themselves but very little inclined to peruse the Bible. It has at present become a kind of fashion to speak of improvements and ameliorations in the civilization and institutions of the Hindus and every one has his own plans for effecting them. But if we could for an instant lay aside our European eyes and European prejudices and look at the Hindus with some degree of impartiality, we should find that *they are our equals in all that is good and our inferiors only in all that is bad.*"

HINDUSTÁN, 3rd October, 1901.

North-West Frontier trade.

12. The Hindi *Hindustán* (Kalakankar), of the 3rd October, refers to the steady increase in the trade between India and the territories beyond the North-West Frontier since the termination of the frontier war of 1897, the entire value of such trade which was 2½ crores during 1897-98 rising to 3 crores and 20 lakhs during 1898-99, 3 crores and 90 lakhs during 1899-1900 and 4 crores and 15 lakhs during 1900-1901. The development of the trade is due to robbery and plunder being checked by the military posts established in Tirrah, Malakand, Chitral, the Khyber, &c., and there is reason to think that the new frontier arrangement will be still more conducive to the growth of trade. The editor expresses regret at the decline of trade between Kabul and India, which, according to the report of the Frontier Trade Commissioner, fell off from one crore and 12 lakhs of rupees in 1889 to 44 lakhs in 1899. The Amir is responsible for this decline, the Kabul fruit trade entirely depends on his will, and he has imposed a heavy import duty on salt and cotton goods. How can he be a true friend to the Indian Government when he is so bitterly opposed to trade with this country?

EXPRESS, 3rd October, 1901.

Rumour regarding the retirement of Lord Salisbury.

13. The *Express* (Lucknow), of the 3rd October, says:—The rumoured retirement of Lord Salisbury from the cares of office cannot be received with total unconcern by all well-wishers of England. His absence from the House will mark a new era in British statesmanship. His Lordship is the only living link connecting us with the past and preserving in himself the traditions of the past generation of statesmen. His presence at the head of the Cabinet is believed to have exercised a moderating influence on the advancing doctrines of the day identifiable with jingoism. The present generation of statesmen, however able in its own way, does not yet command that respect among continental cabinets. Thus a temporary loss of prestige among European statesmen might be reasonably apprehended. Besides, England will lose the ability which His Lordship brought to bear on the management of foreign affairs. To India individually, Lord Salisbury's ministry has brought hardly any gain. It has been characterised throughout by an illiberal and mercantile spirit in every matter relating to India. We regret we are unable to connect a single measure of progress to the credit of his administration. But we may as well say that so long as solid British patriotism remains incapable of expanding beyond the four corners of the native isle, there is little hope of any change in the traditional policy towards India.

14. The Hindi *Hindustán* (Kálákánkar), of the 27th September, after briefly publishing the proceedings of the annual meeting of the Bengal Zamíndárs' Association lately held at Calcutta, and adverting to the Resolution passed by the meeting regarding an extension of Lord Curzon's term of office, says that His Lordship has, no doubt, rendered important services to this country. He has resolved to carry out twelve great reforms. Some of the important measures introduced by His Excellency are the new arrangements made by him for the management of the North-West frontier, the construction of new irrigation works, the provision of military training for native chiefs and princes, the encouragement of technical education, and police reform. The people are very desirious that Lord Curzon's term of office should be extended, in order that he might be able to carry out and consolidate these and other reforms. But the question is whether His Lordship is willing to stay in India after the expiration of his term.

Resolution passed by the Bengal Zamindars' Association regarding an extension of Lord Curzon's term of office.

HINDUSTAN, 27th September, 1901.

15. The *Oudh Akhbár* (Lucknow), of the 4th October, says that the various forms of a memorial to Sir Antony MacDonnell suggested by Raja Pratap Bahadur Singh of Kila Partabgarh are good in their way, being works of public utility. However, the best suggestion made by him is the establishment of a technical school which would be most useful to the people and serve as a lasting memorial to His Honor.

Establishment of a memorial to Sir Antony MacDonnell.

OUDH AKHBÁR, 4th October, 1901.

16. The *Bhárat Jiwan* (Benares), of the 30th September, expresses a hope that Sir Antony MacDonnell, while making overcharge of office to the Hon'ble Mr. LaTouche, and drawing his successor's attention to important administrative reforms, will not overlook the cause of Hindi.

Sir Antony MacDonnell's retirement, and Hindi.

BHÁRAT JIWAN, 30th September, 1901.

17. The *Rasik Mitra* (Cawnpore), of the 25th August, received on the 1st October, takes the Hindu vakíls and pleaders, especially those among them who know Hindi, to task for their indifference to the Hindi character. They should file all petitions in that character. The Nagri Pracharini Sabha at Benares should send agents to the various towns in these Provinces with a view to encouraging the use of Hindi.

Vakíls at Cawnpore accused of indifference to the Hindi character.

RASIK MITRA, 25th August, 1901.

18. The *Oudh Punch* (Lucknow), of the 26th September, publishes an Urdu poem by a Fatehpur correspondent who, referring to the present drought and the rise in the prices of the food-grains, says that formerly India was a mine of wealth, the possession of which was eagerly coveted by the then rulers of the world. India was therefore the scene of many a bloody battle and the fertility of her soil was in a way her bane. But when Muhammadan supremacy was established in the country, there was a great improvement in her condition; even beggars became wealthy, to say nothing of those persons who were already rich. During the reign of Akbar the word poverty existed only in books; there was plenty of silver and gold, thefts and robberies were unknown, and the courts dispensed justice with impartiality. The *jizya* or capitation tax was remitted, the land revenue was only a tenth part of what it is now, and there were no local cesses. There was no limit to expenditure, but still the State was not burdened with debts. Now comfort and plenty have given place to famine and plague, and India is getting worse and worse every day. Every new year brings a famine in its train, and the more the Government tries to improve the condition of the people the worse it becomes. It now behoves the people to shake off their lethargy and be up and doing under the fostering care of the beneficent Government which is ready to help them in every way. But Government cannot possibly provide employment for all persons, while trade cannot be carried on without the sinews of war, and agriculture is attended with calamities. In these circumstances one is at a loss to think what to do. The people appeal to King Edward for help.

India as she was and as she is.

OUDH PUNCH, 26th September, 1901.

19. The Hindi *Hindustán* (Kálákánkar), of the 29th September, says that it would appear from the *Civil and Military Gazette* that food-grains required for the Army will in future be purchased from cultivators and wholesale grain dealers, and not from petty contractors, through the Army Transport Inspectors.

Purchase of grain from cultivators for the Army.

HINDUSTÁN, 29th September, 1901.

This is a move in the right direction. Under the new arrangement Government will undoubtedly be able to obtain better and cheaper grain, the middlemen being eliminated. It would be well if the Tahsíldárs were directed to accept a portion of the revenue instalments in kind, so that landholders and cultivators might not have to sell their crops to mahajans cheap in order to pay the Government demand. Government might also purchase grain and fodder from the agricultural classes for the Army horses and cattle with advantage.

OUDH SAMÁCHÁR, 28th September, 1901.

Oudh Samáchár on the Famine Commission's Report.

20. The *Oudh Samáchár* (Lucknow), of the 28th September, expresses deep regret that the Famine Commission, of which Sir Antony MacDonnell was President, confined its inquiries to Government officials and did not examine any experienced private gentlemen, nor did the Government of India pay attention to this matter. The editor gives the substance of the Resolution of the Government of India on the Commission's Report, and makes short comments on the various conclusions arrived at by the Commission and the Government. No relief works will be opened until Government is convinced of the existence of distress, but it will be ready to start such works as soon as they are required. But many persons will perish from starvation by the time the existence of distress is brought home to Government. If information regarding an ordinary incident at a place takes two or three months to reach Government, manifestly a much longer period will elapse before the signs of distress extending over a large area of land come to its notice. In future, greater caution will be taken in admitting people to relief works, inasmuch as persons who were able to maintain themselves resorted to relief works during the late famine. The editor demurs to believe that natives who would prefer death to loss of caste and religion would seek employment on a relief work even when they did not require State assistance. Referring to the reduction in the wage rates, the editor is afraid that the rates will prove inadequate especially in the case of peasants who will join relief works when they have been weakened by insufficient rations. As a rule, allowances will be proportionate to work done, special concessions being made to sick and weak persons. But a shepherd cannot at once do as much digging work as an habitual labourer, and the result of the rule above referred to will be that he will have to put up with insufficient quantities of food. The editor approves of the recommendation of the Commission regarding a more extended use of village works, the supply of money doles instead of cooked food, the enlistment of non-official agency in the distribution of relief, and the support by the State of the children of poor labourers, discharged from the relief works on the commencement of the rains, until such labourers are able to take care of them. Adverting to cattle mortality, the editor says that more cattle were killed by butchers for food than those which died of starvation, and that it will be a happy day for this country when this wholesale destruction is checked. He thanks Government for the relief rendered during the late famine and approves of the recommendations of the Commission regarding the formation of a reserve of railway rolling-stock, the grant of *takavi* advances, the suspension and remission of revenue, the establishment of agricultural banks, the extension of irrigation works, and so on.

RAHBAR, 28th September, 1901.

Rahbar on the report of the Famine Commission.

21. The *Rahbar* (Moradabad), of the 28th September, referring to the report of the Famine Commission and the Resolution of the Government of India thereon, says that both those documents are extremely disappointing. It was not supposed that the result of the Commission which was appointed to inquire into the distress of the people would be so contrary to all expectations. The country is frequently visited by famines and people die of starvation, and during the late terrible famine Lord Curzon had to appeal to England and other countries for relief to the famine-stricken people. All the same the Commission has submitted a report which is not sympathetic and Lord Curzon has accepted its views. Now it has been laid down that Government will take no steps to open relief works without seeing visible signs of a famine; which means that Government will not attend to the disease in the beginning, but that when it has become incurable it will call in a doctor. In affording relief to the famine-stricken, the strictest economy will be

observed and more severe tests will be applied than before. This is because Government thinks that persons try to get admission to Government relief works even where famine is not severe. It is true no one can save him whom God desires to destroy and the Government will let people die rather than spend public money to save them. Commenting on the reduction in the scale of wages allowed on relief works in 1898, the editor observes that it would be well if Government could keep the famine-stricken people alive by feeding them on saw-dust. He approves of the decision that instead of being employed on large works like roads and tanks, the famine-stricken people should be employed on small works in villages near their homes. He thinks it would also be well to appoint a large number of non-official persons on relief works, as is contemplated by Government. The Commission puts the number of deaths during the last famine at 10 lakhs, out of which over 7 lakhs occurred in the Bombay Presidency alone, but Government does not hold itself responible for this heavy mortality.

Criminal Justice in Oudh.

INDIAN DAILY MAIL, 29th September, 1901.

22. The *Indian Daily Mail* (Lucknow), of the 29th September, in reviewing the Report on the administration of Criminal Justice in Oudh during 1900, observes:—If the course of justice were as brief as the last report on criminal trials in Oudh, the public would have little cause to complain of the law's ruinous delays. The report of the Judicial Commissioner of Oudh on the Administration of Criminal Justice for 1900 is a marvel of brevity. It covers only three pages of print. The last official gazette contains the observations of the Lieutenant-Governor on the report, and they are just half the size. We are fully conscious of the importance of curtailing official prolixity, but we certainly expect something more than statistical information in connection with the important subject of judicial administration. The defect is not confined to any particular court. The reports of almost all the High Courts in India are cast in the same mould; and yet the subject is one which admits of endless discussion on the social and economic condition of the people. Litigation, as we all know, is the constitutional method of enforcing individual rights. The volume of litigation is always an index to the material condition of the people. Criminal justice involves a more important issue, bearing upon the moral condition of the community. We cannot, of course, expect a court, which is appointed merely for the purpose of administering the law, to enter into these problems, but it can at least furnish such materials as will facilitate their discussion. It may be interesting, for instance, to have a lucid summary of the causes which are responsible for any particular class of offences; of the classes of people most addicted to crime, and so on. The judicial records, carefully analysed, are capable of furnishing the most important materials.

Káyasth Samáchár on the judgment of the High Court in Major Cartwright's case.

KÁYASTH SAMÁCHÁR, August, 1901.

23. The *Káyasth Samáchár* (Allahabad), for August, received on the 1st October, says:—Our readers are in possession of the facts of the case in which one Major Cartwright was fined Rs. 10, by the Joint-Magistrate of Benares, for having been guilty of assault upon one Ganga, a *chamar* by caste, and a servant of Mr. Hicks, the Assistant Superintendent of Police at Benares. Upon his appeal to the High Court, Major Cartwright has been acquitted of the charge. Acting Chief Justice Knox, who heard the appeal, characterized the charge as frivolous and vexatious, and felt no difficulty in believing the story of the Major, supported by his Sheikh servant aged 41 and in discrediting the young *chamar*. Of course, the judgment of the Appellate Court concludes the issues of fact raised in the case. When the question is whether certain testimony is to be believed or not, and the Judge presiding over the Final Court of Appeal says that he cannot believe it, there is an end of the matter and no more need be said about it. But in this case the judgment has become one of exceptional interest because of various observations of a more or less general character which the learned Judge has made. We are sure, however, that our readers will not take the Acting Chief Justice to mean that a Sheikh who is 41 years of age, is on that account to be considered more truthful than a *chamar* who is only 20. We do not doubt that Major Cartwright is possessed of an equable temper, and it is quite likely that he would not have lost the balance of his mind, had he not thought that "it was a

case of a 'native' going before him or he before a native." That is what he himself tells us, and bearing in mind the Major's own admission, most people would find it difficult to understand how it can be said that not even a technical assault was committed by the Major in this case. Of course, it is a very different thing to say that the affair was one whose memory should not have been carried beyond the Railway platform. Indeed some may think that the young *chamar* in his zeal for asserting his right to the protection of the law, forgot the duty which he owed to himself, for we expect that the result of this appeal to the law will be far from improving his material prospects. On the other hand, we hope that Major Cartwright has by this time come to see that the border line between a technical assault and an actual assault is not very boldly defined, and that even an equable temper is not without its risks and may occasionally require all the weight and authority of a judgment of the highest tribunal in the Province for its vindication and support, when even the meanest Indian stands upon his rights. From one point of view, Ganga perhaps has not much reason to be dissatisfied, for after all Major Cartwright did nothing more on the public platform, than what may be done, to him every now and then by some master of his, in the privacy of his home. But it is significant that this young *chamar* bursting with zeal should have afforded to the Acting Chief Justice of the Allahabad High Court, a text for what we may be permitted to call a 'sermon' upon the decay of good manners in the Indian servants of to-day; for it is scarcely to be believed that the learned Judge intended to say that he took judicial notice of the decline of good manners among Indian servants. The Acting Chief Justice in the discharge of his exalted functions has no doubt done good service by letting people see (in the words of the *Pioneer)* that "good law is not inconsistent with good manners." But it is to be hoped that His Lordship will take an early opportunity to extend the usefulness of his observations by reminding the Anglo-Indians of to-day that courtesy to Indians is not incompatible with the high position and dignity that they enjoy. 'Manners maketh men,'—why should not then our Judges give us the benefit of their experience and their opinion on questions of social etiquette and applied ethics while unravelling the tangled skein of law?

TOHFA-I-HIND, 27th September, 1901.

Decision of the Madras High Court in the case of two Europeans charged with causing the death of a native.

24 The *Tohfa-i-Hind* (Bijnor), of the 27th September, referring to the case in which two European planters of Travancore, *viz.* Ian Henry Baillie and Noris McGowan, and their native servant Sonaya Pillay have been convicted of causing the death of Yesu, a horse-keeper, and sentenced by the Madras High Court to rigorous imprisonment for three years, four years and six months, respectively, observes that the decision is acceptable to just and unprejudiced persons and calculated to reassure the minds of natives who have been disheartened at European offenders in such cases invariably escaping scot-free or with nominal fines. Probably this is the first occasion on which two respectable Europeans have been sentenced to rigorous imprisonment for causing the death of a native. It is to be hoped that these sentences will be a warning to other Europeans who have been led by the results of previous trials to think that they could lay violent hands on natives with perfect impunity, and will deter them from taking the law into their own hands. The people ought to be thankful to the present Viceroy in whose time Europeans have been properly dealt with for killing a native. The *Pioneer*, too, complains of the outrages committed by Europeans on natives, and praises the Madras High Court for its decision in the case above referred to. But there are Europeans who consider natives to be no better than wild beasts and attach no value to their lives. They are, of course, dissatisfied with the decision of the Madras High Court, and declare that the infliction of heavy punishments will lower the prestige and influence of Europeans. Referring to a letter contributed by Mr. S. G. Hill, in Kangra to the *Pioneer*, who condemns the sentences passed on the European planters in Madras as too severe, and who endeavours to justify the taking of the law into their hands by Europeans in out-of-the way places, the editor observes that such writings cannot have any effect on Magistrates and Judges, but are calculated to create ill-feeling between the rulers and the ruled. Mr. Hill's letter is seditious and therefore Government should take notice of it.

25. The *Express* (Lucknow), of the 3rd October, says:—The Khattri community of British India must thank the Census Commissioner for the decision in favour of their caste, placing them in the same category as the Kshatriyas. Mr. Risley has communicated his decision to Raja Ban Bihari Kapur of Burdwan. The Superintendents of Census have all been instructed to class the Khattris as Kshatriyas. The correspondence between Raja Ban Bihari Kapur and Mr. Risley will be forwarded to all Khattri sabhas. Of later years an attempt has been uniformly noticeable among the various non-recognised castes to place themselves within one or other of the three higher castes of the *Smritis*. We have always tried to show the futility of such efforts at this distant date either to establish the lost identity or to regain the esteem which they have evidently lost in the eyes of other castes. However, the Census authorities will not be to blame if the Khattris at least do not gain the same caste status as the Kshatriyas.

EXPRESS, 3rd October, 1901.

Mr. Risley and the Khattris.

26. The *Oudh Samáchár* (Lucknow), of the 28th September, says that it would seem that the water-rate has been assessed even on shivalas and other houses of worship at Agra. This is unjustifiable, inasmuch as there are many such places, of which the proprietors are not now to be found. Who will pay the water-rate assessed on them?

OUDH SAMÁCHÁR, 28th September, 1901.

Alleged assessment of the water-rate on temples at Agra.

III.—EDUCATION.

27. The *Gauhar-i-Hind* (Najibabad), of the 26th September, referring to its previous article (*vide* paragraph 29, page 607 of the Selections from native newspapers, No. 36 of 1901), complains that certain teachers in the Bullock School at Najibabad do not know Hindi, and are therefore opposed to any students taking up Hindi. Such students are even dealt with severely, and punished heavily, and if this state of things continues any longer, they will leave the school. Government orders require every official employed in a vernacular office to know Hindi. It is all the more necessary that the teachers in a school, who have to teach Hindi, should be acquainted with that language. The matter is well worth the attention of the Manager of the School and the Inspector of Schools.

GAUHAR-I-HIND, 26th September, 1901.

Complaints against certain teachers in the Bullock School at Najibabad, in the Bijnor district.

28. *Al Bashír*, (Etáwah), of the 1st October, referring to the proposal for the establishment of a memorial to Sir Antony MacDonnell at the Muhammadan Anglo-Oriental College, Aligarh, says that it has already adverted to the views expressed by the *Riyaz-ul Akhbár* on the subject. The *Vakil* is at one with *Al Bashír*, in thinking that the proposed memorial might be raised to Sir Antony MacDonnell, provided His Honor's administration were considered to have been beneficial to the Musalmáns, but does not like the idea of establishing a memorial from the grant made by His Honor from the public funds. It further goes on to remark that no memorial of brick and stone is needed to Sir Antony MacDonnell, His Honor's name being deeply engraved on the hearts of the Musalmans; when the DevaNagri character will have fully established itself in the North-Western Provinces, His Honor's memory will always remain fresh in the minds of Muhammadans; and as Shahjahan is known as the father of Urdu, Sir Antony MacDonnell will be known as the benefactor and patron of Hindi. The *Sahifa* strongly objects to the proposal for the establishment of a memorial, and observes that if it were decided to erect a memorial, Urdu should be represented as a dead person lying in a coffin on the top of the memorial building, the Lieutenant-Governor's sword being placed on its neck and some timid persons shooting arrows at it. *Al Bashír* regrets that the *Aligarh Institute Gazette*, the special organ of the College, should observe complete silence in the matter, and make no endeavour to justify the proposal in favour of the memorial. The editor of *Al Bashír* now learns on good authority that Sahibzada Aftab Ahmad Khan has made a suggestion to the effect that the new Boarding House, which will be constructed from the Government grant, should be associated with the name of His Majesty King Edward, and the editor highly approves of this suggestion. But he sees no reason to support the proposal made by the Hon'ble Nawab Faiyaz Ali Khan, that the building should be named after Sir Antony MacDonnell.

AL BASHÍR, 1st October 1900.

Proposal to establish a memorial to Sir Antony MacDonnell at the Muhammadan Anglo-Oriental College, Aligarh.

KÁYASTH SAMÁCHÁR, August, 1901.

29. The *Káyasth Samáchár* (Allahabad), for August, received on the 1st October, says:—

Sir Antony MacDonnell's speech at the laying of the foundation-stone of the University Hindu Boarding House at Allahabad.

The most notable event of the last month in Upper India was the laying of the foundation-stone of the University Hindu Boarding House at Allahabad, by His Honor Sir Antony MacDonnell, G.C.S.I., Lieutenant-Governor and Chief Commissioner of the United Provinces. The want of suitable accommodation for the very large number of students who flock to Allahabad, to prosecute their studies, from different centres in Upper India, from even outside the boundaries of the United Provinces, has been a crying evil for years past, and it is in the fitness of things that the foundation-stone of an institution which is calculated to remove this great want should have been laid by, and during the regime of, Sir Antony MacDonnell, who has done so much in these Provinces to advance the cause of education during the last six years. Opinions would no doubt be divided as to the merits and demerits of particular measures introduced or carried out by His Honor, with the view of advancing the cause of education, and it is no use concealing the fact that on certain grave and important educational problems, many educationalists and experts, who from their knowledge and experience are fully entitled to be heard, share views which are opposed to those entertained by Sir Antony MacDonnell. There is no doubt however that when all has been said to the contrary, it cannot be denied that there has been a marked educational progress in the United Provinces during the last six years of Sir Antony MacDonnell's administration. In view of this fact, one can hardly blame His Honor for having devoted by far the greater portion of his address, delivered after the laying of the foundation-stone, to an exhaustive review of educational progress achieved during his regime. His Honor's address was also notable for the lie it gave to the statements of a Bengali journal to the effect that the Government proposed the introduction of the Bible as a compulsory subject in the schools, and further for the emphatic contradiction His Honor gave to the mischievous statements of Dr. Welldon, the Bishop of Calcutta, as to the non-Christian Indians being disloyal, unless they passed through the process of baptism. On the first point, His Honor, speaking under instructions from the Government of India, gave emphatic denial to the statement given currency to by the *Sanjivani*, characterised it as an aspersion on the good faith of the British Government and authoritatively reaffirmed the declared British policy of neutrality and non-interference in all religious matters; while dealing with Dr. Welldon's atrociously libellous statement, His Honor repudiated the Bishop's observation with as he said, "all the authority" which he can rightly claim as a distinguished ruler of four out of the eight great Provinces, that make up British India. To judge from a telegram published in the newspapers that Dr. Welldon has addressed a letter to the *Times*, explaining away his statement and denying that he meant what he is reported to have said, one would think that His Honor's "snub" to the great Metropolitan has already had the desired effect, and it is sincerely to be hoped that the homily read to him by Sir Antony MacDonnell will prove wholesome and salutary in the future, and lead the good Bishop to temper in his future utterances his zeal for Christian propaganda with discretion and regard for truth, and not to give himself away as he has been doing of late. Altogether the speech was most remarkable for more reasons than one, and it was no less opportune. It is sincerely to be hoped that the Boarding House which will be known after Sir Antony MacDonnell, will be a nursery for teaching the younger generation of Hindus the best lessons of British citizenship and that patriotism and independence of character are not inconsistent with true loyalty.

IV.—RAILWAY.

NÁTYA PATRA, 1st October, 1901.

30. The *Nátya Patra* (Allahabad), of the 1st October, praises the station-master and the booking clerks at the Allahabad railway station for their satisfactorily performing their duties during the late rush of Gaya pilgrims, and contradicts the complaint made by the *Prayáy Samáchár*, against a booking clerk (*vide* paragraph, 38, page 652, of the Selections No. 39 of 1901), observing that the complaint appears to be as false and malicious as was that regarding the alleged grievances of the Railway Mail Service sorters.

Contradiction of a complaint against a booking clerk at the Allahabad railway station.

31. The *Oudh Samáchár* (Lucknow), of the 28th September, says that, according to an Urdu newspaper, the uniforms supplied to porters, chaprasis and other lower class employés on the Oudh and Rohilkhand Railway are not worth the amounts deducted from their salaries on account of the uniforms. The uniform contractor, it has been alleged, is entirely to blame. He makes uniforms of inferior cloth than that used by him in the sample uniforms. If such is the case, the uniforms should be carefully examined before they are accepted.

OUDH SAMÁCHÁR, 28th September, 1901.

A complaint regarding the uniforms supplied to the lower classes of employés the Oudh and Rohilkhand Railway.

32. The *Oudh Akhbár* (Lucknow), of the 1st October, publishes a communication from Saiyid Farhat Ali of Jais in the Rae Bareli district, who complains that the road known as the Inhauna and Gutni *(sic)* Ghát Road running from east to west along the town of Jais is in a very bad condition. The annual repairs made by the Local Board are not enough to keep it in a good state even for a week, the traffic carried on along it being so heavy. It is full of dust during the summer and gets breached during the rains when it becomes almost impassable. The railway station is situated at an inconvenient distance from the town, so that the passengers from the Northern portion of Jais and from Mohanganj, and Jagdispur have to travel more than 2½ miles before they can reach the railway station, and the road for more than a mile and a half lies through dark, uninhabited and uneven land infested by robbers. The railway servants have to go two miles to buy their necessaries from the markets in Jais. It would be well if a railway station were built, at Gumti (Signalman's shed) No. 126. The attention of the Railway authorities has more than once been drawn to this in vain. It would seem that the Hon'ble Mr. Hardy, Chief Secretary to Government, while Commissioner of Fyzabad Division, made the same recommendation, but the Railway authorities did not approve of it. The writer now appeals to Government as the last resort and hopes that his suggestion will be accepted.

OUDH AKHBÁR, 1st October, 1901.

Jais railway station in the Rae Bareli district on the Oudh and Rohilkhand Railway.

V.—LOCAL AND MISCELLANEOUS.

33. The *Nasim-i-Agra*, of the 30th September, complains that a liquor shop has recently been opened in the Panni Gali Mohalla at Agra to the great dissatisfaction of the residents of that mohalla. Such shops should be established in the principal streets, and not in by-lanes in the immediate vicinity of the houses of Brahmans and Banias who do not take liquor.

NASIM-I-AGRA, 30th September, 1901.

Establishment of a liquor shop in a by-lane at Agra.

34. The *Oudh Samáchár* (Lucknow), of the 28th September, publishes a communication from one Harcharan Pande at Gházipur, who complains that the management of the steamer ferry is very unsatisfactory under the present Superintendent. He has left the entire management to a ticket-collector who places a passenger into the first or the second class on receiving only a pice or a small quantity of sugar from him, and does not receive any cattle into the steamer until he has been paid something over and above the fixed toll. Moreover, he leaves the ferry and goes home at any time he likes.

OUDH SAMÁCHÁR, 28th September, 1901.

Alleged mismanagement of the steamer ferry at Ghazipur.

35. The *Zarif-ul-Hind* (Meerut), of the 21st September, says that there is a large tank known as Suraj Kund in the east of the Meerut city. Formerly it was filled with water from the Khudera river when the latter overflowed its banks during the rains. But since dams have been constructed, the river has become a sort of small *nala* and is used to carry away foul water from the drains in the city, consequently the tank now receives its supply of water from the canal. Formerly the tank was always full of pure water, and besides supplying the special wants of the Hindus was used by the inhabitants of the city and the cantonment as a place of public recreation. But it is now full of lotus plants and is a standing danger to the public health in its present dirty state. In order to keep the tank clean, it is necessary to remove all the lotus plants.

ZARIF-UL-HIND, 21st September, 1901.

Suraj Kund at Meerut.

ALLAHABAD:
The 8th October, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 41 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 12th October, 1901.

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I.—Political and Foreign.

Sahifa, 5th October, 1901.

An appeal to the European Powers to terminate the South African War.

1. The *Sahifa* (Bijnor), of the 5th October, says that the principles of European civilization and humanity are mysterious. The false cry of Turkish atrocities on Christians in Armenia excited a thrill of horror among the European nations which were highly indignant and demanded an immediate cessation of the alleged atrocities. The news of the excesses committed on the Consuls in China led not only Europe, but also America and Japan, to march out in hot haste sword in hand, and to cause terrible bloodshed, although they went there to check cruelties. The South African war which has already lasted for more than two years has been attended with an immense loss of human life, but it is a pity that the belligerents who boast of their civilization and humanity do not pause to consider that the persons killed by them are human beings and not bricks and stones. The British Government, actuated by humane motives, was anxious to terminate hostilities, but the Boers would not accept any terms, and have renewed fighting with increased activity. What are the civilized Powers and the philanthropic societies of Europe about? Why do they not interfere and put a stop to the wholesale destruction of Christians?

Bhárat Jiwan, 7th October, 1901.

Boers' appeal to the Hague Council.

2. The *Bhárat Jiwan* (Benares), of the 7th October, says that the Boers have now appealed to the Hague Council to interfere and put an end to the sanguinary war in South Africa. If any great Power intervened and restored peace there, it would acquire immortal fame. The Boers who picked a quarrel with England have paid dearly for their folly. The British Lion should have mercy on them and save them from extinction.

Indian Daily Mail, 11th October, 1901.

Mr. Pennell and the National Congress.

3. The *Indian Daily Mail* (Lucknow), of the 11th October, says:—We hope the report is not without foundation that Mr. Pennell intends to come back to India and settle in Calcutta as a barrister. So great has been his popularity in Bengal that we have not the least doubt that Mr. Pennell will be extensively patronized and will never be without briefs. He is honoured as a martyr in the people's cause and should he evince ability in his profession, he will soon command a large, if not the largest, practice within the command of a High Court barrister. We hope that Mr. Pennell will join the Congress in order to assist it in its deliberations over the great and important questions of the separation of judicial and executive functions of Magistrates. Mr. Pennell must be aware that there were in the past not a few European lawyers in Calcutta who joined the party of native politicians in their endeavours to obtain redress for just grievances of the people or to win their legitimate rights which the Government were chary to concede. Mr. Pennell will, we trust, prove himself to be one worthy to be enlisted in that illustrious band of high-minded European friends of the the Indian people.

Hindustáni, 9th October, 1901.

Rampur affairs.

4. The *Hindustáni* (Lucknow), of the 9th October, has an article on Rámpur affairs, a translation of which, as published in the *Advocate* (Lucknow), of the 10th idem, is as follows:—If we are to believe even half of the wild and excited reports which have recently reached us, there appears to be a good deal of commotion and unrest in the small Pathan State of Rampur in consequence of a sudden craze for retrenchment which has seized the powers that be. It appears that His Highness the Nawáb has suddenly awaked to the necessity of pulling up the reins and effecting large and sweeping reductions in expenditure. During the last year expenditure has been outrunning income, and presumably on account of a gentle hint from the Local Government to put his house in better order, His Highness has felt obliged to have recourse to this step. Every right-thinking man will sympathise with His Highness' desire to cut his coat according to his cloth, and to regulate his expenditure according to his income. But what appears to have excited popular feeling is the fact that he should have chosen to subject departments and institutions of public utility to the operation of the pruning knife first. Such a charitable institution as the *Masárif-i-Khair*, an endowment hoary with age, supporting as it does hundreds of the helpless and indigent, is, for instance, threatened with extinction. *Unáni* hospitals have been ordered to

be closed, the staff dismissed, and medicines sold! This, in spite of the fact, that fully nine-tenths of the people like to resort to this system as the national one to which they are by long use accustomed. Then in spite of the extreme educational backwardness and consequent fanatical spirit of the people of the State, it is said to be under contemplation to abolish most of the schools, and even it is given out that the venerable educational institution of His Highness' ancestors, the Madrasa Aliya, is to share the same fate. To mend rather than to end should have been his motto. The P. W. D. is also to share in this general retrenchment. But the one department which admits of a large reduction, the overswollen *Arbab Nishat* (dancers, singers, &c), the fabulously expensive kitchen, &c., remain practically untouched. If His Highness is seriously anxious to prove to Government (and the public) that he is sincerely anxious to follow good advice and means well by his subjects, he should begin by cutting down his personal expenses, which have risen by leaps and bounds, we are told, and not by singling out for abolition old established institutions of the greatest public good and throwing out of employ hundreds of useful hands and old faithful servants of the State. If he chooses to act otherwise and thus create administrative difficulties, he will have only himself to thank if the Government is compelled to interfere and to enforce those alternative measures and arrangements which it has for sometime past had seriously in view. Meanwhile, the tension of public feeling in the State is, if the reports are to be at all believed, such as to excite great anxiety and apprehension, and steps should be taken to allay it at once. The ever-vigilant Government of Sir A. P. MacDonnell will no doubt do the needful in the matter.

II.—General Administration.

5. The *Shri Gopál Patriká* (Lucknow), of the 7th October, says that Lord Salisbury intends to retire from public life after the coronation of King Edward VII next year. His Lordship will be raised to the rank of a Duke. England has made great progress in his time, and his party is now all powerful in Parliament. Englishmen are at the present day strongly actuated by Imperialistic ideas, which may lead to serious consequences in future. Lord Salisbury's Government will always be memorable for the utter ruin and destruction of the Boers.

Shri Gopál Patriká, 7th October, 1901.

Lord Salisbury's approaching retirement from public life.

6. The *Oudh Samáchár* (Lucknow), of the 7th October, says that Lord Curzon will complete only three years' service in this country in December next. But His Lordship has acquired such popularity that a movement has already been set on foot for an extension of his term of office. A memorial on the subject is being prepared under the supervision of the Mahárája of Durbhunga, who thinks that His Excellency's term should be extended, at least till he has carried out his scheme for the extension of irrigation works. The Victoria Memorial scheme has also originated with him. Lord Curzon has had under consideration a number of important administrative reforms, and it is the earnest desire of the whole of the Indian population that His Excellency should be given time to introduce all these reforms. It is to be hoped that Lord George Hamilton will accede to the unanimous prayer of India.

Oudh Samáchár, 7th October, 1901.

Memorial for an extension of Lord Curzon's term of office.

7. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st October, after giving the telegraphic summary of the Secretary of State's speech at the introduction of the Indian Budget in Parliament, says that, on the one hand, the Secretary of State assures the members of Parliament that India is prosperous, that the population is increasing and there are hopes of her making further progress, while, on the other hand, the natives complain that they have been reduced to poverty, that they are suffering from want of employment, that land is deteriorating, that wheat and salt are selling at the same rate, and that they have no food to eat and no clothing to cover their bodies with. The great British nation should realize the condition of the natives, and save them from the destruction which stares them in the face.

Roznámcha-i-Qaisari, 1st October, 1901.

Comments on the Indian Budget speech of the Secretary of State in Parliament.

SHRI GOPÁL PATR KÁ, 7th October, 1901.

Payment of £4,000,000 by India to the British Exchequer as the capital value of certain pensions.

8. The *Shri Gopál Patriká* (Lucknow), of the 7th October, says that the Government of India is conducted on despotic principles. The rulers throw any large burdens on this country whenever they like. In no other country on the face of the earth is the expenditure of public money so extravagant as in India. The editor refers to the capitalization of certain pensions, which were supposed to be due by this country and the consequent payment of £4,000,000 by the Indian Treasury to the British Exchequer for the purpose in 14 years (1870-84). This is a good instance of the way in which the money of the poor Indian tax-payer is wasted. The pensioners could not be expected to live for ever which might render the contribution of the capital value of their pensions by this country necessary. Had Australia or Canada been treated in this manner, it would have gone hard with England.

ROZNÁMCHA-I-QAISARI, 1st October, 1901.

Sir Antony MacDonnell's remarks on the increase in the Rent law litigation during 1900.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st October, referring to the comments made by Sir Antony MacDonnell on the Rent law litigation and the increase in rent suits and ejectment proceedings in paragraphs 14,15 and 16 of his Resolution on the Report of the Board of Revenue on the Revenue Administration of these Provinces for the year 1900, observes that Sir Antony shortly retires, otherwise the editor would clearly show him that the present unsatisfactory condition of the landholders and cultivators is chiefly due to the heavy land revenue assessments. They cannot tide over a single famine year without relief. As Government realized revenue for the lands which were not cultivated during the preceding three years, the landholders who had to borrow money to meet the Government demands, naturally sought to recover arrears of rent from cultivators to recoup themselves. Another proof as to the revenue assessments being heavy is to be found in the fact that many landholders are willing to surrender their lands to Government. In the Allahabad district one or two zamíndárs actually filed applications to that effect. The Collector has had to take possession of many villages owing to arrears of revenue. The country seems to be threatened with utter ruin ere long.

OUDH SAMÁCHÁR, 7th October, 1901.

Mahsud Waziri raid into the Bannu district.

10. The *Oudh Samáchár* (Lucknow), of the 7th October, says that it is well known that Government has been exposed to a world of trouble and expense on the North-West frontier, and that the frontier districts have had to be formed into a separate province. But it is to be regretted that the frontier is not still free from disturbances and continues to be a source of anxiety to Government. The editor then refers to the Mahsud Waziri raid into the Bannú district on the 23rd September last.

INDIAN DAILY MAIL, 5th October, 1901.

Decision of the Secretary of State in the Pennell case.

11. The *Indian Daily Mail* (Lucknow), of the 5th October, says:—The curtain has dropped. Mr. Pennell, the great observed of all observers, has been dismissed from the Indian Civil Service—the "Heaven-born" service of the world. And for what offence? We feel persuaded to think it is for the offence of insubordination, say what his admirers may. It will not be fair to suppose that our admiration for Mr. Pennell's merits is less. We have great respect for Mr. Pennell as a painstaking, patient, penetrating and far-reaching Judge, but not without bias, as his Chapra and Naokhali judgments, which convulsed the whole civilized world for a time, had disclosed. Both the judgments breathed full of venom and were interwoven with an animus disparaging to his official superiors in justification of his Burman episode. What we, therefore, admire in him is his determination and spirit of vengeance to subserve his end by means foul or fair, and therefore we feel backward to regard him "as a martyr to the cause of truth and justice, and his name, already a household word in Indian homes, will be cherished in loving and respected remembrance as the noble example of an independent English Judge, sought to be throttled by a wrathful Government." We regret we cannot endorse the view as expressed by some advanced section of the Native Press unless we view it with a jaundiced eye. We subjoin the letter of the Secretary of State in support of our statement on which we will have our say in its proper place:—

* * * * * * * *

In paragraph 2 of the India Office letter above quoted it will be seen that the gravamen of the charge justifying Mr. Pennell's removal from the service is that he voluntarily defied the warning conveyed to him by direction of the Government of India, thereby violating clause 8 of his covenant and abandoned service by quitting India without leave on the 15th May last. We have not seen a copy of a Civil Servant's Covenant, hence we are not in a position to advance our opinion in justification of the action taken by the members sitting in solemn conclave in the India Office, Whitehall, though they are taken to task for their rejecting Mr. Pennell's Memorial for reinstatement and compensation. But so far as we see around us in our everyday life we find that for the purpose of good Government, and raising the efficiency of the public service, no servant of government is allowed to leave his station without the permission of his official superior under pain of dismissal, be he a Covenanted or an Uncovenanted official. Such instances of dismissal, though rare, can be counted on the finger ends. In the first instance, Mr. Pennell left Noakhali in defiance of the orders of the Local Government which is one count in his disfavour. The second count against him, we think, was his leaving India in contravention of the orders of His Excellency the Viceroy. Both the indictments entitled him to forfeiture of appointment, but we doubt whether the Viceroy had the power to dismiss him—hence the case was submitted to the higher tribunal for orders. Any man who had the least idea of the rules of the Service anticipated the decision of the India Office as we did at the time on the technical ground of "leaving station without permission" apart from the merits of the case. We do not therefore see the justice of the remarks by our contemporaries "a most wretched piece of gross injustice has beendone to Mr. Pennell for judicial independence and non-subserviency to the executive." We have our heartfelt sympathy for Mr. Pennell for his present unenviable position which he has himself courted under the inspiration of the Native Press who lionized him both in and out of season, and hence while he left India his head became giddy. As for the merits of the case we may dwell in a future issue, should we consider this necessary.

12. The English *Hindustán* (Kálákankar), of the 7th October, says:—The curtain has dropped on the closing scene of the Pennell burlesque, and to all right-thinking men, there could have been only one desideratum on the introduction of a bull in a China shop, namely, to get it out quietly without much delay and without much further damage. In this wise, the Secretary of State for India has even gone further than the decision and recommendation of Sir John Woodburn and Lord Curzon, inasmuch as His Lordship has dismissed Mr. Pennell from the Civil Service without any allowance or pension; basing his decision mainly on the fact that the ex-Judge had left India without permission and contrary to his covenant and the regulations. So that, when a man is perverse and persists or perseveres in doing the wrong thing, and then imagines in the bargain that two wrongs will make a right, such an act may be rightly dubbed a Pennellism—for which one has to pay the penalty of the law.

HINDUSTÁN, 7th October, 1901.

Secretary of State's decision in the Pennell case.

13. The *Indian Daily Mail* (Lucknow), of the 8th October, says:—A Calcutta contemporary has given currency to a rumour that Mr. Pennell is coming out to India in the course of the next two months. As a dismissed Civil Servant he is entitled to a subsistence allowance and not to a pension as a certain section of the press conjectures. A pension is the reward of good service. Mr. Pennell has been dismissed for setting at defiance the orders of lawful authority over him and is therefore not entitled to a pension under the regulations enacted by the Government of India with the sanction of the Secretary of State. But he is richly entitled to a subsistence allowance befitting his rank and social position. Whether this pittance will be sanctioned we have grave doubts, inasmuch as his rank offence consists in having torn down the veil which hid the unwarrantable actions of his immediate superiors from the public and "left only the rags of their respectability to cover their deformities." It goes without saying that his offence, considering the offence of bye-gone day Civil Servants charged with far more heinous offences, was not so serious as to warrant his dismissal. Our sympathies and those of all honest persons are with Mr. Pennell, for he was condemned by the Government

INDIAN DAILY MAIL, 8th October, 1901.

A suggestion for the grant of a subsistence allowance to Mr. Pennell.

for simply doing his duty. Forsooth, he committed a mistake in the Noakhali case by travelling considerably out of the records, but what man is there who does ing not make mistakes? A lenient view could have been taken as there are extenuat- circumstances covering Mr. Pennell's sins.

INDIAN DAILY MAIL, 8th October, 1901.

Rumour as to Mr. Pennell taking up the Editorship of the *Morning Post* published at Delhi.

14. The *Indian Daily Mail* (Lucknow), of the 8th October, says:—When Mr. Pennell was leaving our shores for England a few months back it was stated by a contemporary that he would, after his dismissal, take to journalism, and it was even hinted that he would take up the editorship of the *Morning Post* of Delhi. We do not know if it was a mere flying rumour, or an authoritative statement. But if we are asked for an opinion about the matter, we must say we shall be immensely glad to see Mr. Pennell in the ranks of Indian journalism. We doubt not he will not only be a great success in the Journalistic line, but prove a tower of strength to the cause of political reform in India. We have every hope that Mr. Pennell will prove himself a thorough friend of India in the press.

OUDH SAMÁCHÁR, 7th October, 1901.

Some European soldiers punished by General Hailes at Allahabad.

15. The *Oudh Samáchár* (Lucknow), of the 7th October, referring to the cases in which General Hailes has lately had to punish some European soldiers at Allahabad for assaulting their superior officers, says that if other military officers followed suit, the unruly European soldiers would soon be brought to their senses. If these soldiers do not hesitate to assault even their superior officers, it is no wonder that they lay violent hands on niggers so frequently.

EXPRESS, 10th October, 1901.

Brevity of the annual report on the Administration of Civil Justice in Oudh.

16. The *Express* (Lucknow), of the 10th October, in reviewing the Annual Report on the administration of civil justice in Oudh, observes:—The narrative portion of the report of the administration of civil justice in Oudh this year has been reduced to five pages of print and has thus reached a limit, which may not be easy to surpass in similar productions in subsequent years. The ready response which appears to have been accorded by all departments to Lord Curzon's efforts in this direction is highly creditable to the officers concerned.

NASIM-I-AGRA, 7th October, 1901.

Police reforms.

17. The *Nasim-i-Agra*, (Agra) of the 7th October, says that some persons attribute the prevalence of official corruption to the inadequate salaries paid to the lower classes of officials, while according to others the neglect on the part of the higher officers to keep an eye on the conduct of their subordinates is responsible for the existence of the evil. The editor is glad to learn that the Government of India has lately issued orders for increasing the pay of native police officials, but he is afraid that the measure will have no good effect on corrupt officials. Only honest officials should receive an increase of pay, and vacancies should be recruited from men whose integrity is above suspicion. Moreover, the European officers should not depend entirely on their subordinates, but should mix freely with outsiders in order to obtain information, otherwise the increase in the scale of salaries would be useless.

GAUHAR-I-HIND, 5th October, 1901.

Official corruption.

18. The *Gauhar-i-Hind* (Najibabad), of the 5th October, publishes a communication from Akbar Shah Khan, of Najibabad, who condemns official corruption as a heinous offence like dakaiti, and highly approves of the suggestion made by the *Nasim-i-Agra* to the effect that a special department should be organized for the suppression of bribery on the lines of the department for the suppression of Thagi and Dakaiti. At the same time the writer recommends an increase in the miserable pittances allowed to the lower classes of Government servants who are obliged to eke out their pittances by unfair means to make both ends meet.

OUDH AKHBÁR, 7th October, 1901.

Official corruption.

19. The *Oudh Akhbár* (Lucknow), of the 7th October, publishes a communication from Saiyid Wijahat Husain, late Munsif of Rae Bareli, who complains of the prevalence of bribery and corruption in every branch of the public service, and says that it is idle to expect that the heads of the various departments should be able to find time to detect and bring the black sheep to justice. Probably Revenue and Police Officers could do something to suppress this evil provided they undertook

to make secret inquiries. But the difficulty is that while these officers are on tour their subordinates take care that no one, who is likely to make complaints, should have access to the officers, and that the people are not disposed to make complaints when an official has shown them the favour for which they paid him a bribe. The ministerial officials in the civil courts are perhaps the most corrupt, the reason being that the higher Judicial officers do not make any tours, and thus have no opportunities to obtain any information regarding the conduct of their subordinates. The writer urges that a Commission should be appointed to enquire into the prevalence of official corruption, and to suggest means for checking it. He refers to the various occasions which the ministerial officials in Civil Courts have for extorting bribes.

20. The *Rafi-ul-Akhbár* (Benares), of the 7th October, regrets to say that the recent occurrence of two deaths, from plague, in a Muhammadan green-grocer's family at Gauriganj in Benares has created a panic among the people who are alive to the havoc which that fell disease caused last year in muhalla Nawábganj. The editor advises the people to co-operate with the authorities in carrying out the measures intended to check the spread of the disease. The editor refers to a public meeting held at the Carmichael Library on the 6th October under the presidency of Mahant Kashigir. The meeting which was attended by a large number of landholders, cultivators, legal practitioners and other gentlemen, resolved to forward a memorial to His Excellency the Viceroy, praying that the North-Western Provinces Tenancy Bill might not be passed into law on the 15th October, and that the public might be afforded further time to consider the measure.

An outbreak of plague and a meeting held by landholders at Benares in connection with the Tenancy Bill.

RAFI-UL-AKHBÁR, 7th October, 1901.

21. The *Shrí Gopál Patriká* (Lucknow), of the 7th October, contains a cartoon in which a John Bull is represented as distributing copies of an Act to poverty-stricken peasants, reduced in body, asking for alms. The picture is headed by the words "Fame of generosity." The letter-press is a dialogue between a Muhammadan and a native Christian. The latter is represented as a man whose head has been turned by conversion. He foolishly takes exception to the way in which the Muhammadan addresses him, and even threatens to prosecute him for libel, warning him to equally respect all Christians, both white and black. The native Christian tells the Muhammadan that native Christians are relatives of the pious people who have lately so distinguished themselves in China, and that the friends, relatives and servants of these pious people are all happy and prosperous. When the Muhammadan asks him how the non-christian natives are, he replies that they are as happy, being graduates, school-masters, vakils, mahajans, rajas, and what not. The Muhammadan then mentions the word cultivators which puts him out a little. He replies that their condition is unsatisfactory to some extent, but that they themselves are to blame. They incurred extravagant marriage expenses and made jewellery for their better halves. God, being displeased with them in consequence, stopped rainfall, and thus they have been reduced to poverty. But an Act has been framed to tie up their arms, copies of which are being freely distributed among them. No person will be allowed to approach them. Vakils and Mahajans are very unsympathetic, and fleece the people. Food may or may not be given to cultivators, but in no case should mahajans be allowed to have access to them. The cultivators should be satisfied with studying the Act.

Cultivators and Government.

SHRI GOPÁL PATRIIKÁ, 17th October, 1901.

22. The *Oudh Samáchár* (Lucknow), of the 7th October, attributes the frequent occurrence of famines to the poverty of the peasantry. When there is a single failure of crops, the cultivators having no stocks of grain or money to fall back upon, are reduced to starvation. Formerly (under native rule) the failures of crops were not attended with such terrible and wide-spread famines. This shows that the severe distress which prevails among the agricultural classes at present in a bad season is due to their utter indigence. The question is how to improve the condition of the masses. According to some politicians the heavy Home Charges are at the root of the impoverishment of the country. But the natives cannot put a stop to this drain of wealth. They should, however, continue to make earnest appeals to His Majesty and the British nation in this behalf. The decline of Indian industries is another cause of the growing poverty of this country. But natives are not yet

Famines and the decline of industries.

OUDH SAMÁCHÁR, 7th October, 1901.

in a position to establish large factories and compete with English manufacturers in cheapness. They should therefore take to manufacturing those articles which are not made in Europe, but are in demand there, to escape competition. The editor then refers to some such articles.

HINDUSTÁN, 5th October, 1901.

Encouragement of Indian industries.

23. The Hindi *Hindustán* (Kálákánkar), of the 5th October, referring to Lord Northcote's speech at the opening of Bai Motlibai workshop at Surat last month, asks natives to take His Lordship's advice to heart. They should establish factories and refrain from the use of foreign goods as much as possible.

OUDH SAMÁCHÁR, 7th October, 1901.

Suggestion for reducing the scale of charges for telegraphic messages.

24. The *Oudh Samáchár* (Lucknow), of the 7th October, says that it appears from the Indian Telegraph Report for the year 1900-1901, that the income amounted to Rs. 1,15,00,000, and the cost to Rs. 70,83,000. The Government derived interest at 6·22 per cent. on the entire amount invested. The editor refers to the total number of messages, the increase in private messages, and other statistics in the Report, and then asks the Government of India to take the question of reducing the scale of charges into consideration. Evidently the telegraph has not yet become very popular with the people owing to the scale being high. If the rates were reduced, say by 50 per cent, the number of private messages would increase by leaps and bounds, and the Government would derive still greater profits. At all events the measure might be introduced experimentally.

HINDUSTÁN, 8th October, 1901.

Native soldiers and telegraph signalling.

25. The Hindi *Hindustán* (Kálákánkar), of the 8th October, says that it would appear from an official report that native soldiers take little interest in learning telegraphic signalling, and that they never acquire proficiency in sending and receiving messages. The fact is that native soldiers possess an extremely limited knowledge of English. Special arrangements should be made to teach them English, and instruction in signalling should be given them by natives, and not by Europeans whom they are unable to understand.

HINDUSTÁN, 4th October, 1901.

Technical education in Jail Reformatories.

26. The Hindi *Hindustán* (Kálákánkar), of the 4th October, says that Captain Jennings observes that it is necessary to give technical education to native boys in jails, but that they do not care to practise the art or profession they are taught. A juvenile offender who has been taught carpentry does not practise it, but works as a cultivator, on return to his village The *Civil and Military Gazette* infers from Captain Jennings' remarks that there is no use in giving technical education to juvenile offenders who should be taught their hereditary professions. The *Hindustán* does not agree with the Lahore journal, and advocates the retention of the present system, the spread of technical education being a *sine quâ non* for the improvement of the condition of the people.

HINDUSTÁN, 9th October, 1901.

Rupee coins.

27. The Hindi *Hindustán* (Kálakánkar), of the 9th October, publishes a communication in which the writer says that the inscriptions on the reverse of the rupees purporting to have been coined in the same year do not exactly correspond with each other. For instance, the writer has seen rupees of 1862, some having one dot, some two dots, some three dots, and so on, near the flower under the figures 1862, and some bearing no dot at all. The question is whether all these coins are genuine or not.

ROZNÁMCHA-I-QAISARI, 1st October, 1901.

Complaints against certain officials at Allahabad.

28. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st October, complains that there is an official at Allahabad who abuses people in court, and that consequently persons refrain from filing suits before him as much as possible. The editor is afraid that if he is not warned and does not mend his ways, somebody may take the law into his own hands. A native Deputy Collector holds his court till after 5 p. m., and greatly delays the disposal of cases, the delay in some instances exceeding even six months. He accepts movable property as security against the law. The management of the Copying Department (in the courts) is most unsatisfactory. Persons cannot expect to get copies of any papers for months, if they do not grease the palms of the clerks. The Collector is too good-natured a man and does not like to interfere with the work of his subordinates.

29. The *Shri Gopál Patriká* (Lucknow), of the 7th October, says that the Punjab Government have sanctioned a reward of Rs. 500 to Munshi Saiyid Ahmad of Delhi, who worked uninterruptedly for the last 25 years in compiling an Urdu dictionary. Thus he has been paid at the rate of three and a quarter pice a day. This is true generosity indeed. But the famine-stricken labourers were more lucky than he, inasmuch as they received six pice a day on the relief works.

SHRI GOPÁL PATRIKÁ, 7th October, 1901.

Grant of a reward of Rs. 500 by the Punjab Government to Munshi Saiyid Ahmad of Delhi for compiling an Urdu dictionary.

30. The following paragraph is reproduced from the letter contributed to the *Advocate* (Lucknow), of the 6th October, by its Cawnpore correspondent:—In spite of the valued declarations of His Honor Sir Antony MacDonnell, the Police in these Provinces, it appears, have not yet been able to give up their habit of dogging the footsteps of respectable and well-known gentlemen. Now-a-days we have amongst us the learned Pandit B. Surja Narain Row, B.A., the famous astrologer of Madras. Those who have the good fortune of closely associating with the Pandit have now the misfortune of being pestered with unwelcome visits from the members of the Police force. Our sides began to ache with laughter when one day we saw a very intelligent sample sitting in our midst to hear the learned discourse of this astrologer at the house of our illustrious townsman, Pandit Pirthi Nath, Pleader. This unit of a whole, as soon as we were out, began to put us some foolish questions about the Pandit which gave us to understand that he, who was evidently on deputation to report the proceedings of the meeting, was quite innocent of the alphabet of any spoken language. This was not the only occasion, but our friends have known repeatedly when such ridiculous farces were played before in connection with the visit of Mr. Sorabji, barrister-at-law of Allahabad, and other notable gentlemen happening to pay us a visit. Nor is this all. Sometimes the departures and arrivals of certain local gentlemen moving in high society are taken note of apparently for some good purpose we know not of. We have no means to know exactly the effects of these varnished reports submitted by educated or half-educated men, on highly educated and talented gentlemen, to their official superiors. We are perfectly aware that such reports if they are meant for the highest top of the local ladder, are tastefully boiled and seasoned as the occasion requires.

ADVOCATE, 6th October, 1901.

Pandit B. Surja Narain Row, B.A., a Madras astrologer, and police espionage at Cawnpore.

31. The *Rohilkhand Gazette* (Bareilly), of the 8th October, says that Mr. Campbell, the District Magistrate of Bareilly, delivered judgment in the *Rohilkhand Gazette* libel case on the 4th idem at 3 P. M., sentencing the editor under section 500, Indian Penal Code, to pay a fine of Rs. 500 or, in default, to undergo simple imprisonment for six months. The editor requested the court to give him time to pay the fine under section 388 of the Code of Criminal Procedure, but his request was not granted, and he was at once relegated to jail, where he remained two days and two nights, until the fine was paid on the 6th October. It is a matter of satisfaction that the court has observed in its judgment that Rs. 66-11-0 was misappropriated in connection with the police guard sent to Bombay, but it does not seem that any action has been taken against the Reserve Inspector or Kali Din. The public sympathy being with him, the editor considers his conviction as a moral victory. He thinks that his opponents will find themselves in greater trouble than he. He has printed the judgment and supplies copies at 8 annas each.

ROHILKHAND GAZETTE, 8th October, 1901.

Judgment in the *Rohilkhand Gazette* libel case.

III.—LEGISLATION.

32. The *Akhbár-i-Álam* (Meerut), of the 24th September, received on the 6th October, says that, at the instance of Rai Bahádur Chaudhri Debi Singh, a meeting of landholders was held in the Town Hall at Meerut on the 22nd of September at 4 P.M., the landholders in certain districts in the province being represented at the meeting, and Babu Durga Prasad, Rais of Jaswantnagar, being in the chair. The North-Western Provinces Tenancy Bill was considered and amendments proposed; and it was resolved that a memorial be submitted to His Honor the Lieutenant-Governor. Meetings are also being held in different places in

AKHBÁR-I-ÁLAM, 24th September, 1901.

Meeting held at Meerut to protest against the North-Western Provinces Tenancy Bill.

these Provinces to protest against the Bill, and general anxiety and unrest prevail among the entire body of landholders. While the whole of the province is thus in a state of commotion at the present day, the *Hindustáni's* proposal to give farewell dinners to His Honor, to establish a memorial, and to present him with an address signed by 50,000 persons strikes one as strange and surprising, especially when it is remembered, as the *Hindustáni* itself has remarked, that His Honor has not been popular with the Civilians and the Muhammadan community, and the landholders of the North-Western Provinces are dissatisfied with him owing to the Tenancy Bill. Is it, then, proper to ask these very people to support the above proposal?

IV.—Education.

Surma-i-Rozgár, 8th October, 1901.

Delay in the payment of salaries to teachers in village schools in the Agra district.

33. The *Surma-i-Rozgár* (Agra), of the 8th October, complains that there is great delay in the payment of salaries to the teachers of village schools in the Agra district, the delay sometimes exceeding a full month. Their pay being only Rs. 6 or 7 a month, the delay causes great inconvenience to them. The District Board should take steps to remedy the evil.

Gauhar-i-Hind, 5th October, 1901.

Alleged mismanagement of the Bullock school at Najibabad, in the Bijnor district.

34. The *Gauhar-i Hind* (Najibabad), of the 5th October, in continuation of its previous articles, complains that the Hindi-reading boys in the Bullock school at Najibabad still continue to be ill-treated. The teachers threaten to see them at the examination which will be conducted by themselves. The students have been warned by the Headmaster that if any of them make a complaint to the manager of the school against a teacher they will be severely punished and expelled or rusticated for a term. Again, the teachers have been required by the Headmaster to make a written declaration to the effect that there is no Hindi-Urdu dispute in the school. Last week a student was given a severe beating, which brought on fever for three days, his only fault being absence without leave.

Hindustán, 6th October, 1901.

Suggestions to check irregularities in connection with the University Examinations.

35. The Hindi *Hindustán* (Kálákankar), of the 6th October, complains that the questions set at the University Examinations are sometimes wrong and unsuited to the candidates for whom they are intended. Sometimes a question paper leaks out, and there are also instances of false personation at the examination halls. Competent Examiners should be appointed to ensure proper questions being set at the examinations. In order to prevent question papers leaking out, it is necessary to exercise great caution when the questions are printed and sent to the various examination centres. With a view to checking false personations, the candidates should be required to affix both their signatures and thumb-marks to their applications for admission to an examination and to their answer books. A comparison of the thumb-marks on the applications and the answer-books would at once lead to the detection of cases of false personation.

Oudh Akhbár, 11th October 1901.

Attack by a Shia Musalman on the Muhammandan College at Aligarh.

36. The *Oudh Akhbár* (Lucknow), of the 11th October, publishes a communication in which the writer answers the attacks made by a Shia Musalmán, named Mujib, on the Muhammadan College at Aligarh in commenting upon a speech of Mr. Mehdi Hasan, Fateh Nawaz Jang, who attributed the present unsatisfactory condition of Shia Musalmáns to their neglect of Western literature and science, and advised them to send their sons to the Aligarh College for education. One of the charges brought against the college by Mujib is that Sir Antony MacDonnell's Hindi Resolution is the outcome of the instruction given there! The litigants whose suits are dismissed by the courts of law might lay the responsibility for the dismissal at the door of the college with equal propriety. Nothing could be more preposterous than Mujib's allegation to the effect that men turned out by that college are proud of imitating the Turks, aspire to an equality with Englishmen, and even take exception to the existence of British rule in this country. They are not proud of imitating the Turks; but when bigoted Mullas accuse them of being infidels in view of the Western customs and manners they have adopted, they refer to the adoption of similar customs by their co-religionists in other countries in their defence. No other college or school has evinced greater

activity than the Aligarh College in promoting social intercourse between Englishmen and natives. Mujib's paper itself shows that the college and its supporters and students are accused of being infidels, simply because they greatly imitate Englishismen. A college which has such a strong leaning towards the British Government and nation cannot but be a true friend to them. The speeches and writings of the late Sir Saiyid Ahmad and his followers in praise of the British nation and rule, if collected, would form many volumes. Mujib also refers to the rejoicings of Indian Muhammadans over the victory of the Turks over the Greeks, and observes that all of them, except the Shias, consider the Sultán of Turkey as their religious leader and Khalifa. But Mujib should know better. Sir Saiyid Ahmad published a series of articles pointing out that the Sultán could not claim to be a Khalifa. During the Russo-Turkish war in 1877 the Musalmáns in India, at the instance of Government itself, offered prayers in their mosques for the success of Turkey and raised subscriptions for the relief of the wounded Turkish soldiers. Even Her late Majesty sent bandages for the wounded Turks. If the Indian Musalmans did the same thing in 1897, what sin did they commit? It is to be regretted that such false charges should be brought against the majority of Indian Musalmans in order to promote the interests of a small section of them.

V.—Post Office.

37. The *Oudh Samáchár* (Lucknow), of the 7th October, expresses satisfaction that there is reason to think that the suggestion made by the *Vaishya Mitra Sabha* for raising the maximum weight of letters, carried on payment of half an anna as postage, from half a tola to three-quarter tola, will be accepted by the Director-General of Post-Offices. But the other reforms suggested by the Sabha have not found favour with *him*. The public should continue to lay their genuine grievances before Government, and they will surely be remedied sooner or later.

Oudh Samáchár, 7th October, 1901.

Postal reforms.

VI.—Railway.

38. The *Bhárat Jíwan* (Benares), of the 7th October, complains that two local trains run on the Oudh and Rohilkhand Railway from Benares to Moghal Sarai, starting at 10-12 A. M. and 7-37 P. M., respectively. The passengers arriving at the latter station find no corresponding trains going up or down the East Indian Railway: they are thus put to great inconvenience. The Railway authorities should give their attention to the matter.

Bhárat Jiwan, 7th October 1901.

Local trains running between Benares and Moghal Sarai.

VII.—Local and Miscellaneous.

39. The *Nasím-i-Agra*, of the 7th October, in its column of local news, says that the Joint Magistrate hears and disposes of objections to the water-rate assessments with great care and attention after making local inquiries, the people being satisfied with his decisions. The stone pavement in the Sitla-gali, which has lately been completed, has already cracked at several places. The editor asks the Commissioner of Agra to inspect the pavement and see how the Municipal Engineer supervises such works.

Nasim-i-Agra, 7th October, 1901.

Local affairs at Agra.

40. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st October, says that owing to the outbreak of disease in the city of Allahabad, the District Magistrate and the Civil Surgeon are urging the people to improve the cleanliness of their houses, but that it is to be regretted that the authorities bring no pressure to bear upon the Municipal Board—which is responsible for the sanitary condition of the town, and levies octroi duties from the people by depriving them of a portion of their food for the purpose,—to improve the present unsatisfactory sanitary arrangements. The Municipal Board should be held responsible for the outbreak of any epidemic. Dustbins are not cleaned for weeks for want of conservancy carts, and the conservancy contractor being a European, the local authorities do not interfere. Those bye-lanes in Katra, which have no *pucca* drains and urinals, are to be found in a most dirty state.

Roznámcha-i-Qaisari, 1st October, 1901.

Unsatisfactory sanitary arrangements at Allahabad.

Allahabad:
The 15th October, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 42 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 19th October, 1901.

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I.—Political and Foreign.

Oudh Punch, 10th October, 1901.

Renewed activity of the Boers.

1. The *Oudh Punch* (Lucknow), of the 10th October, represents the Transvaal as a powerful and restive horse held by Lord Kitchener by the reins. The letter-press is:—The result of letting the reins hang loose!

Shri Gopál Patriká, 14th October, 1901.

Peace of Europe.

2. The *Shri Gopál Patriká* (Lucknow), of the 14th October, points out that England who owes her remarkable prosperity to the enormous expansion of her trade, is an eyesore to the other great Powers who are trying heart and soul to extend their respective trade. There is, thus, a keen race among the great Powers of the world, England being, as it were, on one side, and France, Germany, Russia and America on the other. As they cannot extend their trade without strong armies at their back. they are also busy strengthening and improving their armaments. The mutual jealousy and rivalry among them will soon disturb the peace of Europe. England should bring the unfortunate Boer war to an end somehow or other and prepare herself for the great conflagration which is looming in the near future. England is in need of veteran statesmen like the late Mr. Gladstone at the present juncture. She has teeming millions of loyal subjects in India. If she abandoned her present narrow-minded policy and trusted them, she could conquer the whole of the world.

Rohilkhand Gazette, 16th October, 1901.

The editor of the English *Spectator's* fear of the British Government losing India.

3. The *Rohilkhand Gazette* (Bareilly), of the 16th October, does not think that the idea of Mr. Townsend, editor of the English *Spectator*, that India will go out of the British possession one day in the same easy way as she was acquired because the Indians have natural distrust of Englishmen, and the foundation of the British Government too is not firmly rooted, is based on any strong or good ground. It is true that certain British Officers do not pay sufficient regard to the feelings of the natives, and sometimes even ill-treat them. But the natives have full confidence in the British sense of justice. If any kind of discontent arises among the people at times, it is brought about by the blunders committed by British statesmen and rulers. The British authorities utterly disregard the rights and privileges of the people at the time of enacting laws. Signs of poverty and misery are visible everywhere in India, but the authorities do not believe in them. Instead of raising (false) fears of losing India, Mr. Townsend had therefore better impress upon his countrymen the necessity of adopting such measures in India as will fully win the hearts of the people and ameliorate their condition. Should British rule be withdrawn from India to-day, she would be plunged in utter anarchy and darkness.

Indian Daily Mail, 12th October, 1901.

Amir Abdur Rahman Khan's death.

4. The *Indian Daily Mail* (Lucknow), of the 12th October, says:—A trustworthy *trans*-frontier correspondent, of whose veracity there can be no doubt, confirms the belief which is gaining ground, that no complications have arisen at Kabul regarding the succession to the throne. That Sirdar Habibullah Khan has succeeded without let or hindrance no one yet doubts. In the nature of things, news takes some five days to reach Peshawar from Kabul, and the contradiction of the Amir's death by some Calcutta Afghan merchants as telegraphed by our metropolitan correspondent does not therefore stand to reason. Their contention is that if the Amir had died on the 3rd instant, news should have reached them the next day, as all such important events have been communicated to them. Such a communication is next to impossible unless it were flashed by the electric telegraph, which, as also the rail-road, as the public is aware, was the eye sore of Abdur Rahman for which he had supreme contempt. It is not improbable, therefore, that the next communication which the Viceroy may receive will be the announcement by Habibullah of the death of Abdur Rahman and his own assumption of power as Amir. But it is idle to make any definite assertion on this score, though the probability is that, at least, Kabul, if not the whole of Afghanistan, has accepted Habibullah Khan as Amir.

5. The *Oudh Samáchár* (Lucknow), of the 14th October, adverting to the death of Amir Abdur Rahman, observes that so far no disturbances have occurred and that Prince Habibullah Khan has been recognised as the new Amir by his brothers and Sirdars and the Government of India. The late Amir was a very shrewd prince and Afghanistan made remarkable progress under him. He must have taken due precautions to prevent the occurrence of any riots at his death. The editor congratulates the new Amir on his accession to the throne of Kabul, and hopes that he will follow in the footsteps of his illustrious father under whom he has received his training. The loyalty evinced by his younger brothers is worthy of all praise.

Situation in Kabul.

OUDH SAMÁCHÁR, 14th October, 1901

6. The *Indian Daily Mail* (Lucknow), of the 13th October, says:—The death of the Amir Abdur Rahman, as we have already remarked, has placed a difficult problem before the Government of India, and it must be faced boldly and quickly, to avert any serious disturbance. It is generally suggested that the Government should lose no time in placing Sirdar Habibullah Khan on the vacant throne of Kabul. This would seem to be the opinion of Sir Lepel Griffin, who is undoubtedly a competent judge of Afghan affairs, having held the special appointment of Chief Political Officer, during the occupation of Afghanistan. The *Times* also advises the Government to afford prompt and firm countenance to the eldest son of the late Amir. It is most probable that this course will be followed by the Government of India; and, in fact, it is believed that the Government of India's plans in this connexion are well prepared. We may expect to have definite information regarding the succession in Afghanistan within the next few days. This, however, does not dispose of the question to entire satisfaction. Even assuming that Sirdar Habibullah is recognised as Amir by the British Government, we must wait for a sufficiently long time to see whether he justifies his nomination to the throne. We have, moreover, no assurance that the action of the British Government will be approved by the Afghan Sirdars who wield a powerful influence over the politics of their country. The path to the throne in a wild and uncivilized country like Afghanistan, has been in the past a path of blood; and unless history changes its complexion, it would be idle to expect a different course on the present occasion. It will be no small task for our Government to conciliate the unruly Sirdars and to establish peace and order in the kingdom of Kabul.

The situation in Afghanistan.

INDIAN DAILY MAIL, 13th October, 1901.

The point of immediate interest, as we have said, is the succession. The Amir, we believe, has left four sons, of whom Sirdar Habibullah Khan is the eldest. He was his father's favourite, and was, in a manner, intended for the throne. But people acquainted with Afghan affairs, believe that Sirdar Habibullah is not particularly liked by the tribal chiefs, owing probably to the low birth of his mother. Next is Nasrulla Khan, who is said to have been in disgrace in consequence of the failure of his mission to London. Shamsuddin, the third son, is considered a meek man, and totally unfitted to rule the wild Afghans. The most formidable competitor in the field is Mohomed Umar Jan, the son of the Amir's first duly married wife, the *Harem Saheba*, who is a grandchild of Dost Muhammad, and so a cousin to the late Amir. This young Prince is supposed to have a large following in Afghanistan. His mother, to all appearance, is a determined woman, possessing considerable influence over the Afghan chiefs. It is said that, years ago, when a revolt broke out in Kabul, during the absence of the Amir, she donned male garments, put herself at the head of the army, and personally led the charge that won the day. The great trouble of the future will surely come from this woman who must be quite different from what she is painted, if she does not now fight like a tigress for the right of her son. "In theory," says a competent writer, "there are laws of primogeniture in Afghanistan; but in practice the claimant who is hardiest with the poison or the bowstring wins the day."

Such is the situation in Afghanistan at the present moment. News travels slowly across the Indian frontier, and so, for the present, we must be content with mere surmises as to what is going on in the Afghan capital. There is a vague rumour that the Government of India will be required to winter at Simla, in view of apprehended complications in Afghanistan. But we are not prepared to attach any credence to this rumour, since Calcutta is as convenient as Simla, for the despatch of Imperial order. Whatever happens, we may safely rely upon the

wise statesmanship of Lord Curzon, whose knowledge of Afghanistan is not that of an amateur. We hope His Excellency recognises the great importance of strengthening the garrisons on the Frontier, for the tribesmen must, at all events, be kept within strict control. Any Frontier disturbance at the present moment will seriously embarras the authorities. The Government must show unwavering determination in any line of action it may choose to pursue. The man whom the British Government places on the throne of Kabul, should be protected from all insidious machinations from within or without. British authority must be asserted at any cost in Afghanistan, and to do this, we must spare neither men nor money. The Government must remember that " wild horses cannot be reined with silken threads," and that it must deal with the Afghan situation promptly and swiftly, to thwart the mischievous designs of its enemies.

INDIAN DAILY MAIL, 17th October, 1901.

Friendly attitude of the new Amir towards the British Government.

7. The *Indian Daily Mail* (Lucknow), of the 17th October, says:—For sometime to come the Indian public will be in a state of suspense and anxiety as to the turn events might take in Afghanistan owing to the sudden and somewhat unexpected demise of Amir Abdur Rahman. From what is known of Afghan politics to the outside public, it is difficult to say if there will be a revolution and civil war, or the Afghan people will quietly acknowledge Habibullah, the present Amir, as their sovereign and master. The world will not be freed from suspicion in this regard for sometime to come, as it must take time for the Afghan nobles and the leaders of the Afghan people to make preparations, if they are so minded, to dispute Habibullah's right to succession. As for Habibullah, from all accounts he is a man who thoroughly endorses the late Amir's foreign policy, and specially his views of the value of perpetuating the connection of Afghanistan with the British Government. We have been assured over again by those who have had the opportunity to know Habibullah, that he is never likely to play into the hands of Russia. It will be self-interest that we think prompts Amir Habibullah to prefer British to Russian friendship and protection, for he must see that the British do not want any more territory, while the Russians do. There are grounds to believe that the late Amir tried to, and succeeded in, convincing Habibullah that of the two powers, Russia and England, the latter could be trusted implicitly, because it would ever be the self-interest of the latter to keep intact the independence of Afghanistan, that would keep Russia as far off beyond the British Indian frontier as was possible under the circumstances. But Russia's self-interest lies in making way towards India through Afghanistan, and to do so she would not hesitate to conquer and annex that country. We have hopes that the death of Amir Abdur Rahman will not lead to complications and troubles in Afghanistan in which Britain will be involved.

INDIAN DAILY MAIL, 15th October, 1901.

Indian Chiefs and the coming Coronation.

8. The *Indian Daily Mail* (Lucknow), of the 15th October, says:—It was rumoured, some little time back that the Mahárájas of Cuch Behar and Patiala would represent the Indian Chiefs at the coming Coronation. It is probable that they will visit England, but we do not think that they will be the only Chiefs invited on the occasion. Our opinion is that India should be fully represented at the ceremony.

INDIAN DAILY MAIL, 17th October, 1901.

The Coming National Congress.

9. The *Indian Daily Mail* (Lucknow), of the 17th October, referring to the coming National Congress which will be held at Calcutta under the presidency of Mr. D. E. Wacha, observes:—The following subjects, we understand, have already been selected for discussion:—

(1) The economic condition of the country, and the desirability of moving the Government to cause an industrial survey with the view of developing and improving existing industries and manufactures and introducing new ones; also the expediency of sending selected Indians abroad to learn new arts and industries.

(2) The land revenue policy of the Government, with special reference to recent agrarian legislation in Bombay.

(3) The Report of the Famine Commission.

(4) The admission of qualified Indians to the Commissioned ranks of the Indian Army.

(5) Trial by Jury.

It is understood that the old Resolutions which have been repeated, year after year, will on the present occasion be left alone. This is a wise decision, for we do not see any earthly use in rehearsing the same tune for successive years. As to the subjects noted above, we must confess that we are not very much pleased with the form in which they have been presented. The first subject, for instance, is too vague and complex to enable anyone to find the issues involved in it. The economic condition of the country is a subject large enough to occupy the whole session of the Congress. The views of the Congress on this point are, however, too well known to require a recapitulation. The best way to thresh out the subject is to gather authoritative information from all parts of the country, and to subject it to a critical examination, before it is used as the basis of a specific prayer to Government. It is not enough to say that the material condition of the people requires improvement; there must be facts to prove it. As we know, the Congress says one thing, and the Government quite another. There is nothing to show that we are right, and that Government is wrong. It is, therefore, necessary for the Congress to substantiate its statements by positive proofs. If this is done, the Government will have no ground to say that the views of the Congress are the views of a pack of irresponsible agitators. Then the suggestions contained in the first Resolution, seem to us to be altogether useless. We do not see any use in an "industrial survey." The official reports contain enough information on this point, and we do not think we can get more, by causing an official inquiry, which will only mean delay and expense. We are again at a loss to understand how the Government can possibly improve existing industries and introduce new ones. We never knew that it was the function of Government to run trading establishments. We are afraid, the scheme, as it stands at present, is quite unworkable. The recent land legislation in Bombay may well form the subject of a Resolution, since the mischief can yet be undone by the Secretary of State. There is also no harm in discussing the Report of the Famine Commission, as some of its recommendations may be advantageously modified. We do not wish to say anything more for the present, in regard to the proposed Resolutions, but we will only observe that the proceedings of the Congress should be so conducted as to arouse the sympathy and interest of the Government.

We are sorry to find that, at a time when unity of purpose is so essential, there are signs of a violent disruption between Hindus and Muhammadans over the aims and objects of the Congress. The quarrel seems to have arisen from a meeting lately held at Bankipur. The names of certain Muhammadan gentlemen were injudiciously entered in the programme of the meeting, evidently without obtaining their previous consent. The Muhammadan community of Bengal and Behar have since recorded their firm opposition to the Congress. It is a pity that such an incident should have been at all allowed to occur. It would have been well to let the Muhammadan community alone, in view of their determined opposition in the past. They cannot certainly be forced to join the movement. We understand that there has been another meeting of the Muhammadan community at Calcutta, to express their dissociation from the Congress. We are sure all these unpleasant incidents would have been avoided, if those responsible for the Congress meeting at Bankipur, had not committed the blunder to which we have alluded. Anyhow, it is to be hoped, that the coming session of the Congress will pass off smoothly. We cannot too strongly urge upon the leaders of the Congress the importance of maintaining that attitude which, while disarming all opposition, will give it the weight of a fully representative body.

Protest against retrenchments in certain public institutions in the State of Rampur.

10. The *Rohilkhand Gazette* (Bareilly), of the 16th October, has received most disquieting rumours from Rámpur, with respect to the retrenchments that are being made in certain very useful institutions of the State. It is rumoured that the old standing endowment for the distribution of alms among the poor is proposed to be first abolished. Similarly all the hospitals where patients were hitherto treated according to the *Yunani* system, and a large number of the schools, are to be done away with. The expenditure of the Public Works Department is also to be curtailed. All these are very useful institutions which greatly benefit the public. Economy is a good thing indeed, but the shears of retrenchment should be applied to useless and extravagant expenditure. The

ROHILKHAND GAZETTE, 16th October, 1901.

department of *Arbáb-i-Nishát* (dancers, singers, &c.,) does not contribute in any way to the well-being of the people, and should be abolished at once. The Chief should also reduce his other private expenses which are ever on the nicrease. His Highness should think better of his proposed retrenchments in the wrong directions, or he would create discontent among his people, and thereby force Government to interfere in the internal affairs of his State.

SAHIFA, 12th October, 1901.

Question of the establishment of a Muhammadan Political Association.

11. The *Sahifa* (Bijnor), of the 12th October, referring to the question of establ ishing a Muhammadan Political Association, says that the need of such an association has been generally admitted by the Muhammadan community, and expresses its approval of the lines on which *Al Bashír* has suggested that it should be founded. Its main object should be to guard the interests of the Muhammadan community: it should see that the Muhammadans obtain their due share of the concessions and privileges which Government has granted to the natives, promote education among the Muhammadans and goodwill between them and Englishmen, and so forth.

AL BASHÍR, 8th October, 1901.

Political agitation and the Muhammadans.

12. *Al Bashír* (Etáwah), of the 8th October, publishes a long article, from Nazir Ahmad, B.A., L.L.B., Vakíl, Rawalpindi, in which he strongly condemns the proposal of Shaikh Abdulla, B.A., LL.B., Vakíl, Aligarh, to establish a Muhammadan Political Congress to protect the interests of the Muhammadan community, on the lines of the Indian National Congress which appeared in a previous issue of this paper. The present great need of the Muhammadans is the extension of education and not the spread of political agitation, among them. Such an agitation among an uneducated community will simply create ill-will and distrust in their minds towards Government which will prove highly injurious to them. The late Sir Saiyid Ahmad Khan most wisely opposed any kind of public agitation among the Muhammadans, and established merely a committee of a few select competent gentlemen to guard their interests and make representations to Government when necessary. This committee or association was called the *Muhammadan Anglo-Oriental Defence Association*. If this association was not a success, it was due to certain untoward circumstances overtaking the Aligarh College, and to the old age of Sir Saiyid and his death, a few years after its establishment. The principles on which the association was founded were, however, very sound, suitable and safe ones for the Muhammadans, and it was well qualified to take up any genuine grievance of that community and make suitable representation to Government on the subject. But until the Hindi Resolution was issued, practically no need for such a representation arose. The writer is therefore strongly of opinion that if this association be revived and worked quietly and without public agitation, it will satisfy all the political views of the Muhammadans, until education has become quite general among them and the masses are in a position to comprehend and discuss political questions.

ALIGARH INSTITUTE GAZETTE, 17th October, 1901.

Political agitation and Muhammadans.

13. The *Aligarh Institute Gazette*, of the 17th October, publishes a very long article, covering full eight pages, from the pen of the editor, Maulvi Saiyid Mehdi Ali Khan, Mohsin-ul-Mulk himself. In this article, the Maulvi, referring to the discussion that has, for some time past, been carried on in the newspapers, as to the present need or otherwise, of establishing a Muhammadan Political Association in India, contends that the Muhammadans command neither so much education, wealth nor even courage in their community as to be able to establish and successfully carry on a political association on the lines of the Indian National Congress. Moreover the late Sir Saiyid Ahmad Khan who devoted the greater part of his life to the service of his co-religionists, most wisely denounced any form of public agitation on their part inasmuch as any public demonstration regarding any political matter must be attended with a deal of speechifying and cannot therefore but lead the people to think ill of, and distrust Government and its officers, and thus cause the latter themselves to distrust the former. As to the Muhammadans joining the Indian National Congress itself, it is out of the question, the whole community being quite opposed to the measure. The only alternative now left for the Muhammadans is, therefore, to revive the old Muhammadan Anglo-Oriental Defence Association on the lines on which it was

founded by the late Sir Saiyid Ahmad and Mr. Beck, and has recently been advocated by Mr. Morison of the Aligarh College. To this association all educated competent Muhammadan gentlemen may be admitted, and an executive council formed of a selected few members who can easily and readily meet at a place whenever business requires them to do so. Even a council on such a small scale will, according to the estimate of Mr. Morison, require about Rs. 500 for its working expenses, and unless provision for this sum is made for at least three years, it is absurd for any thoughtful Muhammadan to talk of having a Muhammadan Political Association to safeguard the interests of their community. The Maulvi freely quotes Sir Saiyid Ahmad Khan and Mr. Morison in support of his arguments, and warns his co-religionists to consider well before they launch themselves into a regular political association and public agitation, which, considering all their present circumstances, cannot but bring them to grief. He does not advocate silence on the part of the Muhammadans, in political matters affecting their interests, but he is strongly of opinion that their political representative should be guided only by such members of their community as are qualified to fully understand their interests and wants and represent them to Government in such a respectful and suitable form as will receive a hearing from the authorities without offending them in any way. The taking of the ignorant masses into confidence, which every form of public agitation must necessitate, cannot possibly suit India, much less the Muhammadans, the circumstances in Europe and India being quite different and what suits one country will not necessarily suit the other.

II.—General Administration.

14. The *Central Hindu College Magazine* (Benares), of the 1st October, says :—Mr. Chamberlain, speaking in Parliament in answer to a question on the employment of "native troops," remarked that he hoped that term was not intended to apply "to our Indian troops." He further said that "we had had Indian troops in China side by side with the troops of four or five civilised nations, and they had not proved themselves the least civilised of the troops so employed." This repudiation of the contemptuous term "native" as applied to Indians might be noted with advantage alike by Indians and Englishmen here. The term in its ordinary use connotes savagery or a low type of civilisation, and is an insult when applied to the civilised Hindu, Musalmán and Parsi. But while Indians use it of each other, they can hardly resent its use by Englishmen.

Central Hindu College Magazine, 1st October, 1901.

Mr. Chamberlain on the use of the term natives as applied to Indians.

15. The *Káyasth Samáchár* (Allahabad), for September-October, says :—Our readers will remember that on the occasion of the passing of the Assam Labour and Emigration Act, in the Imperial Council, in March last, the greatest opposition was made by the representatives of the planting community in Assam to the suggestion of the Hon'ble Mr. Cotton, the Chief Commissioner of that Province, as to raising the statutory wages of the coolies by a small sum. The opposition was so formidable that even the Government felt compelled to conciliate the planters' opinion by accepting an amendment—in the face of the strong opposition of Mr. Cotton—to the effect that the new provision as to the rise in the coolie's wages should not come into operation for two years from the passing of the Act. The planters have been since then burning with indignation at what they probably conceive is nothing short of un-British conduct on the part of Mr. Cotton, in his befriending the poor, dumb, down-trodden coolie against the interests of the pampered and bloated Assam tea-planters. The smouldering fire in the minds of the planters, however, has lately found an occasion to break out with all the violence of a terrific conflagration. In his recent report on the Assam Emigration, Mr. Cotton has pointed out the nature of the strained relations between the planters and coolies, the hardships of the poor coolies' lot, the difficulties of their situation, as the result of their having to serve under unsympathetic masters, and the invidious distinction that is made by the Judicial officers in Assam, in awarding punishment between the brown coolies and their white employers. The publication of this report has literally brought a hornets' nest about Mr. Cotton's ears. Long leading articles in nearly all the Anglo-Indian newspapers of the country, endless correspondence, reports of "meetings of protests" and so forth have been filling the columns of the Anglo-Indian newspapers,

Káyasth Samáchár, September-October, 1901.

Mr. Cotton and the tea-planters in Assam.

and Mr. Cotton is just at present the best abused official, at the hands of his own countrymen. To judge from the reports published in the Anglo-Indian newspapers, the Assam planters seem to have thrown themselves into a regular frenzy and to be enacting a scene similar to what they performed on the occasion of the unhappy "Ilbert Bill." The planters who have always regarded themselves as entitled to special favours as the spoilt children of the Government, and whose heads have completely been turned, due to Lord Curzon's Government having accepted the amendment postponing the operation of the new law, have been indulging since the publication of Mr. Cotton's report in gross vilification of the Chief Commissioner. They have been using most reckless language and have had actually the temerity to submit to Mr. Cotton himself some representations couched in most improper and defiant language. In fact they have assumed a thoroughly defiant attitude towards the Chief Commissioner which, unless promptly put down by a proper snub or reprimand, or even stronger measures, would certainly become an evil, fraught with enormous difficulties, which would tax all the energies of Lord Curzon. The resolutions they have been passing and speeches they have been making are not only disrespectful and insolent, but they are grossly libellous, if not seditious. The Chief Commissioner has been charged with being actuated by malice and rancour and acting against the planters with deliberate injustice. No native of India, howsoever rabid his writings or speeches, has ever indulged in language so much calculated to bring Government into disrepute and contempt as the scurrilous vilification of Mr. Cotton by the *loyal* Assam planters. The conduct of the planters has become so grossly outrageous, that even the *Pioneer*, which has taken, in this controversy, the side of the planters, is constrained to remark that the "Assam planters must beware that their *natural* resentment does not lead them into spoiling a *good* cause by the use of unjustifiable language." To our mind, however, it is not merely a question between the planters and the Chief Commissioner who, we have not the least doubt, is too strong-minded to flinch in discharging what he conceives it to be his duty,—for the libellous vituperation indulged in by the planters and their reckless agitation if left to go unpunished by the Government of India will have its own lesson for the Indian people, who will be confirmed in their belief that, in spite of all theories of equality in the eye of the law, there is in practice one law for Anglo-Indians and quite another for the Indians, and that while the former may insult even the head of an administration with impunity, treat him with contempt and terrorise the Government and try to force its hands by resorting to violent methods, no Indian, whatever his position or status, but will run the risk of a prosecution and conviction, even if he were to do nothing more than institute a historical comparison between the past and the present political state of the country, let alone his indulging in language against even a District Magistrate of a piece, in the remotest degree, with that used by the Assam planters against Mr. Cotton.

INDIAN DAILY MAIL, 17th October, 1901.

Rumour regarding the alleged displeasure of Lord Curzon with Mr. Cotton.

16. The *Indian Daily Mail* (Lucknow), of the 17th October, says:—The Anglo-Indian correspondent of the *Times*, sharing the prejudices of the community of the Assam tea planters, has been sending telegrams about the late differences of opinion between the Chief Commissioner of Assam and the planters to the *London Thunderer*, misrepresenting the exact state of things. If this correspondent is to be relied upon, Lord Curzon is highly displeased with Mr. Cotton for the attitude he has taken towards the planters. Can it be that an English statesman like our Viceroy should be incapable of appreciating the sincerity of an official who is led by a sense of duty to go against the views of the Government on some public measures? We cannot believe that the report is true that the Government of India contemplates to relieve Mr. Cotton of his duties soon, because of his differences with the planting community in Assam.

AL BASHIR, 8th October, 1901.

***Al Bashir* on the proposal to present a general valedictory address to Sir Antony MacDonnell.**

17. *Al Bashir* (Etáwah), of the 8th October, quoting a passage from the *Hindustáni*, in which the latter calls upon all educated classes in the United Provinces to erect a statue of Sir Antony MacDonnell in the Victoria Park in Lucknow opposite to that of Her late Majesty, and hold a general public meeting to present a valedictory address to His Honor on a most enthusiastic and grand scale, referring to the efforts of Pandit Madan Mohan Malviya in the

same direction, strictly warns Muhammadans not to join these Congressists in any of these affairs. These Congressists are anxious to do all honour in their power to Sir Antony MacDonnell simply because he issued the Hindi Resolution, introduced Hindi into Junior Officers' examination, reduced the number of Muhammadans in the posts of Tahsíldárs and Deputy Collectors, and so forth, otherwise Sir Auckland Colvin and Sir Charles Crosthwaite were also very able and just rulers and did their best to promote the wellbeing of the people placed under their charge, during their repective regimes in the United Provinces. Even if the Muhammadans be induced to present any kind of valedictory address to Sir Antony MacDonnell for certain benefits they have received from him, they should make a point of mentioning also therein all their grievances against him.

18. The *Indian Daily Mail* (Lucknow), of the 15th October, says:—Mr. Pennell has been the means of bringing into public view certain dark places in the administration. Some of the secret questionable practices indulged in by high officials have been exposed by Mr. Pennell to the benefit of the public and we believe also of the Government. We must say we were never convinced that the Government puts a curb on the freedom of opinion of the officials in a very objectionable way. But we are now disabused of such an untrue belief. The various ways in which the Bengal Government interfered with Mr. Pennell's freedom are now well known to all readers of Mr. Pennell's judgments on the Chupra and Noakhali cases. A recently published letter addressed so far back as 1897 to Mr. Pennell by the Chief Secretary to the Government of Bengal discloses the fact that the Bengal Government refused to accept certain opinions expressed by Mr. Pennell in a note on the Criminal Procedure Bill submitted to that Government at its own request. This sort of thing we had ever thought was not possible under the British régimé. But we have been disillusioned, and we have to thank Mr. Pennell for the same.

Exposure of the alleged objectionable practices of the higher Government officials by Mr. Pennell.

INDIAN DAILY MAIL.
15th October, 1901

19. The *Advocate* (Lucknow), of the 13th October, says:—The publication of the full text of Mr. Pennell's reply to the charges brought against him have been completed. We are now in possession of the whole case from every point of view. As to the final act in the Pennell's case, we may say there has been throughout a series of evasions; recommendations for suspension and dismissal and actual removal were also made on respectively different grounds. The Calcutta High Court suggested suspension on the plea of Mr. Pennell's refusal to make over certain records, which means insubordination. The Bengal Government acted accordingly. The Provincial and Supreme Governments advised dismissal of Mr. Pennell on charges old enough to have been forgotten and forgiven, which have little to do with the reason for suspension. The Secretary of State issued final orders about the removal of Mr. Pennell from the Indian Civil Service on the ground that he left India without leave or permission from the Bengal Government and thus broke his covenant. With the two Gvernments, Bengal and India, it was a case of wrongly arresting a man on a charge of theft and convicting him on a charge of bigamy. Lord George Hamilton set aside both these charges and put up a side-issue and ordered dismissal on that ground alone. The serious points raised in connection with what has now come to be known as the Pennell case have thus been shelved, at least not discussed publicly. The impression created by such a procedure is less likely to conduce towards a feeling of security in judicial officers for honest and faithful discharge of their duties when the bugbear of the prestige of the executive, or even of an individual member of the executive service is at stake. We, however, hope the Secretary of State has taken serious departmental notice of the conduct of high officials in this matter. If only repetition of such injustice may be prevented, we shall think Mr. Pennell has not sacrificed himself for nothing.

Advocate on Mr. Pennell's defence.

ADVOCATE.
13th October, 1901.

The ground for suspension is dropped in the Government of Bengal's letter and fresh charges are added. Mr. Pennell is therein accused of malevolence, incompetence, falsehood, malice, "morbid vanity" amounting to "delusion," "habitual and designed" insubordination, repeated abuse of official position and powers, even with a "wilful" desire to provoke removal from the service. It is further thought necessary to refer to the facts that in his younger days he

horse-whipped a man in Burma in 1893, and made a high official very angry in 1894. It is indeed a pity that it took the Government on the spot so many years to formulate the charges and recommend Mr. Pennell's dismissal on such grounds. And they forgot also to suspend Mr. Pennell during these years. The graver injustice was that after suspension, the aggrieved party was not given any opportunity to know the charges against him, much less to defend himself. And the Government of Lord Curzon simply created a mystery by refusing to force the subordinate Government to give Mr. Pennell an early chance of saying his say. It was not only a case of hide-and-seek but of a deliberate attempt at backing injustice. From the High Court to the Supreme Government every officer was in rage and thundered as he liked. The end was a regular mess of the whole thing. As to the suspension question alone, the High Court subsequently refused to proceed with it; the Bengal Government quietly dropped it from their letter; but the Supreme Government made capital out of it. When Mr. Pennell was given no information on what he had to answer for, his next course was to lay the matter before the Secretary of State. He sent a copy direct to the India Office and submitted the original through the proper channel. This was done on 23rd March. The memorial was returned on 6th April, with a letter dated 2nd April for amendment. On the 29th April a second memorial was submitted for transmission to the Secretary of State. There is a rule enjoining upon the India Government to submit a quarterly return of all rejected memorials. Mr. Pennell's first memorial was sent back to him on 2nd April to prevent its inclusion in the first quarterly return. It meant that the Secretary of State would remain ignorant of the matter for another three months ; and hence the charge of insubordination for sending a copy direct. It is a known practice to send in advance duplicates to higher authorities to prevent surreptitious removal of papers. When there was no hope of getting justice in this country, Mr. Pennell decided to go to England. When the High Court in a letter dated 23rd April informed the Bengal Government that they did not intend to proceed with the charge about suspension, the Bengal Government took no notice of it. In fact, they failed to do their obvious duty—either to reinstate Mr. Pennell or inform him of any charges they might have framed against him. They took shelter under the plea that "while the (Sadak Ali and Reily's) cases were pending, it was impossible for the Lieutenant-Governor to issue any further orders to Mr. Pennell. It indeed passes one's understanding what connection there might be between failure to submit a record and decision on the issues of that record. More so, when the High Court that formerly recommended suspension, refused to carry the matter further. Subsequently the Bengal Government sent the second memorial of Mr. Pennell for transmission to England with a covering letter wherein different charges were trotted out to advise dismissal. But the Government of India went further. They not only dittoed all that the Bengal Government submitted, but also raked up the ground of suspension and pressed it hard along with a vague accusation about "contempt" of the High Court gleaned from the Registrar's letter to the Bengal Government. The part played by the two Governments, Bengal and India, in this matter may be reserved for future reference. The original ground should first be sifted.

The letter of the High Court to the Bengal Government recommended suspension on the ground that Mr. Pennell refused to surrender the record of a criminal case. On the face of it, nothing could be more absurd than this. Mr. Pennell, in the course of his very long judgment, raised many points on which he wanted the decision of the High Court. At the conclusion, as law requires, he wrote that the record would be submitted to the High Court for confirmation of the sentence of death passed upon Sadak Ali. Under the circumstances, to say that he was not willing to make over the records is simply preposterous, if it was not to intimidate Mr. Pennell with a view to hiding some other serious flagrant blunder. The High Court acted in the most arbitrary manner. They constituted themselves into something like a secret tribunal and condemned Mr. Pennell unheard. Nothing could be more unconstitutional than this in a judicial matter. It was to find a man guilty without any judicial inquiry, for, as the late Mr. Justice Dwarkanath Mitter held, "to find a person guilty of misconduct otherwise than in a judicial manner is not the province of a court of justice." The pity of the whole thing is that the highest tribunal in Bengal—

the palladium of justice—acted in the most illegal and arbitrary fashion. This was not all. The recommendation about suspension was requested to be laid before the Lieutenant-Governor without delay. There was an unseemly anxiety on the part of the High Court to get possession of the records from Mr. Pennell and, failing that, to secure his suspension. It will be admitted that in the matter of an appealable case, the parties affected by the judgment are first entitled to copies and that the High Court cannot call for the record before the application of appeal reaches them. And the curious thing about it is the fact that neither Sadak Ali nor Mr. Reily complained of any delay in the receipt of a copy of the judgment affecting them. Nor did the High Court at once proceed with the case on getting possession of the record. What then could be the reason for such indecent haste and unconstitutional procedure. Mr. Pennell avers it was simply to get him out of Calcutta. He enters in detail into the reasons of this procedure. Says he in his defence :—

They (reasons) were (1) Sir Francis Maclean's extra-judicial action on the 17th Feburary in writing to me to release Mr. Reily ; (2) his extra-judicial action on the 3rd March (the day before I was suspended) in attempting to get the record from me surreptitiously. The second of these extra-judicial acts was the result of the first. Sir Francis Maclean wanted to get the record from me so as to deprive me of any excuse for remaining in Calcutta—and the reason why he was so anxious to get me out of Calcutta was to prevent the first act becoming known. It may even have been his intention to get hold of the telegram of the 17th February and make away with it. The telegram, I may say, though despatched on the 17th February and answered by me the same day, was not made public till the 11th March.

The telegram, as our readers know, was despatched before Mr. Reily appealed to the High Court to be released on bail. Such conduct provoked Mr. Pennell and the Calcutta Bar. In his original memorial to the Secretary of State he says:—

I am confident that your Lordship's legal advisers will assure you that Sir Francis Maclean's action in sending me the telegram was an illegality of so flagrant a nature as to justify his being disbarred.

This is followed by another news. Thus:—

And I may add that it was for some time contemplated in Calcutta to call a general meeting of the Bar, if not indeed, a public meeting of the citizens to denounce Sir Francis Maclean, and that he only escaped such denunciation by requesting Mr. Justice Banerjee to express his regret and contrition to the Secretaries of the Bar Associations—a fact which was not only announced in the papers shortly after, but for which I have the authority of Dr. Rash Bihari Ghose, the leader of the Vakils' Bar.

Then comes the story of the visit of Mr. Chapman to Mr. Pennell to get possession of the record. This gentleman was sent by Sir Francis Maclean to secure the papers from Mr. Pennell, though he had the previous day ceased to be Registrar of the High Court and was on leave. Mr. Pennell naturally refused to give him the papers and asked his advice if he should go to the house of Sir Francis Maclean and hand him over the record. On his and Mr. P. L. Roy's advice Mr. Pennell went to see Sir Francis Maclean. After a good deal of tantalising delay and provoking misdemeanour of servants, in the reply to his two cards sent up to Sir Francis Maclean, the following lines were handed to him :—" The Chief Justice of Bengal is unable to see Mr. Pennell and desires that any communication he may wish to make should be made through the Registrar of this court." The next day Mr. Pennell was suspended.

20. The *Advocate*, (Lucknow), of the 17th October, publishes the following letter which the editor has received from Munshi Rahat Ali Khan, retired Deputy Collector, Moradabad, and late Secretary of Husainabad Endowment:— Last night on 13th instant I went to Fyzabad station to catch the 11 P. M. train for Lucknow. On arrival of the train my servant placed my luggage into a first class compartment, opposite to which I was standing. In the meantime an Englishman came and enquired of my servant to whom the luggage belonged. He pointed to me. Upon this the Sahib Bahadur enquired who I was. My servant replied, a Deputy Sahib. The Sahib came to me and directed me to go into another compartment. I replied that there was no room in the other compartment. Whereupon the Sahib told me to take away the luggage, otherwise he would throw it out. The Station Master was near us and must have

Alleged misbehaviour of Captain W. R. Russel towards Munshi Rahat Ali Khan, retired Deputy Collector, at the Fyzabad railway station.

ADVOCATE, 17th October, 1901.

heard the conversation, but he did not interfere. I myself went to the Station Master, and, while I was reporting the matter, the Sahib Bahadur's employé came and told me that his Sahib said that if the luggage was not at once removed he would throw it away. The Station Master pleaded his inability to help me, and said that the Sahib had already expressed annoyance with him because the train was late. Instead of helping me the Station Master advised me to take off the luggage and to travel by the morning train, for the Sahib was annoyed and there was no way to appease his anger. Finding the Station Master in a fix and arguing with the European passenger useless, I had my luggage removed. As there was no room in the second class carriage, I had to give up the journey. At the station no hackney carriage was to be found. So I had to spend the night in the waiting room. From March last to August I had suffered from fever, and have not yet regained sufficient strength; hence you can conceive the amount of trouble suffered by me. I was to go to Allahabad to attend important business which suffered on account of this incident. On enquiry I learnt the name of the Sahib to be Captain W. R. Russel. I leave it to you to form your conclusion from this incident. Will the Military Officers take notice of the conduct of the captain for this behaviour towards me?

OUDH SAMÁCHÁR, 14th October, 1901.

Hoff **versus the** *Amrita Bazár Patriká.*

21. The *Oudh Samáchár*, (Lucknow), of the 14th October, expresses satisfaction at the acquittal, by the Sessions Judge, of Babu Moti Lal Ghosh, the editor of the *Amrita Bázár Patriká*, who was prosecuted by Mr. Hoff for libel and sentenced by the Joint Magistrate of Cawnpore to a fine of Rs. 1,000; but observes that had the Babu been a poor man and unable to pay such a heavy fine and bear the cost of an appeal, he would have been rotting in jail at this day. Hence it will be seen how costly justice is and that it is consequently beyond the reach of the poor to all practical intents and purposes: will the appeals of the natives ever reach God?

EXPRESS, 17th October, 1901.

Acquittal of the editor of the *Amrita Bázár Patriká.*

22. The *Express* (Lucknow), of the 17th October, says:—We are extremely glad to hear of the acquittal of Babu Moti Lal Ghosh, editor of the *Patrika* by the Sessions Court. The plea of *alibi* was accepted and the publication at Cawnpore held not proved. To do the *Patrika* justice, it did not display any personal animus against the complainant, and what it wrote therefore must be taken to have been on behalf of a woman whom it believed to have been oppressed.

BHÁRAT SUDASHÁ PRAVARTAK, September, 1901.

Dr. Welldon on the loyalty of the non-Christian Natives of India.

23. The *Bhárat Sudashá Pravartak* (Farukhabad), for September, referring to Dr. Welldon's statement, casting a slur on the loyalty of the non-Christian Indians, and to the rumour regarding the introduction of the Bible as a compulsory subject into the schools, and to Sir Antony MacDonnell's emphatic contradiction of the statement and the rumour, observes that Bishop Welldon should carefully study the Hindu Shastras before questioning the loyalty of the Hindus. The editor refers to a verse of the Yajurveda, indicating the genuine attachment of the people to their raja or ruler, and observes that the Hindus respect their sovereign as highly as they do their God, and that His Excellency the Viceroy and the Secretary of State have publicly acknowledged the loyalty of the natives of this country to the British throne.

ZAMINDAR WA KÁSHTKÁR, October, 1901.

Agricultural banks.

24. The *Zamindár-wa-Káshtkár* (Bijnor), for October, publishes a letter from one Muhammad Yakub Ali Khan, in which he, referring to the proposals of Government regarding the establishment of agricultural banks for the benefit of cultivators, contends that, with the exception of a small number of very big zamindars, other zamindars have themselves to borrow money from mahajans at an interest of Rs. 36 or even more per cent. per annum, for paying Government revenue and other purposes, and are found willing to take *takavi* advances from Government at Rs. 6 per cent. per annum, by spending 20 per cent. of the money among the amla to obtain it; and hence they can scarcely be expected to invest money in the proposed agricultural banks at Rs 4 per cent. per annum. The scheme is therefore little likely to succeed. India is such a poor country that any agricultural scheme, which is not calculated to benefit both the zamindar and the tenant is destined to failure. If

the proposed banks are to succeed, professional money-lenders and well-to-do zamindars must be induced to finance them at a low rate of interest, so that loans may be advanced to needy zamindars by them at cheap rates, the latter themselves being required to lend money to their tenants in time of need (at a slightly higher rate). A head bank financed in this way may be started at every tahsil with branches at the various post-offices.

ZAMINDÁR WA-KÁSHTKÁR, October, 1901.

Alleged injury caused to crops in certain districts in the United Provinces on account of scanty or irregular rainfall during the present year.

25. The *Zamindár-wa-Káshtkár* (Bijnor), for October, says that the crops have suffered in several places in the United Provinces on account of scanty or irregular rainfall during the present year, and that it is feared that the cultivators will, after the experience of the late famine, be utterly ruined if the zamindárs are allowed to take possession of what little harvest the former have reaped, in satisfaction of their rent due from them. The authorities should therefore lose no time in making enquiries regarding the condition of the cultivators in those districts where the crops have been damaged, (with a view to making remissions of land-tax where necessary).

KÁYASTH SAMÁCHÁR, September-October, 1901.

Question of the reorganisation of the Judicial Services.

26. The *Káyasth Samáchár* (Allahabad), for September-October, says:—The question of the reorganization of the Judicial Services has lately been forcing itself on the attention of the public. It may be a far cry yet to the time when the Indian Civil Service would be so reconstituted as to supply only officers needed for carrying on the executive administration of the country, while the Judicial officers would be recruited from the Bar, as in all civilized countries. The change in that direction is sure to come in the fulness of time, and it would perhaps be not so long, before it is brought within the range of practical politics, as some people imagine. In the meantime the best thing that our Provincial Governments and Administrations can do is to utilize the services of their experienced Small Cause Court Judges and Subordinate Judges, by promoting them to the status of District and Sessions Judges. The experiment which has been now on trial for the last five or six years, both in Bengal and Behar and the United Provinces, in the way of appointing Small Cause Court and Subordinate Judges as Sessions or Additional Sessions Judges, has been entirely successful, and has given every possible satisfaction to the public, no less than to the Government. What is wanted is a continuity in the policy and a little more regard to the claims of justice and the interest of Judicial administration, and a little less regard to the privileges of the Civilian bureaucracy. The appointment of raw Civilian youth as District and Sessions Judges utterly ignorant of all knowledge of the Civil laws of the country, making egregious blunders in every day business before them and their presumptuous attempt to sit in judgment on, and reverse the decisions of trained lawyers and experienced officers like Munsifs and veteran Subordinate Judges, is by no means an edifying spectacle, and has of late gone a long way in bringing civil justice into contempt, in the eyes of the people. The non-chalance with which beardless Civilian Judges, not more than five to six years' standing in service, set aside the elaborate judgments of trained Indian Judicial officers, well-versed in juristic learning, and at whose feet the average young Civilian Judge might profitably sit to learn his lessons in law, has of late degenerated into a gross scandal, all over the country, and it behoves the Government of India, if it is not prepared—as perhaps it never will be, unless compelled by the force of public opinion—to introduce a new scheme of reorganization, to at least direct the Provincial Governments to utilize more largely, than they have done so far, their Small Cause Court and Subordinate Judges by appointing them pacca District and Sessions Judges. That senior Judicial officers like Rai Bahadur Baijnath, Judge of the Court of Small Causes at Agra, or Munshi Shankar Lal, the Subordinate Judge of Mirzapur, both of whom have already officiated as Sessions Judges and given entire satisfaction by the discharge of their duties, should not even be thought of by the Government when filling temporary vacancies—let alone permanent appointments—is a state of affairs not redounding to the credit of either the Local High Court or the Local Government—with whomsoever the fault might lie. In no country, with any pretensions to civilized administration, but India, would be tolerated a state of affairs in which junior and inexperienced youth would be pitchforked into any place and every place, over the heads of experienced and

capable Judicial officers, simply because they belong to the "Heaven-born service." Verily the *esprit-de-corps* of the Indian Civil Service is a standing menace to the satisfactory working of the judicial administration, and the sooner such an intolerable state of affairs is altered the better it would be both for the Government and the people.

AL BASHIR, 8th October, 1901.

Al Bashir on the alleged nomination of certain Hindu Naib Tahsildars for Deputy Collectorships in the United Provinces in 1901.

27. *Al Bashir* (Etáwah), of the 8th October, referring to the Urdu translation it published in a previous issue, of the correspondence that passed between the (Panjáb) *Observer* and the Chief Secretary to the Government of the United Provinces (in which the latter denied the issue of any letter or circular order to the District Officers directing them to nominate competent Hindu Naib Tahsíldárs for Deputy Collectorships, if competent Hindu Tahsíldárs were not available says that it published the latter allegation only when, the editor was assured by an educated and respectable Muhammadan gentleman that he had seen such a letter (addressed to a District Magistrate) with his own eyes, and other gentlemen had told him the same story. Another gentleman now tells the editor that it was not the Government, but the Board of Revenue, that had addressed the letter mentioned above, to the District Officers. But even though the Board too should have issued no such letter, the crucial question is whether the District Officers did or did not nominate such Hindu Naib Tansíldárs as were only officiating for Tahsíldárs, for Deputy Collectorships in 1901, and whether any of such nominees were selected or not. It is the duty of all patriotic Muhammadans to make inquiries into the matter and inform the editor of the result. The editor has learnt the names of certain such nominees. They were Munshi Jagan Nath Prasad, Officiating Tahsíldár, Najibabad, Ram Saran Das, Naib Tahsíldár, Dehra Dún, Pandit Niranjan Nath, Naib Tahsíldár, Gannaur Raj Bahadur, Naib Tahsíldár, Agra district, Lala Jhumak Lal, M.A., Naib Tahsíldár, Mainpuri district, and so on. It is a pity that Hindu Officiating, Tahsíldárs, and even Naib Tahsíldárs, should have been nominated for Deputy Collectorships, while experienced and able permanent Muhammadan Tahsíldárs should have been left out in the cold during the *régimé* of such a vigilant and judicious a Lieutenant-Governor as Sir Antony MacDonnell. If the Board of Revenue issued any objectionable orders on the subject, without His Honor's sanction, an explanation should be called for from that body, or the District Magistrates themselves taken to task, if they acted in the queer way of their own accord.

ROHILKHAND GAZETTE, 16th October, 1901.

Suggestion to change the dates fixed for the mukhtars' and the pleaders' examinations during the present year.

28. The *Rohilkhand Gazette* (Bareilly), of the 16th October, joins *Al Bashir* in recommending that the dates fixed for the mukhtar's and pleaders, examinations this year by the Allahabad High Court, should be changed in consideration of the Ramzán or the Muhammadan fasting month happening to conflict with those dates. It will certainly be hard on Muhammadans to undergo the examinations while fasting.

ADVOCATE, 13th October, 1901.

Alleged delay in the supply of copies of papers by the local courts at Aligarh.

29. The *Advocate* (Lucknow), of the 13th October, says:--A correspondent at Aligarh draws our attenion to the inconvenience suffered by litigants for want of copyists in several courts in that town. Our correspondent says that ordinary copies cannot be had in less than two months, and emergent copies in less than a week, in the local courts as also in the Registration Department. We do not understand why a number of temporary hands are not employed in the copying department to remove this sad state of block. The entertainment of half a dozen copyists means no additional cost to the Government, while their employment would relieve a number of litigants of inconvenicce due to constant attendance in the courts.

BHÁRAT PRAKÁSH, 30th September, 1901.

A complaint against some patwaris in the Agra district.

30. The *Bhárat Prakásh* (Moradabad), of the 30th September, does not understand why patwáris are not liable to transfers like other Government servants. The editor has received several letters from the Agra district complaining that some patwáris are to be found working in the same villages in which their fathers and grandfathers worked, and that the result is that they hold lands as occupancy tenants in the names of their minor sons, that they are building masonry wells without the consent of the landlords, that they appropriate to their

own use rent obtained from cultivators for waste land brought under the plough, and so forth. Under these circumstances it is highly desirable that they should be transferred at intervals to prevent them from cheating Government, landholders and occupancy tenants.

31. The *Sitára-i-Hind* (Moradabad), of the 12th October, does not understand why, of all the public officials, *patwáris* alone should be held stationary to their respective villages, as if they were the pole-star. Complaints are frequently received against them, and the writer would be glad to publish their misdoings if those having dealings with them exposed them. *Patwáris* should at any rate, be certainly liable to transfers, like other public officials.

SITÁRA-I-HIND, 12th October, 1901.

Alleged need for transfer of patwaris.

32. The *Advocate* (Lucknow), of the 13th October, says:—The Supreme Government is said to have addressed the Provincial Governments a letter asking them to reduce the number of holidays granted under the Negotiable Instruments Act. It is feared the proposal originated from the mercantile and banking offices that are at present bound to observe all the gazetted holidays in their respective provinces. Evidently the bankers and merchants want to be free from the operation of this Act so that they may have their own list of holidays. Working wholly and solely for profit, they are likely to try to go without many holidays, granting which means so much loss of profit and addition to expenses for no work in return. And in doing this, their offices may not be closed on days when Hindu or Muhammadan clerks might have to observe certain religious rites. Thus, indirectly, Government may interfere with the religious observances of the people. We are sure Lord Curzon will take steps to provide against this danger.

ADVOCATE, 13th October, 1901.

Question of reducing the number of holidays under the Negotiable Instruments Act.

33. The *Rafi-ul-Akhbár* (Benares), of the 14th October, referring to the increase that has again commenced in the mortality caused by plague, says that no specific for the disease has yet been discovered, and that the (severe) preventive measures adopted in Bombay, simply served to harass and annoy the people, without exercising any (appreciable) check on the spread of the disease. It was for this very reason that the Bengal Government made the plague rules extremely mild, so that no kind of interference is made with the people who are affected with the disease, attention being now simply paid to disinfection and the improvement of sanitation, in the Lower Provinces. The writer is glad to say that similar mild measures were adopted by the District Magistrate at Benares, at the outbreak of the disease there last year. The disease has again appeared in Benares this year, and though the people are much frightened, they are greatly reassured by the memory of the mild treatment they received from the District Magistrate last year.

RAFI-UL-AKHBÁR, 14th October, 1901.

Reappearance of plague at Benares.

34. The Hindi *Hindustán* (Kálákánkar), of the 13th October, urges that Government should take steps to prevent pilgrims assembling in large numbers at Benares and Kurukshetra on the occasion of the approaching sun eclipse in November next, owing to the prevalence of plague at Benares and Allahabad.

HIND, HINDUSTÁN, 13th October, 1901.

Plague at Benares and Allahabad, and the coming sun eclipse.

35. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 12th October, says that to all appearance the *Rohilkhand Gazette* exposed the conduct of the Reserve Inspector (Bareilly) to promote the public interests, the editor of that paper not being animated by any ulterior motives or malice prepense. All the same the Magistrate convicted him and sentenced him to a fine of Rs. 500. He had to endure incarceration for two days owing to delay in the payment of the fine. There can be no denying the fact that during the trial the court came across certain facts which must be useful to Government. If Government desires to derive any advantage from the native press, it should see that no native editor is convicted of libel when he has succeeded in proving even some of the allegations, on which the prosecution is based, to be true. The editor of the *Rohilkhand Gazette* has been put to an expense of Rs. 1,000 by this libel case. The amount had better be raised by subscription on his behalf. It is to be regretted that there is no press association in these provinces to help or warn an editor on such occasions.

RIYÁZ-UL-AKHBÁR, 14th October, 1901.

Rohilkhand Gazette libel case.

ADVOCATE, 17th October, 1901.

36. The *Advocate* (Lucknow), of the 17th October, says:—The Bareilly libel case has ended in conviction. Munhsi Abdul Aziz, editor, *Rohilkhand Gazette*, an Urdu weekly, was accused by Inspector Reich of defaming him, by saying that he, in collusion with the head constable Kali Din, had robbed Government of some money drawn by him for taking a lunatic soldier to Bombay, misappropriated thousands of rupees from the Repair Fund of the Police Lines, charged every recruit Rs. 5 on pain of dismissal, assaulted a constable on a slight offence so that the man profusely bled from the nose, and pocketed the sale proceeds of old uniforms. The Magistrate held that the accounts filed by Inspector Reich were defective. Rupees 66 could not be accounted for. The account filed by Inspector Reich has been disbelieved. As to other allegations, the Magistrate held them not proved, and that the editor had based his remarks on an anonymous petition without making any proper enquiry, which has led to the infliction of a fine of Rs. 500 or, in default of payment, six months' simple imprisonment. The Magistrate's judgment reveals a scandalous state of affairs in the police office. Will Inspector Reich be still allowed to serve the Government after the manner in which he had been disbelieved by the Magistrate in one of the main charges? Mr. Campbell ought to have waited for Parvan Singh to see whether the allegations made on his behalf to the effect that he was so assaulted by the Inspector as to be sent to hospital, was correct or not. There can be no greater proof of the lack of supervision over the Bareilly police force of which the *Rohilkhand Gazette* has been complaining than the judgment of Mr. Campbell. Mr. Abdul Aziz pays a heavy fine for drawing the attention of the Government to this sad state of affairs, but he has done a service for which he deserves the thanks of the local community.

Rohilkhand Gazette libel case.

ROHILKHAND GAZETTE, 17th October, 1901.

37. The *Rohilkhand Gazette* (Bareilly), of the 17th October, states that an appeal from the order of the Magistrate (convicting the editor of libel) was filed before the Sessions Judge, Bareilly, on the 14th idem, and that the 4th proximo was fixed for hearing the case.

Appeal to the Sessions Judge in the libel case against the editor of the *Rohilkhand Gazette*.

RÁJPÚT, 15th October, 1901.

38. The *Rájpút* (Agra), of the 15th October, takes strong exception to a drama called *Ashru Mati* published by a Bengali author, a member of the Tagor family, 22 years ago. Seven editions of the drama have already issued, and it is performed at the public theatres in Bengal and also on the private stage of the Tagor family. It was translated into Hindi by Munshi Udit Narayan Lal, a pleader at Gházipur; and a Gujrati translation of it has also been made and placed on the public stage in Bombay. In the drama, Ashru Mati is represented as a daughter of the famous Maháraná Pratap Singh of Udaipur. According to the author, she was stealthily carried off by a Musalman, while Akbar invaded Udaipur and the Huldighát battle was fought; and she fell in love with Prince Salim, son of Akbar. The *Rájput* argues that the book is a libel on the Udaipur ruling family and an insult to the Hindu community, especially the Rájputs. The Maháraja of Jaipur and Jodhpur married their girls, or their slave-girls according to a tradition, to the princes of the Mughal family in Akbar's time. But Maháraná Pratap Singh of Udaipur did not condescend to this humiliation, and the result was that he had to encounter the attacks of the Imperial armies for 20 years, and had to seek an asylum in forests and endure all sorts of hardships and privations. Nothing could be more reprehensible than to represent a daughter of such a Rájput ruler to have fallen in love with a Muhammadan Prince. The *Rájput* draws the attention of Máhárana Fateh Singh, G.C.S.I., the present ruler of Udaipur, to the libellous book in question, and thanks the editor of the *Bhárat Mitra* (Calcutta), who has reviewed and condemned it in the *Bhárat Mitra*, dated the 28th September last. When the Hindi edition of the book was printed at the *Bhárat Jiwan* Press at Benares, the editor of the *Bhárat Mitra*, who was on the editorial staff of the *Hindi Bangvasi* at the time, drew the attention of Munshi Udit Narayan Singh to the objectionable nature of the book, advising him to destroy all the available copies. The Munshi readily acted upon his advice. It is to be hoped that the Bengali author will also destroy the Bengali edition of the book before any action is taken against him by the Rajput Maha Sabha or the Hindu community in general.

Exception taken to a Bengali drama called *Ashru Mati*.

III.—Legislation.

39. The *Oudh Akhbár* (Lucknow), of the 12th October, publishes a letter from the Hon'ble Rai Nihál Chand Bahadur, in which he earnestly calls upon his fellow-zamíndárs to take the trouble of being present at Allahabad on the 15th idem when Government proposes to discuss and pass the North-Western Provinces Tenancy Bill and the North-Western Provinces and Oudh Revenue Bill, in order to help him with their suggestions and advice in respect to the various amendments to those measures which he intends to move in the Legislative Council on that day. The letter also contains all these proposed amendments. [The *Zamíndár-wa-Kashtkár* (Bijnor), for October says that the zamíndárs are most anxiously looking for the 15th October when the North-Western Provinces Tenancy Bill is fixed to be passed. If the Bill is passed in the shape in which it has been returned by the Select Committee, it will destroy the time-honoured rights of the zamíndárs, and mark the commencement of their ruin. There exist great disappointment and sorrow among the zamíndárs at present, very little attention having been paid by Government to their representations regarding the Bill. In another place the editor, stating that certain zamindárs intend to be present at Allahabad on the 15th October to offer prayers, as it were, at the funeral of their zamíndári rights which will be murdered in the passing of the North-Western Provinces Tenancy Bill in its present form, publishes a picture showing the way in which Muhammadans raise their hands while offering a funeral prayer.]

Oudh Akhbar, 12th October, 1901.

The North-Western Provinces Tenancy Bill and the North-Western Provinces and Oudh Revenue Bill

40. The *Oudh Sámáchar* (Lucknow), of the 14th October, publishing a vernacular translation of Mr. A P. Webbe's letter in the *Pioneer* of the 4th idem, observes that if even an educated European landholder so greatly dreads the new Tenancy Bill, the feelings of ignorant native landholders may easily be imagined. Mr. Webbe's suggestion for the further progress of the Bill being stayed until the new Lieutenant-Governor-designate has assumed office is a very reasonable one. But considering the manner in which the measure has, so far, been dealt with, there is no hope that the suggestion will find favour with the authorities. Sir Antony MacDonnell is a very sympathetic ruler and has earned the gratitude of the people by his beneficent administration. If His Honor acceded to the wishes of the people and made necessary amendments in the Bill, or left the measure to be considered and passed into law by his successor, they would still more be thankful to him. It is to be hoped that Sir Antony will grant their last prayer on the eve of his retirement and add to his reputation for justice and carry with him their good wishes.

Oudh Sámáchar, 14th October, 1901.

A suggestion for postponing the passing of the North-Western Provinces Tenancy Bill.

IV.—Education.

41. The *Káyasth Samáchár* (Allahabad), for September-October, says :—It is now nearly fifteen years since the Education Commission, over which the late Sir William Hunter presided, placed before the Government and the public its huge, bulky, and voluminous report, as the result of its over two years' roving deliberations. Most of the recommendations of the Commission were adopted by the Government, and in fact our present educational system is essentially based on the main recommendations of the Commission. During this long interval, except the publication of three quinquennial reports, no broad survey of the educational needs and problems of the day has been undertaken. In the meantime numerous defects underlying the present educational system in this country have been brought largely into relief, and it was high time that a body of experts overhauled the whole system and suggested suitable measures for improving the situation. It is with this very idea that His Excellency, Lord Curzon, convened at Simla, in the first week of September, a Conference of educational experts from different parts of the country. We cannot understand why and cannot help regretting that, competent Indian educationalists were not invited to take part in the deliberations of the Conference. It was surely a mistake to have confined the deliberation to Anglo-Indians alone. What an accession of practical knowledge and experience would have been gained to the Conference if educationalists like Dr. Gooroo Das Banerji, Dr. Bhandarkar, The Hon'ble Professor Gokhale and others had been invited to join the Conference. Not only that, but

Káyasth Samáchár, September-October, 1901.

Lord Curzon's speech at the Simla Educational Conference.

in that case the results and suggestions of the Conference would have carried much greater weight with the Indian public than what they otherwise would. The Conference was opened by Lord Curzon himself in a speech of portentous length which was nothing if not exhaustive. It was a very sober, sensible and generous survey of the present position of the great educational problem and deserves attentive perusal at the hands of every educated Indian, who is interested in the cause of battling with the dense intellectual darkness that still shrouds this land. The whole speech seems to us conceived in a most conciliatory spirit, there being absolutely nothing that might be considered as calculated to cause any apprehension. We wish the speech had been couched in an equally conciliatory language, but we fear the occasional controversial passages introduced more or less in the House of Commons style of speaking,—*e.g.* the remarks on the "journalistic criticism as practised in the Native Press, that you cannot express approval of one thing without being supposed to imply disapproval of another" and some other passages in the same strain—would, to some extent, detract from the value of the speech, which but for these occasional lapses, is, on the whole, a most sympathetic and statesmanlike survey of the problem of "Light, more light" in this benighted land. We regret that we are precluded for want of space from reproducing the speech in full, and it would be a positive injustice to reproduce it curtailed, but we cannot resist the temptation of treasuring up here one passage, which would give our readers some idea of the liberal standpoint from which His Excellency approached and handled the subject:—"What is the greatest danger in India? What is the source of suspicion, superstition, outbreaks, crime, yea, and also of much of the agrarian discontent and suffering among the masses: It is ignorance, and what is the only antidote to ignorance? Knowledge. In proportion as we teach the masses, so we shall make their lot happier, and in proportion as they are happier, so they will become most useful members of the body politic."

CENTRAL HINDU COLLEGE MAGAZINE, 1st October, 1901.

Viceroy's speech at the Simla Educational Conference.

42. The *Central Hindu College Magazine* (Benares), of the 1st October, says:—It is a most promising sign for Indian progress that the education of Indian boys is engaging so much of the attention of the Indian rulers. The latest pronouncement on this subject is from the mouth of the Viceroy, addressing the Educational Conference at Simla, in which His Excellency laid down the principles by which Indian Education should be guided. On the question on which we are most interested, His Excellency—while saying that he was not going to deal with religious instruction—expressed his profound conviction "that no teaching of the young can have the desired result unless it rests upon a religious foundation." But it was not for the Government to teach religion. "We must look for religious instruction, Christian, Muhammadan or Hindu, to the private institutions, where the tenets of those faiths are taught by their own votaries, and to which we can lend the assistance of Government grants-in-aid." This sympathetic and impartial attitude is all that the most ardent advocate of religious instruction could wish for, and all friends of religion will feel that anything more than this would be hurtful rather than helpful.

V.—RAILWAY.

SHRI GOPÁL PATRIKA, 14th October, 1901.

Indian Association's memorial regarding the grievances of railway native passengers.

43. The *Shri Gopal Patrika* (Lucknow), of the 14th October, referring to the memorial forwarded by the Indian Association at Calcutta to the Government of India on the subject of the grievances of railway native passengers, such as, the ill-treatment of third-class passengers, the over-crowding and the want of privies in third class carriages and the want of Hindu kitchens at the railway stations, observes that there is no hope for the redress of these grievances until and unless Lord Curzon interests himself in the matter.

VI.—LOCAL AND MISCELLANEOUS.

CAWNPORE GAZETTE, 8th and 15th October, 1901.

Sale of adulterated milk at Cawnpore.

44. The *Cawnpore Gazette*, of the 8th and 15th October, complains that the confectioners at Cawnpore sell milk adulterated with water or butter-milk, at the rate of pure milk, and asks the local authorities to give their attention to the matter.

45. The *Aligarh Institute Gazette*, of the 10th October, states that certain opponents of the Nadwat-ul-Ulama (an association of Muhammadan learned men, established at Lucknow) have secured *fatwas* or religions verdicts, from a number of the *Ulama* (theologians or learned men) in Mecca and Medina, denouncing the members and supporters of the *Nadwa* in no measured terms, calling them infidels, mischief-makers, atheists, cheats, &c. abusing certain office-bearers and friends of that body by mentioning the first and the last letters of their names, and exhorting Musalmans to have no kind of connection or dealings with them, and holding it even lawful to wage a *jihad* against them as they might against *kafirs* (unbelievers). These verdicts have been published in a pamphlet form with an Urdu translation. The objects of the *Nadwa* are very laudable indeed, it seeking to reform the present system of education among the Muhammadans, promote their general well-being and persuade them to drown their petty sectarian differences, and thereby bring about goodwill and amity among them ; but it is to be greatly regretted that its movers and supporters should so unjustly be cried down and arraigned as infidels.

A pamphlet condemning the Nadwat-ul-Ulama to be a body of kafirs.

ALIGARH INSTITUTE GAZETTE, 10th October, 1901.

46. The *Express* (Lucknow), of the 17th October, says:—There is hardly a term so expressive and appropriate as the term "Eurasian," yet the members of the community denoted by it are the loudest in crying it down. The latest attempt in this direction is that of the *Indian Medical Record* journal devoted to medicine ; but which recently strayed out of its province to take up its cudgels on behalf of Anglo-India. A bare recital of a few of the substitutes, " Britishers," "Domiciled Britishers," Empire-conquering heroes," for the useful but much abused term Eurasian is enough to show the ludicrous nature of the claims disguised under them. Had these names been used alone without apprising the readers that they were intended to signify the Eurasians, hardly any of the readers could have known who they were or where they lived or whence these " Empire-conquering heroes " came. The vanity of the Eurasian community has been its curse and the hyperboles stand for its vanity. The vague and general manner in which the claims of the Eurasians to precedence as against the natives of India and to equality with the Europeans were advanced did not deserve a better fate at the hands of the Supreme Government than it has met with. The severe diatribe of the *Record* against Lord Curzon is most lamentable. Dr. Wallace has always fought bravely for the community, but in this instance he might well have spared himself this trouble. The only effect of such inconsiderate language, as might well have been anticipated, have been to alienate the sympathy which it was intended to attract of the Eurasian community in Madras and elsewhere. The Madras association held a formal meeting to disavow all connection and sympathy with the Calcutta movement. Proceeding in this way the leaders of the Anglo-Indian community might do more harm than good. Instead of inflating the vanities of the community which usually display an unreasonable disdain for all useful occupation as unsuited for one of Imperial lineage, the leaders of the Anglo-Indian community might better employ their energies in teaching them to seek help from within and to take to such industries and trades as lie at hand and thus become more useful members of society.

Indian Medical Journal and the term Eurasian.

EXPRESS, 17th October, 1901.

ALLAHABAD:
The 22nd October, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 43 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 26th October, 1901.

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I.—Political and Foreign.

Indian Daily, Mail., 20th October, 1901.

Spread of Jingo spirit in England.

1. The *Indian Daily Mail* (Lucknow), of the 20th October, says:—We are pleased to observe that the Government in England has begun to show its unwillingness to support fully the Jingo spirit which affects the majority of the British people just at this time. The Jingo papers in England accuse the Government of gradually losing its zeal to make British prestige and power felt by the Boers to the fullest degree. The British people, or rather the English nation, think that the war policy should be more imperialistic or, in other words, brutal, than it has been of late. The Government has been lately slackening its efforts to play the conqueror in the Transvaal, but the British people demand that this must not be so. Under such circumstances as these, what can the British people do? It is impossible that they can have a new Ministry, consisting of more Jingo men than Lord Salisbury and Mr. Chamberlain and their supporters. We must confess we are taken aback by the spirit of mad, blood-thirsty imperialism which has enslaved the English heart. It is sad to think that the people of England have not yet reached that state of enlightenment at which they can rise above the passion of revenge and deal magnanimously with their foes. That Christianity has been a failure in England is very forcibly illustrated by this fact.

Al-Bashir, 15th October, 1901.

Alleged sympathy of certain Congressist newspapers with the Boers.

2. *Al-Bashir* (Etawah), of the 15th October, quoting an extract from an unnamed Congressist newspaper, in which the writer insists that the Boer women, who have displayed great bravery and patriotism during the present South African War, must be the ideal of future Hindu women, if the future sons of India are to be initiated into the duty of self-sacrifice in the cause of their country, does not understand what the object of the writer could be in holding up, before such an ignorant people as the Indians, the examples of the conduct of the women of the Boers, who have foolishly been fighting with the British Lion. The Boers are a people destined to be wiped out of existence, and their destruction would prove beneficial to the world. The editor of *Al-Bashir* frequently comes across articles in Congressist newspapers, which sympathise with the Boers; but he does not see on what ground this sympathy is shown to them. The Boers are neither "our" fellow-countrymen nor co-religionists, and it is a pity indeed that the Congressists should have any sympathy for a people who are the enemies of the British Government, whose subjects they themselves are.

Hindustán, 18th October, 1901.

Change of subjects in the programme of the Indian National Congress.

3. The English *Hindustán* (Kalákánkar), of the 18th October, says:—We are glad to see a marked improvement or change of subjects in the programme of the next annual meeting of the Indian National Congress, which will be held during the coming cold season at Calcutta. As a rule we are treated to dictatorial speeches in high fustian and to flashes of rhetoric—with lightning rapidity—which not only illuminate (or play to) the gallery, but which reflect their lustre over a vast and densely packed horizon of aspirants for better status, amongst whom may be numbered a host of failures in life, people who desire but who do not show an aptitude to deserve, school masters, village postmen, and an array of school boys especially of Bengal. We wonder where Kipling got his inspiration in "Talky and Sons?"

Hindustán, 18th October, 1901.

Indian National Congress and technical education.

4. The English *Hindustán* (Kalákánkar), of the 18th October, says:—In the change of programme we notice the introduction of some very useful subjects, such as (1) technical education, (2) economic products and (3) the formation of an Industrial Conference which will be peripatetic in its nature, and which will enquire into the needs of the improvements of agriculture and the fostering of the various industries. This is a step in the right direction, because the first two requirements of India—and which represent some 80 per cent. of her annual wealth or output—are agriculture and industries. Might we ask what portion out of the enormous sum that is annually spent on education in India, is devoted to the fostering of these two most important subjects—agriculture and industries? We might at once say an infinitesimal portion! So that, let those who claim to a political status or to a share at the centres of Government, first show their care, interest and concern in the rural population, in rural and industrial areas, and in the boroughs.

5. *Al-Bashir* (Etawah) of the 15th October, quotes from a Congressist newspaper, a paragraph in which mention is made of the invasion of Persia by the Arabs, the general massacre of the Persians by them, the flight and settlement of a small body of the most distressed survivors in Western India. *Al-Bashir* thinks that these statements are made to arouse the ill-will and enmity of not only the Parsis, but of the Hindus also, against the Muhammadans. Such is the tone in which the champions of the Congress write, who, while standing on the Congress platform very eloquently advocate the unification of all races and classes into one people. The editor challenges the writer of the paragraph referred to above to quote, if he can, facts and figures showing that the conquered Persians were compelled either to embrace Islam or quit their country, by the Arabs, or even that their religious books were destroyed, or any single individual killed for refusing to become a Muhammadan.

AL BASHÍR, 15th October, 1901.

Alleged ill-will of the Congressists towards the Muhammadans.

6. The *Azâd* (Lucknow), of the 15th October, referring to the proposal of certain leading Musalmáns to hold a small meeting at Lucknow during the *Dasehra* vacation to discuss and adopt means for safeguarding the political interests of the Muhammadans, says that any such meeting or attempt would be mere bosh until and unless a competent Muhammadan boldly and openly came forward and made up his mind, once for all, to devote himself heart and soul to the cause of the movement, in the face of all possible risks to himself, otherwise timid and selfish gentlemen, who, having duped others into forming a political association, might quietly withdraw from it, would do no good to the community.

AZÁD, 15th October, 1901.

Question of establishing a Muhammadan political association.

7. "An educated Musalman," writes a long article to the *Azád* (Lucknow), of the 22nd October, in which he, referring to the question of the Muhammadans also taking part in the political discussions of the country in an organized form to protect their interests, with has been discussed in the public press for some time past, says that Mr. Morison has by his writing simply exposed his ignorance and inexperience of politics, while Mohsin-ul-Mulk has done no more than marshalled again the old insipid and trite arguments of the late Mr. Beck in support of the defunct and unsuccessful scheme of the late Sir Saiyid Ahmad Khan, which was entitled the Muhammadan Anglo-Oriental Association. This association was altogether fruitless, and it is absurd for Mohsin-ul-Mulk to ask his co-religionists to revive it again at this time. By his abrupt secession from the Urdu Defence Association he has shown himself to be a great coward and utterly unfit to be a leader. It was sheer cunningness, hypocrisy and deceitfulness on his part to decoy a people into a trap, and then quietly withdraw from it. His conduct was not like that of a good and honest pilot. A good leader would rather have perished with the association, than cowardly have left his comrades in the lurch to save his own head. But time has certainly come when the Musalmans also should do something to safeguard their interests, Lord Curzon and other authorities having made it sufficiently clear that they cannot now expect to any receive special concessions by servile flattering, and hence they too like other classess of society should be up and doing and make representations in a proper form. As regards the establishment of a separate Muhammadan political association, the writer thinks that the Muhammadans are not at all in a position to form and suitably carry on such an association. The only alternative now left for them is to boldly join the Indian National Congress, and thereby make it truly *national*. The tone of the Congress has become much more moderate, and Government has recognized it as a constitutional body, and given some of its members very high and responsible posts, showing thereby that it regards its members loyal and devoted to the British Government. When the Hindus, Parsis and Musalmans all take part in the Congress, it is not likely at all that any resolution injurious to the interests of any of those classes will be passed. Hence the Musalmans should not have the least hesitation in joining the Congress and thereby adding to its strength.

AZÁD, 22nd October 1901.

Political agitation and the Musalmans.

8. The *Express* (Lucknow), of the 24th October, says :—The late Maharaja of Patiala, it is certain, was never well known for economy, but few people know how much wealth he squandered away in his lifetime. It is said that

EXPRESS, 24th October, 1901.

Extravagance of the late Maharaja of Patiala.

his expenditure amounted to ten crores of rupees. To be the principal figure on the turf, to have splendid shikar parties, nautches, dances, and sports, and to enjoy fashion in every phase and form mean expense, and right royally was it borne. Had this been a solitary instance of extravagance on the part of Indian princes, the conduct of the late Maharaja would require little comment. But the evil is widespread and is in danger of spreading to a greater degree. It is but natural to turn from a study of such flagrant instances to the system of training under which young princes are brought up. There must be something wrong in it which in endeavouring to fit them out for able rulers and leaders of men turns them into leaders of the turf and the hunting-ground. A suspicion, therefore, creeps upon our mind that the young mind imbibes more of the superficialities of fashion than the solid virtues of Western culture. A finished society man is not necessarily a man of true enlightenment. The glitter of superficial polish often passes for culture which only a long and arduous study of great productions of human thought and association with enlightened minds can give. But this requires time, labour and thought. It seems that an easy route has been discovered to attain this goal. Our young princes run to the nearest European tailoring shop for the latest fashion, and engage the professional sportsman who can handle the bat in the latest style as our young men of the middle classes eagerly cram themselves with the productions of the key-maker and annotator. In both cases false glitter passes for real gold. Our young princes suffer from a system of culture cramming. Time has arrived when this should cease and the country will be a gainer if the young men of whole families were brought up less for society-men and could be made to imbibe the true spirit of Western culture and thought.

II.—General Administration.

Roznámcha-i-Qaisari, 20th October, 1901.

Question of the stability or otherwise of British rule in India.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 20th October, in discussing the question raised by Mr. Townsend, editor of the English *Spectator*, in his recent work entitled "Asia and Europe," as to whether India will continue in British possession or not, says that if the true feelings of the natives of India were gauged, it would be found that they look upon British rule as a perfect God-send after the disorder and misrule which prevailed during the eight or nine hundred years immediately preceding the establishment of British supremacy, and that nothing would excite their wrath or anger save the blunders which the British rulers occasionally commit from their want of experience. The people were of course never so weak (helpless) and indigent before as they have become under British rule. They have lost their warlike bravery and skill, and their indigenous industries; and to crown all, the authorities continue to introduce most severe rules (laws) and show partiality to their own countrymen which cannot but increase discontent among them. The editor, however, trusts that the present King-Emperor will not fail to pay attention to their grievances, and praying that "we" may not have "to see the face" of another Government, has no doubt that British rule will remain permanent in India.

Roznámcha-i-Qaisari, 20th October, 1901

Alleged dissatisfaction of the people with the retiring Lieutenant-Governor.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 20th October, referring to a meeting of the Legislative Council which Sir Antony MacDonnell held in the Muir Central College on the 15th idem, says that the doors of the building were closed and that the premises were patrolled by a strong police guard, so that nobody could find approach to the meeting without special permission. Almost all classes of people would seem to be dissatisfied with His Honor. On the one hand, Government servants think that he has not done justice to them in the matter of their promotion; while, on the other, the zamíndárs, the cultivators and the traders say that he has fixed a stain on his fair reputation by passing the North-Western Provinces Tenancy Bill and the North West Provinces and Oudh Revenue Bill. Thus His Honor is leaving this country, so to speak, with empty hands.

Al Bashir, 15th October, 1901.

Al-Bashir dissuading the Musalmans from joining in the presentation of any farewell address to Sir Antony MacDonnell on the eve of his retirement.

11. *Al-Bashir* (Etáwah), of the 15th October, says that it is absurd on the part of the Congressists to assert that Sir Antony MacDonnell belongs to that class of sympathetic and upright rulers, who, by conciliating the people, consolidate the foundation of the British Empire in

India. Such an assertion would imply that, before the appointment of Sir Antony MacDonnell to the Government of these Provinces, the people were not so firm in their loyalty to the British Government as they are at present. Such might have been the case with the Congressists; but certainly not with the Muhammadans whose loyalty to the British Crown had become firmly rooted thirty years before the advent of His Honor in the United Provinces. Such being the case, the Congressists have no right to pose themselves as the mouthpiece of all the residents in these Provinces: they are free to express whatever sentiments they may themselves have in their own minds, but not to misrepresent the feelings of the Muhammadan community. Former Lieutenant-Governors too did their best to promote the wellbeing and comfort of the people. The Congressists aver that it seldom happens that so upright and sympathetic a gentleman as Sir Antony MacDonnell is appointed the head of the Government of a Province. This is certainly a most egregious libel on the British Government and the nation. On the contrary, it is seldom found that a British ruler is not a just, merciful and conscientious gentleman. On the downfall of the Moghal Empire, India was in a state of utter anarchy, and every Lieutenant-Governor that was placed in charge of the North-Western Provinces did his level best to restore them to order and peace. All the prosperity that is now seen in the United Provinces, was not brought about during the six years' term of office of Sir Antony MacDonnell. The Congressists might of course openly declare that they have greater esteem for Sir Antony than they had for his predecessors, because he issued the Hindi Resolution, reduced the number of the Musalmans in the executive service, and introduced Hindi into the junior officers' departmental examination, that is, adopted such measures as have become grievances for the Musalmans, and they are welcome to present him with as enthusiastic a parting address as they please; but the editor would strictly warn the Musalmans against their taking part in the proceedings of any meeting held for the purpose, and thereby placing themselves in a false position. The Musalmans ought to realise that they cannot possibly join the Congressists, with any good grace, in praising Sir Antony MacDonnell for those very measures, which are highly injurious to the interests of their community. Hence let only such Musalmans, if there be any, attend a meeting held to bid farewell to His Honor, who approve of the Hindi Resolution, a reduction of the number of Musalmans in the executive service, surveillance of the police over the supporters of the Nadwat-ul-Ulama, and not others, who hate these measures in their hearts but might join the meeting from flattery and hypocrisy.

12. *Al-Bashir* (Etáwah), of the 22nd October, says that at last the North-Western Provinces Tenancy Bill was passed into law by the Provincial Legislative Council on the 16th idem. The Hon'ble Rai Nihal Chand Bahadur performed his duty with ability and was called to order more than once by His Honor the Lieutenant-Governor. The Bill was passed by a majority of votes, the Hon'ble Pandit Bishambhar Nath, the Hon'ble Rai Nihal Chand Bahadur and the Hon'ble Munshi Madho Lal being dissentients. The question is whether the landholders, Hindu and Muhammadan, will care to take part in the evening party which will be held and the address which will be presented to Sir Antony MacDonnell. If they share the view that the Tenancy Act is calculated to promote the progress of the country and the interests of the cultivators and, at the same time, not to injure themselves, they should offer thanks to His Honor by all means at the time of his retirement. But if, on the other hand, they think that the measure will be detrimental to their own rights and interests, and a source of harassment to the cultivators and retard the progress of the country, how can they conscientiously attend the evening party or sign the valedictory address to His Honor? In any case the landholders should act with great caution in the matter. Supposing that the Tenancy Act will be beneficial to the cultivators, it remains to be seen in how many villages the peasantry will hold meetings to express their gratitude to His Honor and how many crores of them will sign the valedictory address. It may fairly be contended that the agricultural classes are steeped in ignorance and do not know how to make any public demonstration. Such being the case, in answering the late Hon'ble Nawáb Muhammad Haiyat Khan's question regarding the Hindi Resolution, the Hon'ble Sir Charles Rivaz was not justified in declaring that the silence of the peasantry showed that they

AL-BASHIR, 22nd October, 1901.

Sir Antony MacDonnell's approaching departure.

approved of the Resolution. It would seem that a meeting which was lately held at Allahabad, resolved to give an evening party and present an address to Sir Antony MacDonnell in the Hall of the Muir Central College, and a committee was formed to take steps to carry out the Resolution. The Mahárája of Benares has been elected President and Pandit Madan Mohan Malviya and the Hon'ble Pandit Bishambhar Nath, Secretaries of the Committee. The Mahárája put a stop to the use of Urdu in the public offices on his estate on the issue of the Hindi Resolution and the other two gentlemen above referred to were members of the deputation which presented the memorial to Sir Antony MacDonnell, praying for the introduction of the Hindi character. It would seem that no barrister or *rais* of Allahabad could be induced to accept a seat on the Committee. The draft address has not been circulated among the gentlemen, Hindu and Musalmán, who have been invited to join the evening party. What reason is there to suppose that the Committee, so constituted. will make no reference in the address to those measures which were offensive to the Muhammadan community ?

AL-BASHIR, 22nd October, 1901.

Orders of the Government of India prohibiting officials from receiving valedictory addresses.

13. *Al-Bashír* (Etáwah), of the 22nd October, urges that the orders of the Government of India, dated the 22nd July 1887, prohibiting all officials except Lieutenant-Governors from receiving any valedictory addresses or attending any public meetings held in their honour at their retirement or transfer, should be extended to Lieutenant-Governors as well. If the people desire to express their gratitude to a retiring Lieutenant-Governor, they should do so on his departure from the Indian shores. In that case such public demonstrations would be a true gauge of the popularity of a Lieutenant-Governor. Evidently a provincial satrap is more influential and powerful than a District Magistrate, and the people have not yet made a sufficient advance in education and moral courage to stand official pressure.

AL-BASHIR, 15th October, 1901.

Question of establishing a memorial to Sir Antony MacDonnell in the Muhammadan College at Aligarh.

14. *Al-Bashír* (Etáwah), of the 15th October, discussing the question of establishing a memorial to Sir Antony MacDonnell in the Muhammadan College, Aligarh, says that His Honor is credited with having officially placed the college under three obligations, namely (1) settling the differences among the Trustees of the college regarding the Secretaryship, &c., (2) increasing the Government grant-in-aid by Rs. 300 per mensem, and (3) granting Rs. 20,000 from the Government treasury for the erection of a boarding-house. Now as regards the first obligation, the differences among the Trustees arose during the short period when the Hon'ble Mr. LaTouche officiated for Sir Antony MacDonnell as Lieutenant-Governor of these Provinces, and it was through the exertions of the former officer that a satisfactory scheme for settling the differences was arrived at, and this very scheme was adopted and carried out by the latter on his return from leave. It is thus clear that far greater credit for this favour is due to Mr. LaTouche than to Sir Antony. With reference to the increase in the grant-in aid, it does not signify much. When the college was first started it received an aid of Rs. 500 per mensem only from Government, increments being made to it from time to time during the regimé of various Lieutenant-Governors. The last concession is the promised grant of Rs. 20,000 for a boarding house. Sir Alfred Lyall and Sir Auckland Colvin too made grants of Rs. 10,000 and Rs. 5,000 for building purposes to the college, respectively but no memorials were established in their honour. Such being the case the writer fails to see in what way Sir Antony MacDonnell deserves to be more honoured by the Trustees of the college than his predecessors in office. Why, he thinks that the college is extremely indebted to the Hon'ble Mr. LaTouche for extricating it from the financial and other difficulties into which it was found at the death of the late Sir Saiyid Ahmad Khan, and if he has not yet been honoured with a memorial in the college, how could one be advocated for Sir Antony ?

HINDUSTÁN, 21st October 1901.

***Hindustan* on Mr. Pennell's dismissal from the Civil Service.**

15. The English *Hindustán* (Kalákánkar), of the 21st October, says:— Our sympathies are with Mr. Pennell in that he has been deprived even of his pension for past good services, by the Secretary of State for India; but it is evident that Mr. Pennell knew he was incurring such a risk when he left India's

shores without sanction, and he presumably had made up his mind, "To beard the lion in his den, the Douglas in his hall." Reading between the lines of his defence as set forth in his Memorial to Lord George Hamilton, the insinuation may be found that he could afford to make bold to take the step he did, as he was unencumbered and had put by a good penny, and that some others of his service might also have acted up to the courage of their convictions, were it not for family ties and an empty purse. If we look back to the period which terminated in his suspension, it is impossible for an impartial mind to disabuse itself of the fact, that there were some very awkward features, provocations and trippings by the Chief Justice of Bengal, which only gave Mr. Pennell a handle and emboldened him, or rather made him reckless in the observance of the etiquette and rules of the Service, seeing that these same were being honoured in the breach by his superior. We refer no less to the incident when the Chief Justice tried to obtain the records of the Noakhali murder case from Mr. Pennell through Mr. Chapman, when the latter had ceased to be Registrar of the High Court, and the subsequent events which followed that episode. Mr. Pennell was quite right in refusing to deliver up the records except to proper authority, and during this delay or predicament, he was simultaneously requested by the Bengal Government to leave *at once* and return to Noakhali. Mr. Pennell was clearly on the two horns of a dilemma, because, on the one hand, he was called upon by the High Court to deliver up the records—which they delayed in taking proper delivery of; whilst, on the other hand, he was peremptorily ordered by the Local Government to quit Calcutta and return to Noakhali. It is needless to say that the two orders clashed and that he was placed in the difficult position of serving two masters; we refrain from quoting the passage from Scripture which deals with serving God and Mammon, because there might be a misapprehension as to which was which. Up to so far, Mr. Pennell was quite in the right and should not have budged from Calcutta, until he had delivered up the records to the High Court, but he went further and continued to stay on in Calcutta even after such delivery. Here comes the crux or turning-point, to which most journals have failed to give due prominence. This fact—which was an aggravated form of insubordination—coupled with his conduct in importing private, nasty, extraneous and irrelevant matters into his records and judgments unbecoming a Judge, brought about his suspension, with an allowance or pension of Rs. 400 a month which he subsequently lost, and he brought about his own dismissal from the service by leaving India without permission. We feel sure that Mr. Pennell knew what he was about. He knew that the stigma of suspension with Rs. 400 a month and being kept in a state of gloom would not suit him, so he made a bold bid to regain his former position with a full knowledge of the alternative, that he could take to the profession of a Barrister or make a living by his pen; for among other attainments there is one thing he could do, and that was—he could write well, lucidly and with a poignancy not to be often met with in India. Mr. Pennell or his friends may then have no cause to mourn, and he might in his future career attain to a better eminence in half the time he took in his previous service. For a man with really brilliant parts and a speciality at all, the ordinary run of luck in services is simply a drudgery with poor remuneration: service is meant for mediocres. We know of an instance of a Barrister who is now at the top of the ladder at the Calcutta Bar, appearing before Mr. Gt., a District Judge, who recognized in Mr. W. an old acquaintance. In the course of conversation during the evening, the District Judge said to some of his friends: "Dash it, there is that fellow W., a great lawyer appearing before me in a big case, he went up for the Indian Civil in the same year with me and was badly plucked. Now he is getting Rs. 1,500 a day for appearing before me, whilst I am getting little over that sum in a month." We know of another instance when an Armenian gentleman born in India had passed for the Indian Civil Service in 1870, and having been plucked by the Melicos, he brought a suit in England against the Secretary of State, in the Court of the late Lord Chief Justice Cockburn, and being a barrister conducted his own case. Lord Chief Justice Cockburn whilst regretting that he was unable to grant him any relief, complimented the young barrister on his capable handling of his own cause and his brilliant attainments. His Lordship further expressed the view that Mr. G. should think himself well out of the Service and that he (Mr. G.) gave promise of a brilliant career in his profession of a barrister. This was well borne out as

is well known that Mr. G., though yet under middle age—without favour or influence—but by sheer force of will and ability, rose to be one of the leaders of the Calcutta Bar, making his Rs. 12,000 a month. So that if Mr. Pennell will mind his P's and Q's and set about matters with a level head, there may be—in the future—no cause for regret in his having parted from his previous service, and if he will betake himself to Bengali where no doubt he has a strong following more than the upper Bengali circles, he is sure to have great support and ought to do well. For there is no doubt that these people, rightly or wrongly or at least from their point of view, think that Mr. Pennell had championed justice in the judiciary and reform in the Police Administration, but that in his zeal he had lost his head and his equilibrium, he had erred, he had been in a vain struggle against odds, in fact he had been a scapegoat.

HINDUSTÁN, 18th October, 1901.

Poverty of the people in India.

16. The Hindi *Hindustán* (Kálákánkar), of the 18th October, says that some English politicians are labouring under the hallucination that India is still flowing with milk and honey, as she did in the golden days of Rája Ram Chandra and Raja Janak, when the pavilion in which Rája Ram Chandra's marriage was performed was richly set with precious jewels. But she is not so rich now even as she was when Mahmud of Ghazni invaded this country and carried away 24 crores of rupees worth of jewels from the temple of Somnath alone, or when Ahmad Shah Durrani plundered Delhi and took with him booty valued at 56 crores of rupees. Bengal, which boasts of a population of 7 crores and 60 lakhs, has a permanent settlement of land revenue and is not liable to frequent failures of crops from drought, is the richest province in this country at the present day; but there is a Mr. D. Rocksfiller (*sic*) in the United States, who enjoys as large an income as all the inhabitants of Bengal put together. The average income of a man in India is under £2 a year against £40 in England. Again one in every four persons in England is able to deposit money in the Post Office Savings Banks, and it may be remembered that only the poorer classes have dealings with such banks. During the last forty years 8,439,983 persons belonging to the masses in England were able to save £135,549,645. On the other hand, the people in India live from hand to mouth, and a large proportion of them are even involved in debt. An idea of the poverty of the Indian population may be formed from the above facts and figures.

OUDH AKHBÁR, 21st October, ,1901.

Poverty of the masses of India, and the need for giving them technical education in modern arts.

17. A correspondent of the *Oudh Akhbár* (Lucknow), of the 21st October, refuses to agree with an English writer in thinking that the poverty and distress of the people of India are due to their idleness and indifference. The repeated famines that have lately occurred in India have utterly impoverished the people, so that they have no means to improve either their agricultural pursuits, or turn to any other industry. The existing factories in the country are not sufficient to give employment to all those persons who would gladly work there. If the condition of the people of India is to be ameliorated, they must be taught the modern forms of arts and industries, and the number of factories increased to provide them with employment when they have learnt those arts.

ROZNÁMCHA-I-QAISARI, 20th October, 1901.

Employment of Eurasians in Public offices.

18. The *Roznámcha-i-Qaisarí* (Allahabad), of the 20th October, says that the *Hitavádi*, a Calcutta newspaper, has lately ferreted out, and published in its columns, a correspondence that has ensued between the Government of India and the Bengal Government on the subject of giving increased facilities to Eurasians for admission into Government service. The *Hítavádi* does not understand why the Government of India should seek to employ Eurasians more largely in public offices than pure natives. Eurasians are already found in very large numbers on the railways and in the Public Works Department, the Telegraph offices, and in the higher posts in the Postal Department. If Eurasians are not to be found in the law courts and tahsíls, it is because the salaries received by the ministerial officials there are so small that Eurasians would not care to accept them. Lord Curzon denied the allegation during his visit to Madras that he had issued any orders for an increased employment of Eurasians in Government offices, but the fact remains that letters have been exchanged between his Government and that of Bengal on the subject. The *Roznámcha-i-Qaisari* regrets that Lord Curzon

should act otherwise than adhere to the old British policy, obtaining in this country, of treatng all classes of His Majesty's subjects alike in the matter of Government employment. All the higher posts are already held by Europeans, and if the pure natives are to be excluded from the subordinate services also, in favour of Eurasians, it will go very hard indeed with them.

19. *Al-Bashír* (Etáwah), of the 22nd October, says that the Commissioner of Benares has issued orders prohibiting the appointment of Kayasths to any posts in the public offices in future (in the Benares Division). Babu Gulab Chand, a resident of Benares, has addressed letters to all the Kayasth Sabhas with a view to finding out as to which districts the Commissioner's orders apply. Manifestly his object is to make an appeal to the Local Government. All the Hindu newspapers have expressed disapproval of the Commissioner's orders. Even the Congress organs condemn the exclusion of Kayasths as unfair and calculated to create discontent among the people. If these Congress organs are true patriots, as they pretend to be, and make no distinction between Hindus and Muhammadans, why did they not enter a protest when the Board of Revenue declined to inspect newly-nominated Muhammadan candidates for Tahsíldárships this year simply on the ground that the required number of Muhammadan candidates had already been selected; and when Hindu Naib Tahsíldárs were nominated for Deputy Collectorships, there being no Hindu Tahsíldárs fit for promotion. ? What were these organs about when His Honor, in his speech at Benares, declared that there should be five Hindus against three Musalmáns in the public service? Why did they not tell His Honor that the fixing of any such proportion will create mutual jealousy between Hindus and Musalmáns, or that if such a proportion was observed in recruiting the Subordinate executive service, it should also be observed in the other branches of the public service? This is the reason why the Musalmáns give a wide berth to the National Congress. Even the Musalmáns of the old school now know what is what, and cannot be deceived by the Congressists.

Orders of the Commissioner of Benares prohibiting the appointment of Kayasths to any posts in the public offices.

Al Bashír, 22nd October, 1901.

20. *Al-Bashír* (Etáwah, of the 15th October, referring to an article, by Mr. Morison published in the *Pioneer* in September last, regarding the question of establishing a Muhammadan Political Association, says that in this article he stated, in one place, that the whole of the Muhammadan community was annoyed with the Hindi Resolution of the North-Western Provinces Government, while the Hon'ble Sir Charles Rivaz had, last year, replied from his place in the Viceregal Legislative Council to a question put to the Government to the effect that no class of the Muhammadans, excepting those practising law, had expressed any dissatisfaction at the Resolution. Now no other Englishman in India has so much opportunity and occasion to learn the true thoughts and feelings of the Muhammadan community as Mr. Morison, who has been eleven years in the Muhammadan College at Aligarh, and is so much hand and glove with them, whereas Sir Antony MacDonnell, whose explanation was barely repeated by Sir Charles Rivaz in the Viceroy's Council, had never been employed in the United Provinces before he was placed at the head of their Government, and hence he had little opportunity to know the true feelings of any section of society, much less of the Muhammadan community, few members of whom have access to higher authorities. Such being the case, the statement of Mr. Morison, and not of Government, regarding the dissatisfaction of the Musalmans at the Hindi Resolution should be given credence to.

The Hindi Resolution and the Musalmans.

Al Bashír, 15th October, 1901.

21. *Al-Bashír* (Etawah), of the 22nd October, says that the public meetings held by the Khatris and the memorials submitted by them against their exclusion from the Kshatriya group have convinced the Census officers of their mistake, and that the latter have, at last, agreed to accept them as descendants of the ancient Kshatriyas. No wonder if the Census officials have made mistakes in filling up the language column in the Census forms, especially as the Hindi Resolution of the 18th April has created a strong prejudice against Urdu, not only in these Provinces but also in others. The Hindus have a perfect organization for public agitation. Whenever the authorities adopt any measures injurious to them, they spare no pains to bring home their dissatisfaction

Hindi Resolution and the Census forms.

Al Bashír, 22nd October, 1901.

to the authorities by means of the press, public speeches and memorials. But it is to be regretted that the Musalmáns have no such means of agitation. They have taken no steps to expose the irregularities committed in connection with the late Census, contenting themselves with secretly abusing the officials in their houses. There are many Muhammadan newspapers, but they are only fit to be thrown into the waste-paper basket. With two or three honourable exceptions, they are only to be found abusing some Native Chiefs or flattering others. Thus the Muhammadans themselves are responsible for the non-rectification of the mistakes made by the Census officials in connection with the Census forms. The Census officials too, are to blame for treating Urdu and Hindi as two separate languages. They should have entered "Hindustani" in the language column against the names of natives. But if they desired to distinguish between Urdu and Hindi, they should have clearly explained the difference between those two languages. According to Sir Antony MacDonnell's admirers, His Honor's greatest claim to praise is, that he made better arrangements than any of his predecessors in office for ascertaining the sentiments and feelings of the people. No doubt Sir Antony MacDonnell went on tours and held conferences with landholders and other persons to obtain information regarding plague, famine, agricultural banks and the Tenancy Bill, and afforded them opportunities to express their opinions freely. But it is to be regretted that he did not take the public into his confidence in connection with his Hindi Resolution. He declined to receive a deputation, and even expressed his dissatisfaction with the opponents of the Resolution. All this is due to the ill-luck of the Muhammadan community.

ROZNÁMCHA-I-QAISARI, 20th October, 1901.

Octroi.

22. The *Roznámcha-i-Qaisari* (Allahabad), of the 20th October, referring to the revision of the octroi duties that are at present being made by the Municipal Boards in the United Provinces, observes that octroi should be levied only on such articles as are imported for trading purposes and not on others also (brought for one's own consumption). The editor has seen lately with his own eyes that an old woman who had brought a seer of *sattu* (flour of parched gram and barley) for her own consumption (to the town of Allahabad) had to part with half of it to pay octroi. This was very hard indeed on her. Formerly an article on which octroi chargeable amounted to not more than one anna was exempted, but now nothing (however trifling) is left untaxed. The proper articles for octroi are those which are used by the richer classes, such as sugar, ghi, rice, spirits, valuable fruits, tobacco, cloth, &c., and not those used by the poor. The Municipal Boards had better be empowered to levy octroi on articles produced in the jails to meet their increasing expenses.

OUDH SAMÁCHÁR, 21st October, 1901.

Introduction of the water-rate at Agra.

23. The *Oudh Samáchár* (Lucknow), of the 21st October, says that the residents of Agra have forwarded a memorial to Sir Antony MacDonnell protesting against the introduction of the water-rate, on the ground that the octroi duties were increased when the water-works were constructed, and that the water-rate has been assessed at an unduly high rate. Their protest is a very reasonable one and should receive the attention it deserves. As it is, the Indian tax-payer is groaning under his burdens, and it is unwise to place new burdens on his shoulders. Sir Antony MacDonnell would place the inhabitants of Agra under an immense debt of gratitude to him if he stopped the levy of the water-rate. The unlucky natives of this country cannot now have even water free!

ROZNÁMCHA-I-QAISARI. 20th October, 1901.

Plague at Allahabad.

24. The *Roznámcha-i-Qaisari* (Allahabad), of the 20th October, says that all those severe measures which the authorities, in the first instance, adopted in the various parts of this country to check plague, proved failures, and resulted only in riots, murders and capital punishments. All praise is to due to the District Magistrates and the Civil Surgeons of Ballia, Benares, Allahabad and Agra, who combated the evil without practising any severity on the people, *i. e.*, did not allow the police to interfere with them at all in this matter. If the Municipal Boards showed as great promptitude and interest in improving the sanitation of their towns as the District Magistrates do, plague could easily be got rid of there. The disease is a new visitation of God, it never having been known before. Fever (plague) is said to be prevalent at present in the neighbourhood of the district courts at Allahabad, and the writer thinks that the District Magistrate would do well if he ordered the pargana officers to

go out on tour this time, so that litigants in the interior of the district may not have to come to headquarters and thereby incur the risk of importing the disease into their villages.

Habitual criminals on the increase.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 20th October, in discussing the proposals made by the Inspector-General of Police of the United Provinces and the *Pioneer* for reducing the number of habitual criminals, observes, that so long as the police continue to levy contributions from gambling houses, thieves, &c., and the means of employment for the poor are not increased, it is all stuff and nonsense to seek to put down crime.

ROZNÁMCHA-I-QAISARI, 20th October, 1901.

A complaint regarding the alleged non-observance of gazetted holidays in the office of the Comptroller of the Indian Treasuries at Calcutta.

26. The *Indian Daily Mail* (Lucknow), of the 20th October, says :—It is indeed news to us that on the face of Lord Curzon's Circular Order prohibiting the heads of offices to refuse their subordinates gazetted holidays, the office of the Comptroller, Indian Treasuries, was kept open on the last Christian holidays and Sundays, at the sweet will of its over-zealous Superintendents.

INDIAN DAILY MAIL, 20th October, 1901.

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It would be sheer insubordination if an individual clerk were to protest against his Superintendent's order, notwithstanding that the Comptroller's express order was to the contrary. Nor is it possible for the clerks to join in a body to submit their combined appeal to the Comptroller. as it would be a breach of official discipline. Again, it will be a dereliction of official duty to ventilate the grievance through the medium of the press. But when the idformation has leaked out it is high time that a sifting enquiry should be made as to the truth or otherwise of the complaint until an authoritative denial is given. The matter, too, richly deserves the serious attention of the Metropolitan, inasmuch as to keep open on Sundays a Government office under the very nose of Government House in the metropolis seems to us to be an utter disregard of the Sabbath-day, when nature wants a relaxation from labour. This is a fit case for Lord Curzon in which His Excellency should assert his right for enforcing implicit obedience to Government orders, as the official delinquents who have infringed his order can have no justification whatever for their action unless the information published by a contemporary has no foundation.

Exception taken to the dates fixed for the Vakils' examination and the University examinations.

27. The *Oudh Samáchár* (Lucknow), of the 21st October, finds fault with the University Syndicate (*sic*) for fixing the Vakíls' examination to be held in the month of Ramazan during which the Muhammadans fast, and the other examinations (the University examinations ?) during the Hindu Holi festival, and hopes that the Syndicate will see their way to changing the examination dates.

OUDH SAMÁCHÁR, 21st October, 1901.

Protest against the appointment of dates for the next Pleadership and University Arts examinations conflicting with native public festivals.

28. The *Tafrih* (Lucknow), of the 21st October, says that it will go hard indeed with the Muhammadan candidates for the pleadership examination if the dates fixed for it (by the Allahabad High Court) during the present year are left intact, and not changed so as to prevent them from conflicting with *Ramzan* or the fasting month of the Muhammadans. The writer also hears that the dates fixed for the next Allahabad University examinations in March will conflict with the *Holi* festival. It is absurd that dates for the various public examinations held in the United Provinces should be fixed in utter disregard of public festivals: the dates of these festivals could certainly be avoided if the calendar were consulted while fixing the examination dates in question.

TAFRIH, 21st October, 1901

Exception taken to the dates fixed for the Vakils' examination at Allahabad.

29. The *Sahífa* (Bijnor), of the 19th October, complains that it will be very hard on the Muhammadan candidates to hold the Vakíls' and the Mukhtars' examinations in the month of Ramazan, and observes that it would seem from *Al-Bashír* that the Punjáb University once changed the dates of its examinations on such an occasion, and that the Allahabad University allowed only one instead of two question papers being set every day. It is to be hoped that the Allahabad High Court will make some similar concession in respect to the Vakíls' and the Mukhtars' examinations.

SAHÍFA, 19th October, 1901.

ADVOCATE, 20th October, 1901.

Police guard at the Muir Central College during the late sitting of the Legislative Council.

30. The *Advocate* (Lucknow), of the 20th October, says:—The spectators who assembled in the Muir College to witness the passing of the Tenancy Bill were not a little amused to see a large *posse* of constables headed by European and Native Inspectors of Police guarding the entrance and the different parts of the building of the Muir College. Was it apprehended that the discontented zamíndárs would blow up the Council Meeting, and this too even after the assurance from an Hon'ble Member that the Bill was not much opposed by the most influential class of zamíndárs?

OUDH AKHBÁR, 26th October, 1901.

Need for a canal for irrigation purposes in Rajputana.

31. The *Oudh Akhbár* (Lucknow), of the 26th October, referring to the scanty fall of rain in Rajputána during the late rainy season, says that the signs of famine are again looming there, and advises the Native States concerned to be prepared for the worst from the outset. The means of irrigation are scanty in Rajputána, the existing ponds and wells not being sufficient for the purpose. If a canal be constructed in Rajputana it is sure to greatly minimize the intensity of famine whenever it occurs there; but such a large scheme requires large capital, which must be provided for by the Government of India.

TOHFAH-I-HIND, 20th October, 1901.

An obscene book, called the *Dayanand Khandan*, published at Bijnor.

32. The *Tohfah-i-Hind* (Bijnor), of the 20th October, says that in May last the editor pointed out that the book entitled, the *Dayánand Khandan*, was an obscene one. Government took notice of the book, and summonses were served on Kishan Chand and Salig Ram, the authors, requiring them to show cause, under section 107 of the Criminal Procedure Code, why they should not execute a penalty bond and furnish security for Rs. 500 each to keep the peace. The former has executed a bond and given a security, but the latter is awaiting his trial.

III.—LEGISLATION.

INDIAN DAILY MAIL, 25th October, 1901.

Tenancy Act.

33. The *Indian Daily Mail* (Lucknow), of the 25th October, in the course of an article on the Tenancy Act and the debate in the Legislative Council thereon, says:—As regards the measure itself, there must always be a difference of opinion. We have no means of knowing whether it is regarded as a real boon by the agricultural community. Their voice has never been heard in Council, and their interests have never been faithfully represented before the Government. This may sound somewhat strange in the ears of those who cherish the ideal of popular Government, but it is, all the same, a stubborn reality, which we can never dispute. So far as this particular measure is concerned, we think we can safely affirm that the case of the peasantry was in the hands of the Government alone. It is a great pity that it should have been so, for if the peasantry were directly represented, the Government would have only posed as a judge between the two classes, and not as a champion of either. Taking the provisions of the measure as a whole, there can be no doubt that the landlord's interest will suffer under them in the future. The new law makes certain concessions to the peasantry, which cannot be favourable to the landowning community. This is inevitable in any kind of agrarian legislation, in which the interests of landlord and tenant are weighed in one scale. The two elements, from their very nature, can never agree. The next question that arises is, whether Government is justified in introducing any measure, which is likely to affect the vested rights of the influential community of landowners in any Province. It is best answered in the words of Sir Antony MacDonnell himself. "The Bill, I can well believe, is not acceptable to the new-fledged zamindár ..... but as regards the old territorial aristocracy of the country, this Bill will only confirm the existing practice, when it is not needed to reclaim that practice from the evil ways, which take no heed of the fact that the raiyat is also of flesh and blood, and that he has feelings and passions which, if over-strained, lead to results which are unpleasant for the landlord and the Government alike." We wish the landlord class, and their representatives in Council, had kept this principle in view, throughout their opposition to the measure. No fair-minded man, who has studied the agricultural problem with any care, will deny that the peasantry in every part of the country require some relief. To what extent this relief

should be given, can only be ascertained, after a patient and careful examination of the existing situation. We do not mean to say that the present legislation will not operate harshly upon landowners; in fact, some of the provisions might have well been avoided. We only wish to say that, in enacting the present law, the Government has been prompted by an honest desire to improve the condition of the agricutural community. Had the landowners met the Government in the same spirit, they would have had less cause to complain of the bitterness of the recent law.

The Indian community, on the whole, can have nothing but praise for the tact and judgment with which Sir Antony MacDonnell has threshed out one of the difficult problems of the administration. His speech on the Tenancy Bill evinces the keen interest which he has always taken in the welfare of the people. We hope the landowners of these Provinces will accept His Honor's assurance that it is far from the intention of Government to lower the prestige which they have hitherto enjoyed. The new Tenancy law is not exactly a system of perfection, but every fair-minded critic will agree with us that it is based on those principles, which a just Government must always uphold.

Advocate on the North-Western Provinces Tenancy Act.

34. The *Advocate* (Lucknow), of the 20th October, says :—The North-Western Provinces Tenancy Bill, which was for so many months before the Legislative Council, has been passed, and thus a measure of the greatest possible magnitude affecting the landed interests of the North-Western Provinces has become law, and in a manner one more link has been added to the chain of the new agrarian policy of the Government of India. We consider the present enactment as nothing but a part of that great revolution which the land policy of the British Government is undergoing, a revolution which may end in utter disaster to the political interests of the country, or might succeed in bringing forth a prosperous and contented tenantry. The new land policy, be it in the Panjab, in Bombay or in these provinces, according to the opponents of the measure, is aiming, if not at the extinction of the zamíndárs, at least, at reducing the influence of all the tall poppies which may on any occasion prove an inconvenient element in the administration of the country. The Government view is that, without touching the profits of the zamíndárs, it is the duty of the State to make the tenantry secure from the oppressions of the zamíndárs and encroachments on their privileges as tenants. As the Hon'ble Pandit Bishambher Nath aptly put it, the Government in trying to prescribe remedies for the great problem of the poverty of the land has recourse to paper legislation by which they can in no way remove the poverty of the people. Their enactments, with whatever good intention they might have been conceived, cannot make the tenantry contented and happy till the authorities see their way to make a change in their fiscal policy. It is true that the occupancy right will prove advantageous to the tenantry. The tenant, having occupancy right, is less likely to go, at the first approach of famine, to the Government kitchen for his food, but it would have been more reasonable, had the Government not been generous at others' expense. The zamíndárs have good reason to complain that the Government have reduced the value of their lands by 25 to 40 per cent by one stroke of the pen. There would have been less resentment and opposition, had the conferment of the occupancy right been followed by a revision of the land assessment policy, and the zamíndárs assured that the assessment of their land would not be interfered with without any material improvement in the land. A very great experiment is being made which, let us hope, with all the apprehensions expressed by the people, may prove successful. For our part, we have grave doubts if it will.

ADVOCATE, 20th October, 1901.

The discussion on the Bill in the Council was, on the whole, fair. The zamindárs have no reason to complain that their case was not fully considered. The Hon'ble Rai Nihal Chand Bahadur, and the Hon'ble Munshi Madho Lal fought a noble fight in the Select Committee, a fight which was well sustained, and the District Boards of the two groups are to be congratulated that they succeeded in sending to the Council two members of their body, who stood by them stoutly. They were assisted by the Hon'ble Pandit Bishambher Nath from the beginning to the end, and to a great extent by the Hon'ble Rai Sri Ram Bahadur. The non-official elected members of the Council rose equal to the occasion and acted in

a manner to deserve the lasting gratitude of the North-Western Provinces zamíndárs.

It is no use our discussing the features of the new Act, as we have done so several times in these columns. We have one word to say about Sir Antony MacDonnell's closing speech. It is true, as His Honor said, that the zamíndárs had every opportunity to make themselves heard. When we bring to our mind the hurry with which the land measure of Bombay was recently passed through the Council, we praise the desire of Sir Antony MacDonnell to consult Indian public opinion in every matter of grave importance, and if possible to reconcile it. But at the same time we have no hesitation in saying that Sir Antony MacDonnell was not just in saying that the Bill was unacceptable only to the new-fledged zamíndárs, thereby referring to the vakíl or banker zamíndárs. The Bill was equally distasteful to all classes of zamíndárs, literate or illiterate, and if Sir Antony MacDonnell only calls for a return of the petitions, which, according to his Government, were made to defeat some of the objects of the law, he will be convinced that the large percentage of the applicants came from the so-called territorial aristocracy of the country. Their very silence should not be taken for their consent. The vakíl and banker zamíndárs can speak out. They are not dummies. They can express their indignation audibly. The old territorial aristocracy confines its condemnation of the Government measures to mere murmurs and curses. Their silent, but more serious, discontent, we have no hesitation in saying, is akin to sedition. We will not generalise. But from what we know of the zamíndárs' feeling we have no hesitation in saying that the members of the territorial aristocracy that go to the high officials and express their agreement with the recent measure, do so either through ignorance or to serve their own interests. There was not a single meeting of the zamíndárs at which the provisions of the new law were supported. Everybody knew the Bill was to become law. The dissentient members knew that no efforts on their part, however heroic, would prevent its becoming law. But, if after realising their situation, they manfully stood up by their rights or those of their brother zamíndárs, they did not deserve to be slighted and treated with scant courtesy; that their opposition was sincere nobody can for one moment question. However we may disagree with them in some of their views, however we ourselves, like the high officers of the Government, may be dreaming to see a day when Brahman, Rajput, Pathan and other better class tenantry altogether free from the constant harassment at the hands of the zamíndárs and their agents, may be in a position to educate their children, to be able to look beyond the needs of their body and flesh with a view to contribute their quota to the formation of an Indian nationality, we shall fail in our duty if we do not say that the three non-official members of the Council who, in spite of all ridicule heaped upon them, stood by their rights, have embalmed their names in the annals of class legislation in these Provinces.

IV.—Education.

Al-Bashír, 22nd October, 1901.

Sir Antony MacDonnell and the Muhammadan College at Aligarh.

35. *Al-Bashír* (Etawah), of the 22nd October, says that, in its previous issue, it referred to the benefits which Sir Antony MacDonnell has bestowed on the Aligarh Muhammadan College for which the editor is very thankful to His Honor. But Sir Alfred Lyall, Sir Auckland Colvin, Sir Charles Crosthwaite and the Hon'ble Mr. LaTouche rendered much greater help to the College. A private donation by an officer is the best proof of his genuine sympathy with the college, but Sir Antony MacDonnell has contributed nothing from his own pocket. He has really done more harm than good to the college. After the issue of the Hindi Resolution, Nawab Muhsin-ul-Mulk desired to pay a visit to the Lieutenant-Governor, but his Honor declined to see him. Government addressed all official letters regarding the college to Nawab Muhammad Faiyaz Ali Khan, or Mr. Morison, until Nawab Muhsin-ul-Mulk severed his connection with the Urdu Defence Association. Again, when His Honor paid a visit to the College to discuss with the Trustees the subject of the connection of the College Trustees, staff and students with the Urdu Defence movement, Mr. Morison was not admitted to the conference. These proceedings on the part of Government lowered the prestige of the Honorary Secretary, the Principal and the College itself in the eyes of the Muhammadan community. Thus the greatest injury which Sir Antony has done to

the Aligarh College is that the college, which, so far, has been both the centre of Muhammadan education and the leader of Muhammadan political movements, will in future become a mere place of education. The decline of the prestige of the college is evident from the circumstance that the views lately expressed by the Honorary Secretary and the Principal regarding the question of establishing a Muhammadan Political Association have not met with the approval of Musalmans, and have even evoked unfavourable criticisms. Until lately it was considered a mark of distinction to be a Trustee of the Aligarh College, but now no person who loves freedom of thought and action desires to be one. It would seem that His Honor's memorial question will be considered by the Trustees at their meeting, which will be held on the 27th October, to consider the College Budget. As those Trustees who are Government servants cannot express their opinions freely regarding the proposal for establishing a memorial to the Lieutenant-Governor, their votes should not be taken into account.

V.—Railway.

36. The *Oudh Samáchár* (Lucknow), of the 21st October, adverting to the memorial of the Indian Association at Calcutta to the Government of India regarding the ill-treatment of native passengers by railway officials, the over-crowding of third-class carriages and other grievances, takes the railway companies to task for disregarding the convenience and comfort of the native passengers who contribute the lion's share of their revenues. It is to be hoped that Lord Curzon will redress the grievances of the native passengers and thereby earn their gratitude, removing a dark stain from the railway administration.

Oudh Samáchár, 21st October, 1901.

Indian Association's memorial to the Government of India on the subject of the grievances of native passengers.

VI.—Local and Miscellaneous.

37. The *Rafi-ul-Akhbár* (Benares), of the 21st October, says that the Benares Municipal Board expresses great satisfaction that the consumption of pipe water has fallen off by six crores of gallons a year, thinking that so much water was formerly wasted. But now the supply of water is very slow, and great inconvenience is experienced in some quarters of the town in consequence. The supply is inadequate in those houses, which are situated at rather long distances from the main pipes, and the householders will have to get pipes of a larger diameter laid on to obtain a sufficient supply of water. The Municipal Board has built very nice latrines near the Machhodari tank, but no steps have been taken to improve the condition of the tank itself which continues to be as dirty as ever.

Rafi-ul-Akhbár, 21st October, 1901.

Supply of pipe water at Benares.

38. The *Agra Akhbár*, of the 21st October, expresses great satisfaction that there was a fall of a heavy shower of rain at Agra on the 17th idsm, but regrets to say that the shower turned the numerous holes in the lanes of muhalla Naibasti into pools of water. The result is that no old man or child can traverse a lane at night without having several falls. Almost all the streets and lanes in the town of Agra have been paved with stones, but Naibasti has been left out in the cold. The local authorities should give their attention to the matter and improve the lanes in that muhalla.

Agra Akhbár, 21st October, 1901.

Neglected condition of the lanes in muhalla Naibasti at Agra.

Allahabad:
The 29th October, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 44 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 2nd November, 1901.

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I.—Political and Foreign.

Máthur Vaishya Sukhdáyak, 31st October, 1901.

Rumour regarding the coronation of King Edward VII at Delhi.

1. The *Máthur Vaishya Sukhdáyak* (Fatehabad), of the 31st October, says that the rumour spread by the London *Standard* regarding the coronation of King Edward VII as the Emperor of India at Delhi, is going the round of the native press. The princes and the people in this country enjoyed the blessings of the late Queen Victoria's beneficent rule for many a long year, but they had not the good luck of seeing Her late Majesty. It will be a happy day for the teeming millions if His Majesty honours them with a visit, and sees with his own eyes the present unsatisfactory condition of this country. Government has full confidence in the loyalty of the people, which has been still more strengthened by the uninterrupted maintenance of peace during the prolonged absence of the contingent of British troops sent to the Transvaal. It is to be hoped that His Majesty will be able to carry out his wish to be crowned Emperor at Delhi and that Lord Curzon will mark such a happy occasion by relieving the cultivator of a portion of his heavy burdens and encouraging technical education.

Bhárat Jiwan, 28th October, 1901.

Russia in Central Asia.

2. The *Bhárat Jiwan* (Benares), of the 28th October, says that, since the accession of the late Amir Abdur Rahman Khan to the throne in Kabul in 1880, Russia has made a long advance towards Afghanistan, Herat being now only fifty miles from the Russian boundary. The path to Herat is beset with no physical difficulties, the supplies are available in sufficient quantities, and the fort at Herat is an old and weak one. With all the improvement in the efficiency of the Afghan Army, the new Amir is no match for Russia. The Government of India should, therefore, be on the *qui vive*. Lord Curzon's personal knowledge of the territories beyond the frontier will now stand His Lordship in good stead.

Rahbar, 28th October, 1901.

Quarrel between Turkey and England regarding Koweit on the Persian Gulf.

3. A correspondent of the *Rahbar* (Moradabad), of the 28th October, referring to the grand victories which the Turks achieved in Europe in the past, to the shattered condition to which they have been reduced now by the combined action of the Christian European Powers against them, and to the present indifference of the British Government towards their interests—the latter having no more need to depend on the Porte for keeping other European Powers out of the Mediterranean Sea, through which Englishmen had to pass "en route" for India before— wonders that the Turks, who have lost their former vigour and prestige, should be ready to measure swords with the British Lion, who is feared all over the world at the present time, for the sake of a town called Koweit on the Persian Gulf. The Turks lately sought to land their 500 armed troops at Koweit, but were not allowed to do so by the Commander of an English vessel present in the Gulf; and the Sultán has now sent out a large military force under the command of the brave General Adham Pasha, who inflicted such a decisive defeat over the Greeks in the battle-field some years ago, to occupy the place (by force). The Turks will no doubt ultimately have to give way before the British army, but their present enthusiasm and courage are simply marvellous.

Oudh Punch, 24th October, 1901.

Lord Kitchener and the Boers.

4. The *Oudh Punch* (Lucknow), of the 24th October, publishes a cartoon, in which John Bull, who is mounted on a horse, is represented as most fiercely hunting a boar (Boer). The letter-press is:—A hunter of the camel (the Soudanese), hunting the boar (Boer)!

Indian Daily Mail, 1st November, 1901.

Amir Habibullah Khan.

5. The *Indian Daily Mail* (Lucknow), of the 1st November, says:—Amir Habibullah Khan appears to be as astute as his late father. He has commenced his reign with acts which would do away with any discontent that may be felt by any sections of the people in his dominions. He has pleased the masses of the agricultural population by reducing the land revenue; he has removed all dissatisfaction among his soldiers by doubling their pay, and he has bought the goodwill of all public servants by granting them donations. After this, we think, there would be very little likelihood of any opposition being offered in Afghanistan to the succession of Habibullah Khan. And if we are to put faith in the statements made by the Amir's Envoy with the Government of India, we should think that Habibullah's position is at least as secure as was that of Abdur Rahman.

6. The Hindi *Hindustán* (Kálákánkar), of the 31st October, points out that the Amir Habibullah Khan's rule bids fair to be milder than his late father Abdur Rahman's, inasmuch has since his accession to the throne he has reduced the land tax and the heavy import and export duties, increased the rates of pay of the army, released prisoners and expressed sympathy with his Hindu subjects, declaring the poll-tax levied from them to be unduly heavy. The editor observes that if the Amir saw his way to allowing an extension of the frontier railway to Kabul, to which his father was so very strongly opposed, the trade between Afghanistan and India would be largely increased and the Indian Government would be best able to protect his country from any foreign invasion.

HINDUSTÁN, 31st October, 1901.

Amir Habibullah Khan.

7. The *Bhárat Jiwan* (Benares), of the 28th October, adverting to the death of the late Amir Abdur Rahman Khan, observes that, although he had received no English education, he was able to keep the fanatic and savage Afghans under his control by his iron hand, to maintain friendly relations with his powerful neighbours, England and Russia, during the last 21 years, and to introduce many important reforms. It remains to be seen how the British Government and the new Amir Habibullah Khan pull together. The Russians in Central Asia are always on the lookout for an opportunity to create difficulties in Afghanistan; and the Afghan Army is at present in an efficient state. An English politician thinks that it is apprehended that the Afghans may invade India. It is the editor's earnest prayer that the Amir may not even dream of such an invasion, otherwise it would go hard with England, inasmuch as 200,000 British troops are, so to speak, locked up in South Africa, the Boer imbroglio not being yet over. The Amir has got an army fifty times as numerous as the Boer forces at the outbreak of the Transvaal war. He has under his command a well-trained and equipped army one hundred thousand strong, and he is acknowledged as their sovereign by two hundred thousand more Afghans, who are ready to sacrifice their lives on his behalf in case he declares a *jihád*. It would be no child's play to encounter three hundred thousand brave Pathans, "We can, however, depend on our brave Sikhs and Gurkhas for material help." It is almost impossible that Habibullah Khan should think of measuring swords with Englishmen soon after his accession to the throne, when his shrewd father never quarrelled with them. The natives desire the permanent stability of British rule in this country.

BHÁRAT JIWAN, 28th October, 1901.

Amir Habibullah Khan and the British Government.

8. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th October, referring to the peaceful accession of Prince Habibullah Khan to the throne of Kabul on the death of the late Amir Abdur Rahman Khan, and to the ready acknowledgment of allegiance to him by his brothers and others, says that these things augur well for the success of the rule of His Highness, and advises the Government of India to increase the subsidy which it has hitherto been paying to the ruler of Kabul, and to send up an embassy condoling with His Highness at his father's death and congratulating him on his accession to the throne.

RIYÁZ-UL-AKHBÁR, 24th October, 1901.

A suggestion to the Government of India to increase its subsidy to the new Amir of Kabul.

9. The *Express* (Lucknow), of the 31st October, says:—We have noticed that the accession of Habibullah to the throne of Kabul has been accomplished and accepted peacefully so far. Let us, however, hope that it is not the peace which precedes a storm. We, for one, cannot accept the news without some shade of anxiety as to the future of Afghanistan; as we do not know what insidious forces may not be working beneath the present smooth su rface to burst forth into a flame as soon as the moment for an explosion arrives. A *coleur de rose* view of things in general, and political possibilities in particular, is not warranted by our experience of the past history of Afghan policy. Russia and Great Britain are both on the alert, and it thus happens that the future of the chief of a congeries of semi-barbarous tribes is invested with a degree of adventitious importance far in excess of what we should be inclined to attach to his movements under ordinary circumstances.

EXPRESS, 31st October, 1901.

Outlook in Afghanistan.

* * * * * * *

At this critical moment it behoves us to maintain a strict watch over the tactics of the Tzar's representatives in relation to Afghan affairs. It is indeed fortunate for India and British interest that a born diplomat and statesman in the plenitude of his power and experience is now at the helm of the Government of India. He may be depended upon to adhere to a policy at once bold and restrained, to strike, in fact, a middle course between the policy of Lord Auckland and Lord Lawrence ; and Lord Curzon, in his turn, may depend upon the hearty support of the Indian as well as the British public, whatever be the line of policy which his mature judgment may suggest itself to him in the present juncture of affairs across the frontier.

NIZÁM-UL-MULK, 24th October, 1901.

10. The *Nizám-ul-Mulk* (Moradabad), of the 24th October, praising the administration of Rámpur under the present regimé, says that if a railway line running from Shahabad through Rámpur to Bilaspur were constructed either by the Darbár or by private money, it would tend to greatly increase the prosperity and trade of the State. The establishment of a technical school at Rampur on a European model, is also greatly needed, and the writer hopes that the ruling Chief and the Minister will duly consider his suggestions.

Rampur.

AGRA AKHBÁR, 28th October, 1901.

11. The *Agra Akhbár* (Agra), of the 28th October, complains that the people in Kishangarh are wandering away in different directions, no person taking any care of them. The Thákurs and the officials in the State are chiefly looking to their own interests. Rao Bahadur Shyam Sundar Lal is conscious that he is implicitly believed by the Resident.

Alleged exodus of people from Kishangarh.

SAHIFA, 26th October, 1901.

12. A correspondent of the *Sahífa* (Bijnor), of the 26th October, states that the people of Tonk have been reduced to great indigence and misery on account of the repeated occurrence of famine of late years. The grain-dealers are free to raise the prices of food-grains, according to their own sweet will, without any control being exercised over them by the authorities. Both men and women indulge in most shameful immoral practices. The financial condition of the State is very unsatisfactory. Two tahsíldárs have been most unjustly treated for some time past. One of them was recalled from his post to headquarters, more than a year ago, but he has neither been provided with any other post, nor paid his salary during all this time. The other tahsíldár became ill, and another man was put in charge of his duties temporarily, but though he has long since recovered, he has not been restored to his post yet.

Tonk affairs.

HINDUSTÁN, 20th October, 1901.

13. The English *Hindustán* (Kálákánkar), of the 20th October, says :—It would seem that some of the Congress leaders in their over-zealous endeavour to snatch the vote of some of the leading Muhammadans, have brought about an open and a real dissolution, which had hung fire or had been in doubt in the past. We allude to the late writings of Mr. Nundy and the late tour of Mr. Surendra Nath Banerji in Behar. As an immediate result of this, there has been a counter-move of the Muhammadans assembled at Bankipur who disclaimed any part in the Congress movement ; and now we find that some of these same Muhammadan leaders have also joined in a similar movement lately held at Lucknow under the auspices of Nawáb Vikarul Mulk and Mr. Hamid Ali Khan of Lucknow. A full report of the proceedings and the scheme propounded will be found on page 4 of this issue. It will be seen that the Muhammadans have started an Association of their own for Upper India, in which social reform and the protection of their political interests are the chief features; at the same time they desire it to be understood that they do not wish that their political interests should clash with those of any other community. In making a definite secession from their former friends of the Congress, they very rightly point out that the two main principles of the Congress, namely (1) better representation in the Government, and (2) the open competition, are all in favour of the Bengalis and the Hindus of Bengal, whilst the Muhammadans and Hindus of Upper India and other sects and classes would be left in the background.

Muhammadans and the National Congress.

14. The *Hindustáni* (Lucknow), of the 30th October, referring briefly to the meeting lately held at the house of Mr. Hamid Ali Khan at Lucknow, to consider what steps should be taken to safeguard the political interests of the Muhammadan community, states that the meeting was a private one, and attended by some 25 or 30 Muhammadan gentlemen hailing from other places, the rest of those present being local residents. Among those present there were some who advocated the Musalmáns joining the National Congress, while others urged the policy of silence as had been inculcated by the late Sir Saiyid Ahmad Khan in the days goneby; but the majority were in favour of establishing a separate Muhammadan Political Association, which should discuss social questions as well, and it was resolved accordingly. It was estimated that a sum of Rs. 15,000 was needed to start the association, and Rs. 600 was subscribed to on the spot. The *Hindustani* is glad to congratulate the Musalmáns on their breaking the ice, and resolving to open their mouth to represent their grievances in a constitutional way. Silence on the part of the people is not consistent with the system of British administration. Government wishes its subjects to freely speak out what they have to say to it. It is a good sign indeed that the National Congress has at last succeeded, after 17 years' labour, in arousing political aspirations in the hearts of the Muhammadans as well. To-day the Muhammadans have come to realize the need of, and establish a separate Political Association of their own; ten or twenty years hence, when education has more widely spread among them, they may come to see that it is wrong to have a separate political platform from the Hindus, when their mutual political interests are so identical, just as they are convinced to-day that silence has hitherto been a wrong policy on their part. Will the proposed Muhammadan Congress deny the increasing poverty of India, the (unbearable) annual drain of forty-five crores of rupees from India (as Home charges), or the heavy assessments of land revenue, if questions on these subjects happen to be put to it formally at its meetings? Will this Congress approve of the silence observed by the Hon'ble Nawáb Faiyaz Ali Khan in the Legislative Council (during the debate on the North-Western Provinces Tenancy Bill)? Certainly not. The proposed Congress will make short work of all those sham leaders of the Muhammadans who have hitherto been taken for true ones by Government. The editor fully believes that the National Congress has never done nor will it do hereafter anything to injure the Muhammadan interests in any way, and hence he has no need to have any misgiving regarding the coming Muhammadan Congress, and he welcomes its birth accordingly.

Proposal for establishing a Muhammadan Congress.

HINDUSTÁNI, 30th October, 1901.

15. The *Advocate* (Lucknow), of the 31st October, referring to the private meeting lately held at Lucknow by some educated Muhammadans in the North-Western Provinces and Oudh, Behar and the Panjáb to consider the advisability of forming an association to protect Muhammadan interests, observes:—

Proposed Muhammadan political organizaticn.

We for ourselves congratulate the meeting on its decision and welcome the formation of the proposed Association. We would have, of course, hailed with delight the co-operation of the Muhammadan gentlemen in the cause represented by the Congress, but if, for real or imaginary grievances, a party of our Muhammadan fellow-countrymen cannot join the Congress, it is better that they should put an end to the policy of inertness and be up and doing. Their co-operation would have been welcome to us, but as their silence was more injurious, it is a matter of satisfaction that though they do not join the Congress, they adopt the ways of the Congress to get their grievances removed, which cannot be much different from those of the other communities ..... In fact, the profession of such leaders will be gone, who, while posing as leaders of the public, do not hesitate to sell the birthright of their countrymen. The Congress has done this great good that it has done short work of such leaders and given a moral tone to public opinion. To some extent the proposed association will help us in this work. The only mischief likely to be created by the Association will be kindling of the baser feeling of race and class hatred, but we will not mistrust the professions of the organizers of the new league, and hope they will make a sincere effort to guard themselves against any expression of ill-will towards their fellow-subjects differing with them in nothing but religion. To the new association we extend a friendly welcome and wish it every success in its honest efforts to ventilate the grievances of a section of the Muhammadan community.

ADVOCATE, 31st October, 1901.

AL BASHÍR, 29th October, 1901.

16. *Al Bashír* (Etáwah), of the 29th October, referring to the proceedings of the preliminary meeting lately held at Lucknow, to devise means for protecting the interests of the Muhammadan community, says that owing to certain measures adopted by the present Government of the United Provinces in the course of the last six years, even those Muhammadan gentlemen who had all along been advocating the policy of relying upon the justice and kindness of Government for their privileges, came to realize the necessity of having a political association of their own. and hence the meeting in question, which resolved to establish such an association. After some discussion Lucknow was appointed headquarters of this association, and not Aligarh, lest the Secretary, the teaching staff and the students of the Muhammadan College at the latter place should be suspected of encouraging and spreading political agitation. The meeting further resolved that the proposed association should deal with social reforms along with political matters, which the editor condemns, holding that social reforms are proper subjects for the Muhammadan Educational Conference and the Nadwat-ul-ulma to deal with. On the 22nd October, the last day of the meeting, a meeting of the Urdu Defence Association was also held and "certain matters" relating thereto were considered.

A preliminary Muhammadan political meeting held at Lucknow.

II.—GENERAL ADMINISTRATION.

HINDUSTÁNI, 30th October, 1901.

71. The *Hindustáni* (Lucknow), of the 30th October, says that former Asiatic Rulers are found fault with on the ground that they allowed themselves to be at all times surrounded by false flatterers in their courts who kept them in ignorance of the true condition of the people. Times are greatly changed now, but the disposition of rulers, it would seem, remains unaltered. Lord Curzon occupies at present the place of the Moghal emperors in India, and there seems no scarcity of fulsome flatterers in his court too. Hardly a week passes when His Lordship is not extolled to the skies. Lord Curzon is, no doubt, an energetic ruler, and well-wisher of the people. But what has he done during his last three years' Viceroyalty that his countrymen should be jubilant over his deeds? He appointed certain Commissions and received their reports; but have they borne any fruit? "An onlooker," lately praising His Lordship in the columns of the *Fortnightly Review*, goes the length of asserting that His Lordship had so conciliated the people and won their hearts, that almost all the previous Viceroys were forgotten by them, there being even left no more need for the existence of the National Congress, His Lordship giving all classes full opportunities to make their representations. The writer forgets that the originator of the Congress movement was, in a way, the ex-viceroy, Lord Dufferin, who, on a slight misunderstanding with Mr. Hume, and finding the Congress ready to criticise the doings of Government officers, turned against it afterwards. The extravagant flatteries of Lord Curzon by "An onlooker" have been condemned even by the Anglo-Indian Press.

Lord Curzon and his alleged extravagant flatterers.

HINDUSTÁN, 25th October, 1901.

18. The Hindi *Hindustán* (Kálákánkar), of the 25th October, referring to the four important questions which, in the editor's opinion, will engage the attention of His Excellency the Viceroy during his visit to Burma, observes that the Chief Judge of the Burma High Court should be a gentleman who is well acquainted with the customs, manners, and religion of the Burmese. As Burma has a Legislative Council and a High Court, there can be no objection to its having a university of its own. The construction of a railway between Assam and Burma would stimulate the growth of trade between India and Burma and would encourage the natives of this country to proceed to that province in larger numbers to seek admission to the public service, to carry on trade and to settle as cultivators. The large savings in the Burma treasury amounting to three crores of rupees could not be devoted to a better purpose than to facilitate communication between India and Burma by land.

Viceroy's visit to Burma.

OUDH SAMÁCHÁR, 28th October, 1901.

19. The *Oudh Samáchár* (Lucknow), of the 28th October, referring to the alleged misbehaviour of Captain W. R. Russel towards Munshi Rahat Ali Khan at the Fyzabad railway-station (*vide* paragraph 20, page 695 of the Selections No. 42), asks the station-master what his duties are as such and who

Alleged misbehaviour of Captain Russel towards Munshi Rahat Ali Khan at the Fyzabad railway-station.

is responsible for the unnecessary trouble and loss which the Munshi had to bear owing to the postponement of his journey. Will Mr. Pope, the Railway Traffic Superintendent, explain to the station-master his duties? If he durst not speak a word to a Captain, he would perhaps have the whole of a train vacated for a Colonel, or, at all events, would quietly allow him to occupy as much room as he liked. Will the Military authorities inquire into the high-handedness of Captain Russel, inasmuch as such unfortunate cases are getting pretty frequent? Munshi Rahat Ali Khan is a very quiet gentleman and showed great forbearance on the occasion. Had he been a hot-tempered man like the editor and forcibly taken his seat in the carriage, what a deep sensation would have been created throughout the length and breadth of the country! Will Lord Curzon ever take any steps to place the white and the black men on a footing of equality, or, at least, to make the former treat the latter with common courtesy?

Alleged ill-treatment of Munshi Rahat Ali Khan by Captain Russel at the Fyzabad railway-station.

20. The *Advocate* (Lucknow), of the 31st October, publishes the following letter addressed to the editor by a correspondent:—Sir,—The letter of Munshi Rahat Ali Khan in your paper of the 17th ought to fill every Indian with indignation. Such cases are of everyday occurrence. But what is the remedy? Does writing to papers serve any useful purpose? There are only two ways by which you may get rid of the evil. First and foremost is "tit for tat." John Bull will never respect you unless you learn to pay him back in his own coin. This requires physical strength and moral courage. Of course we could not expect physical strength in Munshi Rahat Ali Khan, who had lately been confined to his bed for a long time: but why did he not get a first class ticket for his servant as well and keep him in his carriage? The gallant captain would never have dared to carry out his threat if Munshi Rahat Ali Khan had quickly occupied his berth and had his servant by him. Failing this the next best course is to bring a civil suit against the Secretary of State for damages accruing from the neglect of its servant, the Station Master. This is the only way to open the eyes of the Railway authorities. You must either risk a broken nose or part with a little money for the sake of self-respect. If not, pocket the insult quietly and grin. I hope the complainant will at once put the case into the hands of a competent lawyer. He can afford to do so.

Advocate, 31st October, 1901.

Water-tax at Agra.

21. A correspondent of the *Surma-i-Rozgár* (Agra), of the 24th October, strongly protests against the imposition of a water tax at the rate of 7½ per cent. on the annual rental value, or of Rs. 5 per cent. on the (present) value of houses at Agra. The water-works were constructed there, without need, and in the teeth of a strong opposition by the people. Ever since the construction of the water-works, octroi has been repeatedly increased, so that the income of the Municipal Board rose from 3½ lakhs to about 7 lakhs a year in 1900, which has seriously affected the trade of the town. Agra being no longer the headquarters of Government, numbers of people have left the town, and the population has greatly diminished, so that houses have much depreciated in value. A considerable number of the residents will be found possessing large costly buildings by inheritance, which they let to tenants and support themselves upon the rent, or occupy them themselves, earning Rs. 10 or Rs. 16 a month by some business, &c., with which they maintain themselves and their families. It will certainly go extremely hard with such persons to pay a high water-rate on their large houses. It is, moreover, absurd that the tax should be levied, not according to the number of persons living in a house, but according to its value. Some heads of the Municipal expenditure admit of being reduced. For instance, the sanitary supervision may be entrusted to the existing (Municipal) police, and the separate supervising staff entertained at present for the purpose abolished. Both the number and pay of other municipal employés may be reduced. Some reduction might also be made in the expenditure on public works, and the site of the slaughter-houses declared to be within the Municipal limits, so as to admit of their being taxed by the Municipal Board. For all these considerations, the writer prays Government to reconsider the question of imposing water-rate at Agra, and earn the gratitude of the people by cancelling the proposal.

Surma-i-Rozgár, 24th October, 1901.

AGRA COMMERCIAL, MESSENGER, [20th October, 1901.

22. The *Agra Commercial Messenger* (Agra), of the 20th October, says:—

Mr. C. A. Mumford, Joint Magistrate at Agra, hearing objections to water-rate assessments.

In connection with what has recently appeared in these columns on the subject of the imposition of a water-tax on the inhabitants of the city, we are glad to inform our readers that our popular Joint Magistrate Mr. C. A. Mumford, who has been recently appointed to superintend water-rate assessments, has been exerting himself most earnestly. His action in this respect is guided by considerations of sobriety, justice, magnanimity, prudence and economy. The affability and kindness with which he conducts himself in cases of utter rudeness and dire ignorance of the etiquettes of society, has earned for him a lasting tribute of gratitude from poor afflicted humanity. He has given ample proof of his social, moral and mental excellence. His personality is the nearest approach to the ideal Civilian, and we wish him a happy career both in his capacity as a public servant and as "an independent citizen of an independent State."

JÁM-I-JAMSHED, 27th October, 1901.

23. The *Jám-i-Jamshed* (Moradabad), of the 27th October, in its supplement, called the *Rohilkhand Punch*, complains that

Complaint against an unnamed public official at Moradabad.

a certain unnamed official (at Moradabad) extorts bribes from the people by holding out threats of having them falsely incriminated in most serious offences; any representations made against him to the higher officers proving fruitless. The people are consequently in great dread of this official, and pray God to change his bad habit.

RAHBAR, 28th October, 1901.

24. The *Rahbar* (Moradabad), of the 28th October, referring to the dismissal of Mr. Pennell from the Indian Civil Service,

Mr. Pennell's dismissal from the Indian Civil Service.

says that it is not at all to be wondered at that such has been the ultimate result. The retention of a person in service entirely depends upon the will of the master, the latter being free to send him away whenever he pleases, whether he has actually committed any fault or not. When both the Governments of Bengal and India strongly wrote for the dismissal of Mr. Pennell, the Secretary of State for India could not possibly refuse to comply with the request of such high authorities for the sake of a single (subordinate) official. But it is difficult to understand for what fault Mr. Pennell has been dismissed—for disobeying the Bengal High Court or leaving India without permission! Mr. Pennell did his best to expose the secret doings of both Judicial and Executive authorities in this country; but as the Secretary of State took no notice of his complaints, they have still remained pretty well shrouded in darkness. The people of this country have, however, learnt enough to be convinced that those who are invested with administrative and judicial functions in this country are free to do anything, and that their doings are not only upheld here, but also at Home. Mr. Pennell did not act in harmony with his brother-officers; he did not fall in with their views and wishes; he cared not for what they said, and disclosed their secrets. What official would then support the cause of such a (dissentient) official, who would not keep the secrets of the service? The official hierarchy being thus unable to pull on with him, could not but seek to give him a wide berth, and hence he has been punished more severely than any other British Civilian ever was. The people of India, however, continue to love Mr. Pennell still, (for his independence), and will remember him for a long, long time to come.

HINDUSTÁNI, 30th October, 1901.

25. The *Hindustáni* (Lucknow), of the 30th October, says that according

Employment of Eurasians in public offices.

to certain newspapers the Government of India has issued a secret circular to the effect that provision should be made for the employment of Eurasians in all the (public) offices in the proportion of one-fifth of the total number of the employés. The *Hindustáni* cannot positively be certain of this news, it being contradictory to what Lord Curzon has publicly said on the subject. But it is quite possible that his subordinate officers may have issued such a circular without His Lordship's knowledge. Eurasians are being readily provided with posts under Government, they being now willing to accept even those posts in which the emoluments do not exceed Rs. 50 a month. They have already ousted natives from (all decent) posts on the railways. The same principle is being followed in the Postal Department and the Telegraph offices. It is a pity that the (pure) natives should continue to break one another's heads over trifles, while the portals of the public services are being gradually closed on them!

26. The *Advocate* (Lucknow), of the 31st October, says :—A general meeting of the Kayasth community of Saháranpur was held on the 14th instant at the residence of Babu Har Gopal, Government Pleader, Rai Gur Saran Das Bahadur presiding. The letter of the Kayasth Sabha Benares, together with the docket of the Collector to the Principal of the Queen's College, was read. The members expressed their indignation at the attempt at excluding Kayasths from the Government service and resolved to co-operate with the Benares Sabha in putting a stop to the crusade against the whole community.

ADVOCATE, 31st October, 1901.

A Kayasth meeting held at Saharanpur to protest against the orders of the Commissioner of Benares regarding the exclusion of Kayasths from the public service.

27. *Al Bashír* (Etáwah), of the 29th October, has learnt that in the speech which Mohsin-ul-Mulk delivered at the Old Boys' Dinner (lately held at the Muhammadan College, Aligarh,) he most earnestly exhorted his audience to keep themselves strictly aloof from the political movement set on foot among the Muhammadans at present, or it will prove ruinous both to the Muhammadan nation and college. A capital exhortation indeed! He might have as well preached the well-known verse in the Bible which is to the effect "Whosoever shall smite thee on the right cheek, turn to him the other also." It is impossible that the friends of Muhammadans should view their grievances with indifference. The Musalmáns must either respectfully represent their grievances to Government or be secretly discontented. The British Government is merciful and just; but it is not omniscient: it must be informed of the grievances of the people before it can take steps to redress them. The people have two good means of making their representations, namely, the public press and public platform. Those classes that have been making use of these two means have derived benefits from them ; and hence it is highly expedient that the Musalmáns should also organize a Political Association, in order that every matter may be duly discussed and threshed out before it is represented to Government, instead of entertaining distrust towards Government, or feeling discontented and abusing the authorities secretly.

AL BASHIR, 29th October, 1901.

Protest against Mohsin-ul-Mulk dissuading Muhammadans from joining any political movement.

28. The *Indian Daily Mail* (Lucknow), of the 1st November, says :— So the Government of India is now sure that a famine, though not of a severe type, is to be apprehended in India in the course of the next few months. Lord Curzon cabled this forecast some time ago to the Secretary of State. It would appear that famine is going to be the rule, and not the exception, in the order of things in India. That this was to be so was predicted long ago by the native economists of India. When will the Government of India be up and doing to remove the manifold causes of recurrent famines in this country ?

INDIAN DAILY MAIL, 1st November, 1901

Apprehension regarding the occurrence of a famine.

29. The *Oudh Akhbár* (Lucknow), of the 30th October, referring to the Government inquiry into the nature of native diets, says that though the inquiry will be made through Deputy Collectors, yet there is little likelihood that the true nature of the food taken by the masses and the indigent respectable classes will be investigated, very probably the inquirers confining their description to the diets of well-to-do and middle classes only. Thousands upon thousands of people are so poor as to have hardly ever known the taste of *ghi*, milk or meat. There is also a considerable number of respectable persons who manage to get even one meal a day with difficulty. The main diet of the poor generally consists of bare *dál* and bread, some even not getting *dál*. The majority of the indigent classes live on coarse grains, such as barley, millet, &c. If the true nature of the diets of all classes of the people were correctly investigated and described, the poor of India might, in view of the nature of food available to them, be pitied.

OUDH AKHBAR, 30th October, 1901.

Inquiry into native diets.

30. A correspondent of the *Oudh Akhbár* (Lucknow), of the 28th October, referring to the death of Mirza Muhammad Raza Khan, late Trustee of the Sháh Najaf Endowment in Lucknow, in December 1900, urges that his surviving younger brother, named Mirza Banda Muhammad, is the true claimant for the

OUDH AKHBAR, 28th October, 1901.

Trusteeship of the Shah Najaf Endowment in Lucknow.

trusteeship, and that it should be conferred on him. Banda Muhammad is the third son of the first trustee of the endowment; and as the first son of the latter had resigned his claim to the trusteeship for certain money considerations in the first instance, when the second son was consequently appointed to the office, it is quite evident that the third son, who has now attained his majority, and is in every way qualified for the post, should be appointed to it. Other persons remotely connected with the family of the deceased trustee have also applied for the trusteeship, but Banda Muhammad's claim is superior to all others, and hence it is to be hoped that the *Wasika* Department will confer the post on none else but the rightful claimant.

Advocate, (LUCKNOW), 31st October, 1901.

Somvati Amavas and the sun and moon eclipse holidays.

31. The *Advocate* (Lucknow), of the 31st October, says:—The District Officers who have informed the Local Government that the discontinuance of holidays on Somvati Amavas and on the day of, or following the eclipse of the sun or moon will be distasteful to the Hindus, have rightly interpreted the feeling of the community. The Government has not only to look to the convenience of its subordinate employés, but has also to look to the convenience of the numerous litigants who will have religious objections in attending courts on such days. There should be no interference under any circumstance with these holidays.

OUDH SÁMÁCHAR, 28th October, 1901.

A steamer plying between Dinapore and Fyzabad.

32. The *Oudh Samáchár* (Lucknow), of the 28th October, publishes a communication, in which the writer, who had occasion to travel from Dinapore to Fyzabad in the *Ardbeg* (*sic*) steamer during the Durgapuja holidays, praises the sub-agents and the Inspector for their kind treatment of the native passengers, but complains that the privy in the steamer is too narrow and small, and has no ventilation and light. Moreover, the kitchen for *sársangs* and others is situated in close proximity to the privy. It is to be hoped that the India General Navigation Company will give its attention to the matter.

NASIM-I-AGRA, 31st October, 1901.

Need for putting down professional begging in the towns.

33. The *Nasím-i-Agra* (Agra), of the 31st October, complains that professional beggars are a great pest of society in every town in this country. Whenever these rogues find two or three persons sitting outside their house or standing in a public street, and conversing together, they worry them with repeated importunities for alms. The various classes of mendicants infesting the streets of Agra are known by the names of *Jogis* of Bhogipura, *Bairagis* of Nilkanth, *Khumarás* of Wazirpura, and *Satkas* of Bhadawar. These fellows cultivate land, trade and even lend money, while they practise begging which has become their hereditary profession. The Chairman, Municipal Board (Agra), can easily put a stop to this nuisance by enforcing section 173 of Municipal Act I of 1900.

OUDH SAMÁCHÁR, 28th October, 1901.

Pasteur Institute at Kasauli.

34. The *Oudh Samáchár* (Lucknow), of the 28th October, says that the Government of India has established a Pasteur Institute at Kasauli, although the Hindus entered a strong protest against the measure on the ground that it involves the destruction of a large number of animals with torture every year. The institute also involves no small expense. But still it has not been very successful in preventing deaths from rabies which it is intended to do. It would seem that the natives who have proceeded to the institute, so far for treatment, have succumbed to the disease. Lately Lala Deva Singh, a member of the Umballa Municipal Board, having been bitten by a mad dog, went to the institute which put him to great trouble and expense; and he had to take medicines forbidden by his religion. But he died on the 11th October. The treatment, far from restoring him to health, did not even relieve him of agonies and sufferings. Under these circumstances the Government of India would do well to reconsider the question of maintaining such a useless institution.

ARYA PATRA, 1st November, 1901.

Evil effects of English education on native youths.

35. The *Arya Patra* (Bareilly), in its joint issue of August-September, received on the 1st November, complains that while the people most readily point to the poisonous effects of Persian literature on the morals of students, they do not yet seem to pay attention to the disastrous effects of English education on

native youth. English education not only impairs the health of a student by the time he matriculates, but it leads him also to contract expensive habits and manner of living.

III.—Legislation.

36. The *Sahífa* (Bijnor), of the 26th October, says that notwithstanding there was a great hue-and-cry against the North-Western Provinces Tenancy Bill, the Lieutenant-Governor succeeded in passing it through his Legislative Council in only two days. Two or three Hon ble members most strenuously opposed the measure; but what could they do against the overwhelming majority of votes at the command of Government? No other Lieutenant-Governor perhaps carried such a high reputation indeed from the North-Western Provinces as Sir Antony MacDonnell does!

The North-Western Provinces Tenancy Act.

Sahifa, 26th October, 1901.

37. The Hindi *Hindustán* (Kalákánkar), of the 29th October, referring to the new Regulation enacted by the Government of India to check murderous outrages by fanatics in British Baluchistan, sympathises with the aims and objects of the Regulation and approves of its provisions. Its application should be extended to other districts on the frontier. Fanatic tribesmen will not mend their ways until they receive their deserts.

Regulation for the suppression of violent crime in British Baluchistan.

Hindustán, 29th October, 1901.

IV.—Education.

38. The *Advocate* (Lucknow), of the 31st October, says:—Four days hence the Senators of the University will meet at a solemn conclave to mend or end the cause of education in these Provinces. Since Sir Antony MacDonnell delivered his vigorous speech in August last, rumours have been flying in all directions, and of all possible kinds. Pressure was said to have been brought on the official members of the Senate to vote for what has been given out as the Government proposal, on pain of incurring displeasure from high quarters. Mr. Ward has come out with a declaimer. He has been requested by His Honor himself to publish the fact that no one would be more happy than Sir Antony MacDonnell to see the proposal discussed threadbare in the meeting. Be that as it may, we once more request His Honor the Chancellor to give up the attempt at curtailing the University course. Our reasons are old no doubt, but nevertheless very strong withal and require repetition here. When the school curriculum was reformed in 1899, it was laid down that on no account English should be taught up to class II. This year the prohibition has been extended up to class IV. In other words a boy was, from 1899, required to learn enough English to enable him to pass the Entrance Examination in eight years: now he is expected to cover the same ground in six years. Nay, more. The proposal before the Senate, if passed, will add to his burden enormously. Within these six years he will be expected to acquire proficiency to qualify him for the second year class of a college. Can any course be more suicidal than this? If an addition to the existing school course is necessary, the restriction about the impartation of English instruction should first of all be removed, and better teachers and appliances supplied to schools to carry on the programme. Mr. Janvier in his very argumentative letter to the *Pioneer*, says:—"Really the reasoning sounds very like this: Our schools have not been superlatively successful in doing the work that has so far been committed to them; let us give them more! They have not produced very satisfactory or workable material for the first year's College class; let us commit to them the preparation for the second year's class as well! I shall not further transgress on your space to point out the revolutionary effect any such change would have on our relation to schools of other Provinces and to the other Universities of India; I only urge in conclusion that this is too radical a proposal to be hastily pushed through. Surely such a step should be taken only after full and prolonged consideration and discussion, and after friendly conference with the other Indian Universities. We are the youngest of them all: can we not afford to make haste slowly?" Then again, coming, as the proposal does, after the Simla Educational Conference, it may be taken for a sample of what the Conference has suggested to the India Government to do in the matter of their educational policy. This incident may altogether prejudice the Indian people against the proposals that are sure some day to emanate from the Government of India. Sir Antony MacDonnell should be the last person to

Allahabad University Course.

Advocate, 31st October, 1901.

create any such misgiving in the Indian mind. We hope ours is not a cry in the wilderness.

V.—Railway.

Gauhar-i-Hind, 22nd October, 1901.

Want of a female carriage in the railway trains running between Bijnor and Kotedwar.

39. The *Gauhar-i-Hind* (Najibabad), of the 22nd October, complains that no female carriage is attached to the railway trains running between the Najibabad and the Kotedwar stations, which causes great inconvenience to travellers between those two places. The writer hopes that, as the grievance is now pointed out in a public print, the higher railway authorities will take steps to remove it at once.

VI.—Local and Miscellaneous.

Hindustán, 26th October, 1901.

Extravagance of the people.

40. The Hindi *Hindustan* (Kalákánkar), of the 26th October, says that the natives are often found to complain that their condition is very unsatisfactory at the present day, and to declare that they were far more happy and contented in times gone by. The Hindus console themselves with the thought that all their sufferings are due to the evil influence of the *Kaliyug* or the Iron Age. The editor thinks that the people have their own extravagance, imprudence and idleness to thank, to a large extent, for the distress prevailing among them. Their wants have largely increased during the last fifty or sixty years. Formerly they wore cheap and durable cloths and shoes of native manufacture, sat on *munj* matting in their houses, lighted their houses with *chirags* or earthen lamps. But their present mode of living is far more costly, the use of European goods supplanting that of native goods. The marriage expenses too have greatly increased.

Árya Patra, August-September, 1901.

Alleged evil results of the spread of Christianity in the world.

41. The *Árya Patra* (Bareilly), in its August-September issue, received on the 1st November, says that the history of the world is a narrative of man's tyranny, oppression and bloodshed, and that Christianity which claims to have made the world more civilized than all other religions, has been especially marked by those crimes. All those wars, and massacres of mankind, which have occurred during the later centuries, have been the outcome of the conduct of the followers of "the innocent Child of the Virgin Mary." If religion means that it should preach one thing, and its followers act quite contrarily, then such a definition will apply to Christianity alone. The severities of the Muhammadan religion are excusable on the ground that its very propagation is based on crusade. But Christianity teaches extreme humility and forbearance; whereas, its practical results are quite the contrary. Can anybody still doubt that the Bible and the sword are synonymous terms? Certainly not. To continue to extend worldly possessions, acquire goldfields, and exterminate even the human race in pursuit of one's own temporary gains, would seem to be the practical result of Christian teachings. The writer challenges one to point out where the aborigines of America, Australia, New Zealand and the Islands in the Pacific Ocean have gone to. They have simply been blotted out of existence, at the hands of Christians. A tree is known by its fruit: and if such is the result of the spread of Christianity as alluded to above, Christian missionaries ought certainly to hide their faces with shame. Christ aimed at establishing the kingdom of righteousness upon earth and peace and goodwill among the people, but where is such a "heavenly" sight to be seen in this world? What Christian country is it where the number of crimes and criminals is less than in other countries? If no such Christian country is to be found, it is altogether absurd and futile to endeavour to spread Christianity. There lived Gautama Buddha in historic times, who also preached the highest form of morality, and there was hardly a country where his religion was not preached. But his true followers travelled from place to place preaching his master's doctrine without anywhere causing any kind of bloodshed whatever. Buddhism was a religion whose followers strictly conformed to its teachings. It is certainly against the principles of a true religion to go about practising all sorts of oppressions and excesses on mankind, *in the name of God*; and so long as the Vedic religion is not properly disseminated in the world, these enormities will never cease.

Allahabad:
The 5th November, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 45 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 9th November, 1901.

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I.—Political and Foreign.

Oudh Akhbár, th November, 1901.

Birthday of His Majesty King-Emperor Edward VII.

1. The *Oudh Akhbár* (Lucknow), of the 9th November, which is printed on red paper, in honour of the Birthday of His Most Gracious Majesty King-Emperor Edward VII., gives a brief account of his life from his early childhood till now, prays for his long life and happiness, and expresses a strong wish that all the world may pay allegiance and homage to him.

Bhárat Jiwan, 4th November, 1901.

Amir Habib-ullah Khan.

2. The *Bhárat Jiwan* (Benares), of the 4th November, expresses satisfaction that the apprehensions entertained in some quarters regarding the occurrence of disturbances on the death of the late Amir Abdur Rahman Khan, have proved groundless. Amir Habib-ullah Khan consults his step-mother, Halima Haram, who is an influential lady, in all important State matters. This shows that he is a sagacious prince and acts upon the advice of his late father. He has been well advised in sending for the Hudda Mulla to Kabul. Since his expulsion from Kabul by the late Amir, he was always busy creating difficulties.

Hindustán, 4th November, 1901.

National Congress and the improvement of industries.

3. The English *Hindustán* (Kálákánkar), of the 4th November, says:—The Indian National Congress is making a move in the right direction. At its annual meeting to be held in Calcutta next month, one of the subjects to be discussed is the economic condition of India, and the desirability of moving Government to cause an industrial survey to be held, with a view to developing and improving existing industries and manufactures, and introducing new ones; also the expediency of sending selected educated Indian youths abroad to Europe, America and Japan to learn new arts and industries, which they could introduce into India on their return.

The Congress might also turn its attention with advantage to such subjects as sanitation, irrigation, the application of machinery to agriculture, social reform of all kinds, such as widow re-marriages, the abolition of infant marriages, the curtailment of marriage expenses, encouragement of natives to deposit money in banks instead of hoarding it, &c., the development of the mineral wealth of India, technical and female education, railway extension, the establishment of agricultural banks, etc. By so doing the Congress would undoubtedly become a power in the land, and effect the regeneration of India in the course of time.

Shahna-i-Hind, 1st November, 1901.

***Shahna-i-Hind* advising the Musalmans to join the National Congress instead of establishing a separate Political Association of their own.**

4. The *Shahna-i-Hind* (Meerut), of the 1st November, referring to the present movement among a section of the Musalmáns to establish a separate political association of their own, says that the desire for such a movement is the outcome of the brains of certain thoughtless persons. The august leaders of the Aligarh party will not of course go against the advice of their late deceased eminent leader (Sir Saiyid Ahmad Khan), and establish an association on the lines of the National Congress, their zeal in such matters being apt to evaporate readily, on a slight remonstrance from the authorities, as was lately seen in connection with the Urdu Defence Association. The Musalmáns, moreover, have not the moral courage, the mutual concord and the sinews of war to organize and successfully carry on a political association; the educated men among them too not enjoying the confidence of their community. Under such circumstances the editor does not see what possible objection the Musalmáns can have to joining the National Congress. Their political interests are entirely identical with those of the Hindus. The Congress has never demanded anything prejudicial to the interests of the Muhammadans, nor does Government consider that body to be seditious as some persons foolishly imagine. There are, no doubt, some selfish Anglo-Indian officials to whom the Congress is an eyesore, because they consider some of the requests made by it to be injurious to their own interests. And it is to please such Anglo-Indians that the Aligarh party wishes to establish a committee which will be only an ugly imitation of the Congress. Let the Musalmáns set forth their reasons, if they have any valid ones, for their reluctance to cast in their lot with the Congress. Whatever demands the Congress makes are for the good of all the natives of India, without distinction of colour or creed. And it is impossible that it should do otherwise, having in its ranks highly intelligent, educated and liberal-minded Hindus,

Musalmáns, Parsis, and Europeans. If the Musalmáns have objections to any proceedings of the Congress, they have simply to enter its platform and make their protest there, and it is impossible to conceive that its European, Parsi and Muhammadan members will side with the Hindus and vote dishonestly against the interests of Musalmáns. The editor, in conclusion, is strongly of opinion that his co-religionists if well advised, would do well to join the Congress, instead of having a separate political association which would most probably be a fiasco.

5. The *Oudh Punch* (Lucknow), of the 31st October, referring to the Muhammadan preliminary political meeting lately held at Lucknow, says that, whether the Muhammadans succeed in their attempt or not, the very convention of this meeting implies that the Musalmáns have, after all, come to realize that what the Congressists have been proclaiming from the house-tops is really worth their attention. But in the words of the poet Sádi:—A fool (at last) does what a wise person does, but after a deal of suffering.

Oudh Punch, 31st October, 1901.

A Muhammadan preliminary political meeting at Lucknow.

II.—General Administration.

6. The *Oudh Punch* (Lucknow), of the 31st October, observing that the object of establishing a memorial to a (good and sympathetic) retiring ruler is not only to perpetuate his memory, but to offer an inducement to his successors to follow his (noble) example, says that the residents of the United Provinces are at present as much occupied with thoughts of memorials and *nazars* (presents), as they are sorry at the approaching retirement of their present Lieutenant-Governor, Sir Antony MacDonnell. As regards the Muhammadans, who are in a distressed condition, they could not do better than designate their *havái roti* (a kind of thin loaf or bread), and *namash* (whipped cream) after His Honor's name, while the Hindus should set up a statue of His Honor at Benares. To commemorate the passing of the (North-Western Provinces and Oudh) Revenue Bill by His Honor, the zamindárs and talukdárs might make a (hollow) hill of *chhui mitti* (a kind of soft white clay like chalk), filling up its interior with *bhusa* (straw), while raising a very solid superstructure over it. The cultivating classes cannot but have a memorial. A new form of plough should be invented as will dig earth a cubit deep, in such a manner as to bring "the lower layer upon the upper layer," and should be called the MacDonnell plough. These would be class or special memorials. A most suitable general memorial on behalf of the whole of the United Provinces would be a very large balance set up at the junction of the rivers at Allahabad (to point out that His Honor held an even balance among the various classes of the people during his rule).

Oudh Punch, 31st October, 1901.

Approaching retirement of Sir Antony MacDonnell.

7. The *Oudh Akhbár* (Lucknow), of the 7th November, observing that the auspicious regime of Sir Antony MacDonnell in the United Provinces, which was specially marked by measures calculated to promote public well-being, is about to close, says that some of these measures were of such a nature that His Honor will long be gratefully remembered by the people of these Provinces. He paid much greater attention to administrative improvement and reform than any of his predecessors in office had done. The educational reforms he instituted will bear good fruit in time. The Police Department was in great need of reform, and he paid special attention to it. He successfully brought to book some big corrupt officials, and weeded them out of the public service. His scheme for preservation of the dignity and estates of landlords is an excellent one. The Bill passed relating to the ryots (the Tenancy Bill) met with great opposition no doubt, but it was enacted with the best of intentions, and will probably prove beneficial to them. His Honor's famine administration was admirable, and he has made most useful recommendations in his Famine Commission Report for which the country should be specially thankful to him. He modified the plague rules most opportunely, the Cawnpore plague riots being due to a slight misunderstanding. He set at rest the long-standing Urdu-Hindi controversy, by introducing Hindi (into the courts along with Urdu), out of consideration for the convenience of the greater portion of the population. All these measures themselves will constitute a very valuable memorial to His Honor. The writer prays for Sir Antony and Lady MacDonnell's safe voyage home, and a happy and prosperous life for a long time to come.

Oudh Akhbár, 7th November, 1901.

Praise of Sir Antony MacDonnell's administration.

OUDH AKHBÁR, 6th November, 1901.

Sir Antony MacDonnell's popularity.

8. The *Oudh Akhbár* (Lucknow), of the 6th November, says that a shrewd, just and sympathetic ruler always wins the affections of the people. Sir Antony MacDonnell is such a ruler; and it was owing to his popularity with all classes of the native population that a strong movement was set on foot for an extension of his term of office, and the movement was successful to a certain extent. The residents of Oudh, specially the taluqdárs, view His Honor's departure with great sorrow and grief. The public will cherish his memory with love for many years to come. Sir Antony's method of administration should be a guide to other rulers.

DEVA NÁGRI GAZETTE, 25th October, 1901.

Sir Antony MacDonnell and Hindi.

9. The *Deva Nágri Gazette* (Meerut), of the 25th October, says that Sir Antony MacDonnell, who shortly retires, introduced the use of the Nágri character into the courts of law and the public offices in these Provinces. He was a great supporter of Hindi like the famous Rájá Bhoj, and this is why some Pandits represent him as an incarnation of that Rájá. All friends of Hindi should carry out his wishes and submit their petitions to the authorities in that language. It remains to be seen what attitude his successor, the Hon'ble Mr. LaTouche, will assume towards Hindi.

AL BASHIR, 5th November, 1901.

The proposed new Boarding House on the premises of the Muhammadan College, Aligarh, to be called after Sir Antony McDonnell's name.

10. *Al Bashir* (Etáwah), of the 5th November, regrets to say that in spite of its strong opposition, the Trustees of the Muhammadan College at Aligarh, decided at their College Budget meeting held on the 27th ultimo to associate the name of Sir Antony MacDonnell with the Boarding House which is to be constructed from Rs. 20,000 granted by His Honor's Government for the purpose. The editor knows that several trustees were opposed to the measure like himself, but voted against their conscience simply owing to lack of moral courage. Such want of moral courage on the part of the trustees will leave a very unfavourable impression on the minds of the present students of the Aligarh College regarding their elders' conduct, and the British Civilians too who know how vehemently they opposed the Hindi Resolution in the first instance, will regard them as veritable cowards. Sahibzadah Aftab Ahmad, Barrister-at law, moved an amendment to the proposal, to the effect that the Boarding House might be associated with the name of His Majesty the King-Emperor in honour of his coming coronation, but it was rejected on the preposterous grounds of (1) the coronation being too distant yet, and (2) the proposed building being of too insignificant a character to be called after the name of so august and exalted a sovereign.

ROZNÁMCHA-I-QAISARI, 1st November, 1901.

Need for reducing the rate of assessment of land revenue with a view to improving the condition of the agricultural classes.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st November, referring to the new rules which the Government of the Punjab has recently framed for granting loans to zamíndárs on easy terms for agricultural improvements in that Province, says that it is absurd for Government to expect to improve agriculture by means of granting such loans. Both the zamíndár and the tenant have first to maintain themselves and their families before they can think of improving their land, and, as they are generally steeped in poverty, they cannot help borrowing from professional money-lenders for their daily wants as well as for marriages, deaths and other extraordinary expenses. The authorities in every province have of late come to denounce the exorbitant rates of interest charged by mahájans as the principal cause of the unsatisfactory condition of both the tenant and the zamíndár, while they think nothing at all of the heavy assessment of land revenue by Government. Nominally the general rate of revenue assessment is half the rent realized by the zamíndár, but in addition to this he is made to pay as much as 17 per cent. on his gross rent, inthe form of cesses as his contributions towards the cost of the police, postal department, famine, patwáris, kanúngos, chaukidárs, and what not. After satisfying all these charges, not to speak of improving his own condition or his estate with the residue of his income from land, he is obliged to borrow money even to maintain himself. Hence, unless and until Government reduce the rate of its land tax, it is Utopian to seek to improve the condition of zamíndárs and tenants by means of advancing them money for buying cattle and seed-grain, and sinking wells.

12. The *Hindustáni* (Lucknow), of the 6th November, observing that British capitalists derive far greater benefits from the continued extension of railways in India than the natives, says that Lord George Hamilton, finding that the British steel manufacturers were not able to compete with their *confrérés* in America in the supply of locomotive engines to India, has decided to hold a conference at Calcutta next month to devise means for retaining the Indian demand for locomotive engines in the hands of British manufacturers. The editor approves of this action of the Secretary of State ; but would respectfully ask His Lordship whether during the last 12 years of his holding the portfolio of the Indian Secretaryship he has done anything to protect the indigenous industries of India from foreign competition. If His Lordship may not be called a servant of India, he is, at any rate, her lord and master, and ought to safeguard her interests. India abounds in iron mines and the people know something of mining ; then why should they not be encouraged to work their mines and manufacture locomotive engines for their local use? It is a good sign indeed that the natives are gradually becoming alive to the necessity of using Indian cotton goods and other articles as far as possible ; but this is not enough to make their country prosperous. They should also take steps to construct their own machines to turn out the articles in question. The people should make a point of supplying all their wants locally and thereby make her independent of foreign countries in this matter.

HINDUSTÁNI, 6th November, 1901.

Advice to natives to supply their wants locally.

13. The *Shri Gopál Patriká* (Lucknow), of the 1st November, says that Police Inspector Lucy and Sergeant McEwan whose proceedings in the notorious Hoff case were condemned by the Allahabad High Court, have been dismissed by the Local Government. If offending police officials were always dealt with in this way, police oppression would be greatly checked.

SHRI GOPÁL PATRIKÁ, 1st November, 1901.

Dismissal of Inspector Lucy and Sergeant McEwan owing to their irregular proceedings in the Hoff case.

14. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st November, referring to the extortion of confessions from the accused by the police, which is not unoften exposed in the Courts of the Sessions Judges, says that it is greatly due to the incompetency and inexperience of Magistrates that they readily record the confession of each and every accused person brought before them by the police for the purpose, without caring to enquire why the accused is so willing to confess, or to examine his body to find out whether or not he has been tortured into making the confession. The native magistrates fear the police, and dare not go against them. As regards the police themselves, the majority of them are uneducated men of the lower classes, who do not know law, and consider it their (supreme) duty to extort confessions in the best way they can. Besides, they are always haunted by the idea of making up their required percentage of convictions in the cases investigated and sent up for trial by them. The Sessions Judges have their hands full, and cannot be expected to make a thorough inquiry and ascertain in each case whether the confession is voluntary or not. But even if a Sessions Judge takes great pains in dealing with criminal cases and finds it necessary to acquit the majority of the accused sent up to him for trial on account of any faults in the proceedings in the lower courts, the District Magistrate complains to the High Court that the Sessions Judge acquits too many accused persons, which interferes with the good administration of his district; and such a report prevents the Sessions Judge from being confirmed in the post or promoted. Such has actually been the fate of a native (Officiating) Sessions Judge in the United Provinces. Under these circumstances the Government of India should take special steps to put a stop to the extortion of confession by the police, or thousands of innocent persons will continue to be hanged and otherwise punished, which not only tarnishes the reputation of the British administration of justice, but must brew discontent among the people.

ROZNÁMCHA-I-QAISARI, 1st November, 1901.

Extortion of confessions by the police.

15. The *Jám-i-Jamshed* (Moradabad), of the 3rd November, praising the high education, intelligence, noble parentage, politeness, affability, charitable disposition, &c., of Mr. Piggott, Sessions Judge at Moradabad, says that while hardly one per cent. of the accused committed to the Sessions were acquitted by his

JÁM-I-JAMSHED, 3rd November, 1901.

Mr. Piggott, Sessions Judge at Moradabad, praised for his affability, careful dispensation of justice, &c.

predecessors in office there, he so carefully sifts every point in a case, and so patiently hears it and duly dispenses justice, that the accused are now invariably anxious to be committed to his court for trial (rather than being tried by a Magistrate). Mr. Piggott's court is really a tribunal of justice, nobody making any complaints against his proceedings &c. May he rise to the exalted post of a Lieutenant-Governor!

OUDH SAMÁCHÁR, 7th November, 1901.

Exclusion of Kayasths from the public service in Benares.

16. The *Oudh Samáchár* (Lucknow), of the 7th November, referring to the orders of the Collector of Benares regarding the exclusion of Kayasths from the public offices in that district, observes that the Kayasths of Benares lately held a meeting under the presidency of Munshi Mahesh Prasád, landholder, to protest against these orders. The meeting was also attended by some delegates from other places, whose speeches showed that, in places other than Benares too, the District Officers were reluctant to give appointments to Kayasths in their offices. Since the time of the late Muhammadan Kings the Kayasths have been largely employed in the public service, and it is unfair to deprive them of their principal means of earning a livelihood. If they have any faults, they should be informed of them, and thus given an opportunity for mending their ways. Sir Antony MacDonnell would earn their gratitude if His Honor redressed the wrong on the eve of his retirement. At all events, His Honor should draw the attention of his successor to the matter.

PRAYÁG SAMÁCHÁR, 7th November, 1901.

A complaint against the police at Allahabad.

17. The *Prayág Samáchár* (Allahabad), of the 7th November, complains that, with a view to extorting bribes from the people or from *malice prepense*, the police constables at Allahabad arrest persons on the false charge of bathing, drinking water, washing clothes, and so on, at a standpost and take them to the police station, abusing and beating them on the way. If they grease the palms of the police, they are let off. If not, they are committed to a bench of Honorary Magistrates who generally fine them. The case of one Zuhur Ali, a resident of Ahiyapur, is a case in point. The police who owed him a grudge arrested him on a false charge, but he was discharged by a bench of Honorary Magistrates. The police should have nothing to do with persons guilty of breaches of municipal bye-laws above referred to, the duty of taking cognizance of such breaches being left to municipal officials.

ROZNÁMCHA-I-QAISARI, 1st November, 1901.

Administration in Allahabad.

18. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st November, says that, though Allahabad is the headquarters of the Local Government, yet such maladministration prevails there as will hardly be found to exist in any other district. The *mufussilites* are surprised at the (irregular) proceedings of the law courts at Allahabad. It is a general complaint that the conduct and proceedings of most of the officials presiding in courts at Allahabad are simply shameful. The revenue officials deal with cases in the old fashion, the higher officers shirking their duty to exercise supervision over their proceedings. In the criminal courts the majority of the suits filed relate to riots, grievous hurts, criminal trespasses, and so forth. The popular explanation is that as riot cases are cognizable by the police, the latter incriminate more persons than are actually involved in an offence, so as to have a good opportunity to extort bribes. As regards criminal house-trespass cases, they are generally cases of love intrigues, but the accused are generally charged with petty thefts, the true facts being suppressed. The police have very great influence over the courts presided over by native officials, who fear the Court Inspector and his assistant as if they were bugbears. There is great need indeed that both the criminal and civil officials posted to Allahabad should be highly educated, experienced, upright and conscientious men.

ROZNAMCHA-I-QAISARI, 1st November, 1901.

Unsatisfactory conservancy arrangements at Allahabad.

19. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st November, says that it is a general complaint at Allahabad that street sweepings are allowed to accumulate in the dust-bins for two weeks together before they are removed, vitiating the surrounding atmosphere, and thereby paving the way for the spread of epidemic diseases. The Municipal members ought to exercise better supervision over the subordinate Conservancy staff.

20. The English *Hindustán* (Kálákankar), of the 4th November, says :— Within the next few days our retiring Lieutenant-Governor, Sir Antony MacDonnell, will have to pass orders on the petition of the non-official gentry and public of Lucknow, protesting against the closing of the public road—which has been open to the public for more than a quarter of a century—between the Chutter Manzil and the Goomti. Some twelve years ago an attempt was made by some private individuals, on behalf of the United Service Club, to put up some barriers across this public highway, which were promptly ordered to be removed by the then Lieutenant-Governor of the North-Western Provinces and Oudh. But on this occasion it will appear that the sanction for closing the said public road and diverting it into the Club premises, has been accorded by the Lucknow Municipality—no less than 15 *guardians of the public's interest* having given their accord and sanction to the measure, which has brought about the present public protest. The Chutter Manzil is public property, and when the main portion of it was rented to the United Service Club at an absurdly low rental in respect to the palatial apartments, the main Hall was reserved for the sittings of the Legislative Council and other public functions. This Hall—which is really the frontage of the Chutter Manzil—faces the river Goomti ; in fact the public road in question forms a drive along the Strand, and runs between the Chutter Manzil and the Goomti. Facing this Hall of the Chutter Manzil, there is a large public ghát on the Goomti, and our readers will perceive that the closing of the road in question would not only transfer public property to a private body—the Club—, but it would also cause a public inconvenience by the closing of a public highway, and, with it, it would also shut out access to the public ghát in question. We are not aware on what grounds the Municipality gave their sanction to the proposed transfer or to the diversion of the said road. But in our opinion their action was not only against the interests of the public whose guardians they are supposed to be, but it was also *ultra vires*. Here they were transferring *public property* for the benefit of a chosen few private individuals, comprising a Club. Then again we cannot perceive under what procedure the Municipality proposed to acquire the ground or land in question for the Club. We are aware of only one method of acquiring land—belonging either to individuals, companies or corporations —for the "benefit of the public," under the Land Acquisition Act; and even then a process has to be gone through of proclamation, valuation, assessment and adjustment of payment before the land does become "public property." But we are not aware of the existence of any law in India, whereby *private people* may acquire "public property" through the aid of a municipality, even without the process of valuation and payment or the legal transfer of the land. We assume that the Club was going to acquire this extra land—public property—without paying for the same, as it is nowhere suggested in the proceedings of the municipality, that the Club was going to pay for the use of the extra land, nor was it in the province of the *City fathers* to raise the rent of the Club—which has not even been suggested. We think that the Municipality have failed to realize their position or power in dealing with this matter, and that there has been a betrayal of the "*áp ke wáste*" and "*áp jo farmáen*" (subservient) element. In our opinion the whole of the proceedings is without precedent and is *ultra vires*, and we have not a particle of doubt that Sir Antony MacDonnell will discountenance the measure and quash it promptly. Apart from the merits of this matter, we think that the method adopted in trying to acquire "public land" is a most unconstitutional one.

Hindustán on the closing of the public road between the Chutter Manzil and the Goomti at Lucknow.

HINDUSTÁN, 4th Novmeber, 1901.

21. The *Ját Hitkári* (Agra), in its combined number for July, August, September and October, publishes a communication from Krishna Singh Varma, a resident of Gwalra in the Aligarh district, who says that when Nadir Shah Durrani ordered his troops to kill all the Hindus who might refuse to take off their sacred lock of hair and their sacred thread, and that when many thousand Hindus were put to the sword, it was the brave Jats and Mahrattas who offered resistance and sacrificed their lives in the protection of the Hindu religion. The writer asks whether this was the work of Kshatriyas or Shudras, and observes that history bears ample testimony to the bravery of Jat Rajputs. He contends that the customs of widow-marriage and *niyog* are sanctioned by the Hindu Shastras and

Jats and the classification of Hindu castes.

JÁT HITKÁRI, July, August, September and October, 1901.

prevail among Thakurs as well as Jats, and that it is better that widows should remarry than that they should commit adultery and procure abortions, as is found to be the case among Brahmans, Kshatriyas and Vaishyas.

JÁT HITKÁRI, July, August, September and October 1901.

Jats and the classification of Hindu castes.

22. The *Ját Hitkári* (Agra), in its combined number for July, August, September, and October, publishes a communication from Thakur Balwant Singh, a resident of Pisáya in the Aligarh district, and a member of the local caste committee, who answers the various arguments urged by Thakur Gajráj Singh, a resident of Ganthri Shahpur in Aligarh, and a member of the caste committee, against the recognition of the Játs as Rajputs. In answering Thakur Gajraj Singh's letter to the President of the Committee, Thakur Balwant Singh says that the customs and manners among the Játs and other Rajputs are nearly the same. Supposing for argument's sake that any Greek (*Unani*) historian has called the Játs Játis through ignorance, this is no proof of the Játs not being Kshatriyas. Thakur Gajraj Singh's statement that there is no reference to Jats in any ancient Sanskrit books is simply due to prejudice. The word Ját is a corruption of the term Jathár, and references to Játhar Kshatriyas are to be found in several books. The writer quotes verses from the Mahameru Jantra, the Padma Puran, and the Mahabharat in which Játhar Kshatriyas are alluded to, and contends that the Játs are descendants of Rája Yayáti, who was a descendant of Vaivasswat Manu. The writer explains the Gotras among the Jats, to which Thakur Gajraj Singh took exception, and points out that there are several common Gotras among them and the Thákurs. If any Játs take women of low castes for their wives, they do so secretly, but they are turned out of the caste as soon as their misbehaviour comes to light. Mr. Todd, Mr. Wilson, Mr. Sherring and other Englishmen who have made inquiries regarding the castes have classified Játs with Rajputs. The bride-grooms among the Játs in the North-Western Provinces and Oudh do not put on the *sihra*, nor do they eat from an earthen dish. The writer hopes that the President of the Caste Committee will place Játs among the Rajputs in Group III.

THE SAME.

Jats and the classification of Hindu castes.

23. The *Ját Hitkári* (Agra), in its combined number for July, August, September, and October, regrets to say that the controversy regarding the classification of Hindu castes has been a source of great dissatisfaction to the Ját Rajputs. It was a great mistake on the part of the authorities to entrust the work of classification to committees composed of Hindus themselves, inasmuch as there is a strong general tendency among the members of a caste to represent those of another to be lower than themselves. At all events the committees should have been required to give their reasons for representing a caste to be Brahmans or allied to Brahmans, Kshatriyas or allied to Kshatriyas, and so forth. If the committees had to state why they considered any tribes to be Kshatriyas and why others to be allied to Kshatriyas, many tribes would have been spared the offence and heart-burning caused to them by their rival castes. The editor assures Government that many tribes bear ill-will towards the Ját Rajputs, and that this is the reason why they have not grouped the latter with the Kshatriyas. There are no tribes recognized as Kshatriyas, who are superior to the Játs in any respect.

BHÁRAT JIWAN, 4th November, 1901.

Alleged sale of girls in Behar.

24. The *Bhárat Jiwan* (Benares), of the 4th November, says that the *Vánijya Sukhdáyak*, on the authority of the *Behar Herald* and the *Bengalee*, states that a brisk trade in the sale of girls is going on in Behar. Government should take immediate steps to suppress this nefarious practice, and the public cordially co-operate with the authorities in the matter.

JÁT HITKÁRI, July, August, September and October, 1901.

A suggestion for the establishment of dairy farms by educated natives.

25. The *Ját Hitkári* (Agra), in its combined number for July, August, September and October, refers to the enormous destruction of cattle during the late famine years, and complains that this wholesale destruction has greatly affected agriculture and led to the scarcity of milk and clarified butter. The editor advises educated natives to establish dairy farms, observing that joint stock companies formed for the purpose would be able to feed cattle even in times of drought, which poor cultivators cannot afford to do.

26. The *Prayág Samáchár* (Allahabad), of the 7th November, says that, as it has been decided to demolish all the houses in the Chitpur village, which is situated near the Government House at Allahabad, the Manager of the Court of Wards is inclined to give the inhabitants of Chitpur, who are chiefly Muhammadans, lands in the Bairahna village to build new houses on. But the inhabitants of Bairahna, who are all Hindus, object to this proposal, on the ground that there are several Hindu temples and a *goshala* (cow-shed) in that village, and that if Musalmáns are allowed to settle there, quarrels and riots may occur. It is to be hoped that the District Magistrate will take their objections into consideration.

PRAYÁG SAMÁCHÁR, 7th November, 1901.

Protest of the Hindus of Bairahna against the settling of Muhammadans of Chitpur in their village at Allahabad.

III.—EDUCATION.

27. The *Indian Daily Mail* (Lucknow), of the 8th November, says:—None can now harbour the suspicion that the Government has conceived a dislike for the Hindu Central College at Benares, since Sir Antony MacDonnell not only visited that institution sometime ago, but has recorded his approval of the aims and objects of the college in his General Report on Public Instruction in the North-Western Provinces and Oudh. Sir Antony classes the Central Hindu College with the Anglo-Muhammadan College at Aligarh. We all know that the latter institution has always met with the fullest encouragement at the hands of the Government, and that a splendid array of Viceroys and Lieutenant Governors and high officials have visited it and many of them have presided over its prize distribution meetings. The Central Hindu College ought to be favoured with the same kind of treatment by the authorities. Otherwise the Government will be guilty of making an invidious distinction between purely Hindu and Musalman educational institutions which will be highly undesirable from the point of view of both the Government and the Hindu community. We have been told that Lord Curzon is not favourably disposed toward the Benares College. We do not know how far this report is true. But we should like very much that His Excellency will give the lie to this report by taking an early opportunity to visit the Central Hindu College and show as much apprecation for it as he has done for the late Sir Saiyid Ahmad's institution at Aligarh.

INDIAN DAILY MAIL, 8th November, 1901.

Central Hindu College at Benares, and Lord Curzon.

28. The *Indian Daily Mail* (Lucknow), of the 9th November says:—The Indian public had occasion to complain of the exclusion of outside opinion from the recent Educational Conference which held its sittings at Simla. We are now glad to find that His Excellency the Viceroy has decided not to pass his judgment without hearing public and expert opinion on the subject. The Commission appointed will accordingly visit the principal cities, and take evidence at each place. The selection of the Hon'ble Mr. Raleigh as President of the Commission is most fortunate, as he is credited with considerable experience of educational affairs. The Southern Presidency will receive the honour of the first visit. This will be very gratifying to Dr. Miller who considers his University the best in India. The work of the Commission will not commence until next spring.

INDIAN DAILY MAIL, 9th November, 1901.

Educational Commission appointed by the Viceroy.

29. The *Indian Daily Mail* (Lucknow), of the 7th November, says:—The all-absorbing topic which exercised the educated mind of these Provinces since March last was the long anticipated meeting of the Allahabad University Senate, which has come and gone to the great satisfaction of all. Considering the recent course of events, it was not unjustly feared that it was the foregone conclusion of Sir Antony's Government to reduce the Allahabad University course from four to three years notwithstanding the bitter and violent opposition of the general public. It was, however, a great relief to the oppositionists and the public in general that, when the suicidal question came up before the Senate on a side issue for consideration, Sir Antony MacDonnell announced as Chancellor that, in view of the desire which existed in many quarters for further discussion, and of the fact that the course of the Faculty of Arts would come under the special consideration of the Viceroy and the Government of India, it had been decided to postpone the subject. Though the announcement was a victory to the opposition, His Honor suggested

INDIAN DAILY MAIL, 7th November, 1901.

Late meeting of the Senate of the Allahabad University.

that the possible solution of the difficulty might be found in the adoption of a three years' course for a Pass degree and four years' course for an Honours degree. It is out of place to enter into a discussion in this brief survey of the Allahabad University Senate meeting of Monday as to the desirability or otherwise of acting on His Honor's suggestions. Suffice it to say that the proposed measure, suicidal as it is, will have a deterrent effect on high education. We venture to express a hope that the Viceroy will not give his assent to a measure, the enforcement of which will put the interests of the people at stake.

ADVOCATE, 7th November, 1901.

Late meeting of the Senate of the Allahabad University.

30. The *Advocate* (Lucknow), of the 7th November, says:—On Monday the long-talked-of meeting of the Senate came off. The regulations for the Matriculation and School Final Certificate Examinations were passed. The proposal about the reduction of the University course from four to three years, was, under instructions from His Excellency the Viceroy, postponed *sine die*. So the agitation against the proposal has so far succeeded. We are simply glad of it. The abandonment, for the present, of the reduction scheme means a return to the old standard of the Entrance and School Final Examinations. We understand that Mr. Morison got it out clear from His Honor the Chancellor that the Matriculation Standard is not to be raised so long as the period for the University course remains as it is.

IV.—RAILWAY.

GAUHAR-I-HIND, 5th November, 1901.

Assaults on native female passengers by Eurasian and European railway employes.

31. At correspondent of the *Gauhar-i-Hind* (Najibabad), of the 5th November, observes that while bribery among the amlás in the public offices and courts would seem to have become an incurable disease, the employés on the railways are equally guilty of many a misdeed. Young Eurasians and European railway employés are frequently found to commit outrages on both Hindu and Muhammadan female passengers, but as there is no sympathy and union among the natives, the offenders are generally acquitted for want of proof, the very native employés on the railways refusing to give evidence against the latter. The only remedy that the writer can possibly suggest to his fellow-countrymen is either to let their women travel by rail only by day, or never allow them to sit in the female compartment, but along with themselves in the male carriage.

BHÁRAT PRAKÁSH, 31st October, 1901.

Alleged grievances of the third-class railway passengers.

32. The *Bhárat Prakásh* (Moradabad), of the 31st October, regrets to say that the railway companies pay little attention to the comfort and convenience of the third-class passengers who contribute the lion's share of their revenues. There are comfortable refreshment and waiting rooms for the first and the second class passengers. But the sheds provided for the third-class passengers do not afford even convenient sitting room to passengers. At some places latrines are situated very close to these sheds, the stench emanating from the latrines being intolerable. The arrangements for the supply of tickets are unsatisfactory. There is a great rush of passengers at the booking-office window, owing to which it is almost impossible for weak men and women to obtain tickets. The police constables located on duty at these windows abuse and ill-treat passengers and extort bribes. When the passengers go to the platform to take their seats in carriages, they are called names and forcibly pushed into carriages by the railway employés and the police as if they were inanimate objects. More than ten persons are placed into a compartment, this over-crowding causing great inconvenience to them, particularly to those persons who have to make long journeys. On occasions of fairs and in the marriage seasons, the state of things is much worse. The railway companies levy no license-fees from the keepers of refreshment rooms at the stations. But heavy fees are levied from the traders who supply the articles of food and other things to the third class passengers, and these traders consequently charge considerably higher than the market rates.

V.—LOCAL AND MISCELLANEOUS.

HINDUSTAN, 4th November, 1901.

Publication of a paper called the *Co-Operative Bankers' Bulletin* at Allahabad.

33. The English *Hindustán* (Kálákánkar), of the 4th November, says:—In connection with the establishment of village banks, a journal has been issued in Allahabad, entitled *The Co-Operative Bankers' Bulletin*, edited by Munshi Banke Bihari Lal, formerly a translator in the High Court. A pamphlet entitled

Peoples' Banks for Northern India has also been published both in English and Urdu. This new journal ought undoubtedly to prove of value to the promoters of agricultural banks, and is said to be progressing favourably.

34. The *Nátya Patra* (Allahabad), of the 1st November, complains that conservancy carts are to be found plying in the public streets of the town of Allahabad even during the day time to the great public inconvenience, the bad smell emanating from such carts being horrible. The conservancy carts should ply at night between 10 P.M. and 4 A.M., and avoid the public streets in the town as much as posible, driving along the roads in the Civil Lines which are very broad, and consequently the bad smell from the carts would not penetrate the bungalows situated along the roads.

NÁTYA PATRA, 1st November, 1901.

Plying of the conservancy carts at Allahabad.

35. The *Surma-i-Rozgár* (Agra), of the 1st November, thanks the Agra Municipal Board for having paved a number of bye-lanes in the town, but regrets to say that little has been done in this direction during the last three years. The paving of all the bye-lanes and the construction of drains to carry off the waste water in such lanes have been rendered necessary by the construction of the water-works, for which the people are extremely thankful to the Board. The Municipal Secretary has extended and improved his office building and increased the number and pay of his office clerks. There can be no objection to this, but the improvement of the public streets and lanes is more urgent. The editor hopes that the Secretary will make provision in the Budget for next year for the paving of the Pannigali, Guláb Khána and Naibasti.

SURMA-I-ROZGÁR, 1st November, 1901.

Need for paving certain bye-lanes at Agra.

ALLAHABAD:
The 12th November, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 46 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 16th November, 1901.

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I.—Political and Foreign.

Indian Daily Mail, 16th November, 1901.

Boer War.

1. The *Indian Daily Mail* (Lucknow), of the 16th November, says :—The Boer War continues to be a matter of grave concern to us. England has to a degree wrecked its military reputation upon the rock of this war. It is ominous that Lord Kitchener is anxious to get away from South Africa as soon as he can. It has been seen that he is not so good as a Commander in Boer land as he proved himself to be in the Soudan. The Transvaal has been the grave of the military-reputation of not a few British Commanders and Lord Kitchener is afraid of meeting with the same fate. As the determination for not giving in is equally strong on both sides, it would not be surprising, as a continental paper says, if the Boer-British war is continued for the next decade. The situation is grave indeed and might eventually be graver than we are disposed to believe. We hope and earnestly trust that the circumstances will bring in a change in the aspect of affairs and secure peace with honor to both parties, which we believe to be an end not yet impossible to achieve.

Bhárat Jiwan, 11th November, 1901.

A Suggestion to the Maharaja of Jaipur to intrduce the use of the Nagri character into the State offices.

2. The *Bhárat Jiwan* (Benares), of the 11th November, says that the Maháraja of Jaipur has acquired a widespread reputation for the good administration of his State, but cannot understand why His Highness has not yet seen his way to introducing the use of the Nagri in place of the Persian character. If he carried out this reform, he would add a new feather to his cap.

Al Bashír, 12th November, 1901.

Political movement among the Musalmans and their alleged attitude towards Englishmen.

3. *Al Bashír* (Etáwah), of the 12th November, is glad to state that the Muhammadan preliminary political meeting lately held at Lucknow, wisely decided, as the editor had urged before in the columns of this paper, that their proposed political association would not meddle with any important State questions, nor pass adverse comments on the special concessions enjoyed by Englishmen, but simply seek to safeguard the interests of the Muhammadan community, so as to ensure them a due share of the privileges and concessions which Government has graciously accorded to the children of the soil. The Congressists do not approve of this idea, and contend that instead of fighting with one another over a few Tahsíldárships and Deputy Collectorships, the Hindus and Musalmáns should, if well-advised, co-operate in securing to themselves some of those high posts which have been hitherto reserved for Europeans and Eurasians. But the editor—while strongly denying any prejudice on his part against the Hindus, whose children are treated on perfectly equal terms in all respects of scholarships, free admissions, &c., with Muhammadan boys, in the Islamia High School at Etáwah, of which he has the honour to be the manager, though the attitude of the Arya College at Lahore, the Kayasth Pathshala at Allahabad, and the Hindu College at Benares, towards Muhammadan students is quite the contrary—has reason to know that the Muhammadans cannot but prefer Englishmen to Hindus to a very considerable extent. He thoroughly understands the deep political tricks, which the so-called patriots (Congressists) wish to play with the Muhammadans, and thereby bring about their total ruin. The conduct of these so-called patriots towards Musalmáns is extremely unsatisfactory indeed. They would not, for instance, employ a Musalmán coolie to carry their luggage at a railway-station or engage an ekka or carriage driven by a Muhammadan. The editor knows personally that a certain Hindu Munsif at Etáwah, whenever he asked the Khan Bahadur Hafiz Muhammad Ruh-ullah Khan for a loan of his phaeton for a drive, always requested him that a Hindu, and not a Muhammadan, coachman should be sent to him with the carriage. He also insisted on only a Hindu peon taking his official box from his house to the court. Hindu officers practice great severity on their Musalmán subordinates and treat them with marked prejudice. Such being the case, the Musalmáns would rather serve under European than under Hindu officers. Moreover, Englishmen belong to the conquering race, and the Musalmáns hold that certain special privileges must be enjoyed by such a race, though they would condemn the treatment which the Aryan conquerors themselves accorded to the aborigines of India in times gone by. A conquering nation have a sort of natural superiority, and it is absurd for

the subject people to dispute it, or claim equality with them. As India was not acquired by England peacefully (but by the sword), the natives have no right to grudge the concessions made to Englishmen. The natives should accept, with good grace and cheerfulness, whatever favours or rights the British Government, in its justice and kindness, is pleased to bestow on them. The Musalmáns are moreover required by their religion to accord implicit obedience and homage to the powers that be. Holding such views, the Musalmáns have little inclination to dispute Englishmen's supremacy over them. Again, an English officer holds an even balance between the Hindus and Musalmáns, showing partiality to neither. Englishmen also look upon the Musalmáns as a people more upright, outspoken, brave, and fitted to perform administrative functions (than other classes of the natives); and that is the very reason why they are largely employed in posts requiring energy and mettle. Although the policy of the late Government of the United Provinces was not favourable to the Musalmáns, yet the District Officers invariably nominated more Musalmáns for Tahsíldárships than Hindus. On the other hand, Hindu officers are guilty of displaying far more racial feeling in their official proceedings than English officers, and hence Musalmáns generally suffer more at the hands of Hindus than Englishmen. The Musalmáns, therefore, like Englishmen more than Hindus, not on account of any ill-will or enmity towards the latter, nor from sheer flattery, but for the preservation and protection of their own nation, *i. e.*, purely from motives of self-interest. The editor would consequently urge upon his co-religionists to greatly love and rely upon Englishmen, so that the latter may be thoroughly impressed that the only people who are heartily loyal to them and will render them help in time of need in India are the Musalmáns.

II.—General Administration.

4. The *Zamíndár-wa-Káshtkár* (Bijnor), for November, referring to the approaching retirement of Sir Antony MacDonnell from the head of the Government of the United Provinces, says that it must be taken as "our own" ill luck that the regime of an energetic, strong willed, and able ruler like His Honor, has proved so full of trouble and distress to "us" and is calculated to leave its mark behind, God knows, for how long. His Honor's rule was a strong type of despotism, during which "we" have had to lose the benefit of the valuable advice of a considerable number of able and experienced officials who bade adieu to these Provinces (in disgust), or refrained from expressing their opinions on important State matters on account of the imperious and obstinate disposition of His Honor. It is very strange that this form of despotic Government should have existed under British rule, and it may have disastrous consequences in future. Certain Hindu and Muhammadan high-placed officers were brought into disgrace by His Honor, on the charge of corruption and thereby a stain of dishonesty was fixed on the name of the natives in general. Famine raged fiercely for two years during his rule, but no adequate remissions of land revenue were made. His Honor passed the Hindi Resolution and thus sowed the seed of dissension between the Hindus and Musalmáns, who had of late come to cultivate goodwill and affection between them. While the native students were already groaning under the heavy curricula of the school classes, the University has, during His Honor's administration placed an additional obstacle in their way to it. He has also made the admission into Government service more difficult by declaring the knowledge of Hindi, and the passing of certain examinations as a *sine qua non* for candidates. Lastly he has practically paved the way for the destruction of the respectable and loyal zamíndár classes. Such being the injuries inflicted by His Honor on the province, "we" should bid him farewell, expressing regret and sorrow at his administration, and he too should take leave of "us" in the same spirit.

Review of Sir Antony MacDonnell's rule over the United Provinces.

Zamíndár-wa-Káshtkár, November, 1901.

5. The *Tafrih* (Lucknow), of the 11th November, referring to the adverse criticisms lately passed by the *Indian Daily Telegraph* on the administration of these Provinces by Sir Antony MacDonnell, says that if the *Telegraph* regards a just administration to be an oppressive one, it is altogether

The *Indian Daily Telegraph* on the administration of Sir Antony MacDonnell in the United Provinces.

Tafrih, 11th November, 1901.

a different thing, otherwise it is a downright misrepresentation to accuse His Honor of entertaining a prejudice against the Muhammadans. The opposition of Muhammadans to His Honor's Hindi Resolution chiefly centered at Aligarh, but now the very Aligarh party, who are reputed to be the leaders of educated Musalmáns, are going to associate His Honor's name with a new Boarding House to be constructed on the premises of the Muhammadan College in that town. If His Honor were unpopular among the Muhammadans, their leading men could not have thought of perpetuating his memory in this way. His Honor was very anxious to encourage the spread of education among the Muhammadans. When a large sum of money belonging to the Aligarh College was embezzled, he took prompt steps to restore an equilibrium in its finances, and granted Rs. 20,000 from the public treasury to construct a new Boarding House on the premises of that institution. He restored the Jáma Masjid at Lucknow to the Musalmáns. He adopted a number of other measures for promoting the well-being of both Hindus and Muhammadans. The Panjáb *Observer* accused His Honor of employing Hindus more largely than Muhammadans in the public service during his *regime;* but the reply given by him simply dumb-foundered the editor of that paper. He effected important reforms in the Police and Education Departments and in the (Provincial) Civil Service ; and to accuse such a ruler of unpopularity is certainly a calumny. His Honor administered these Provinces in so splendid a way that he won even the approval of the Béngali press, which is so difficult to please. The *Telegraph* is especially displeased with the retiring Lieutenant-Governor because he dealt with his subordinates with some severity. But His Honor did this to promote the welfare of the people, and not to make display of his power. Some corrupt officials His Honor expelled from the service with disgrace, and their friends only may find fault with His Honor, but the general public will be found to be most heartily thankful to His Honor.

ETÁWAH PUNCH, 8th November, 1901.

An imaginary memorial erected by *Al Bashir* to Sir Antony MacDonnell.

6. The *Etáwah Punch* (Etáwah), of the 8th November, publishes a communication in which the writer represents a stone tablet as if it were set up as a memorial of Sir Antony MacDonnell in the muhalla in which *Al Bashir* (a strong opponent of the Hindi Resolution), calling the muhalla the Urdu Muhalla. The Urdu inscription on the tablet is as below:—Farewell: Urdu very gladly bids farewell to Sir Antony MacDonnell, 1901. The inscription is followed by an Urdu ode in which *Al Bashir* is presented as finding fault with Sir Antony MacDonnell for introducing the use of the Hindi character, observing that the measure has not benefited Hindi in any way, while it has injured Urdu. Lord Curzon, too, turned a deaf ear to the appeal of Urdu. His Honor put a strange construction on Mohsin-ul-Mulk's speech at the Lucknow meeting (held by Musalmáns to protest against the Hindi Resolution). The Hindi agitators unnecessarily aroused the sleeping dogs. His Honor had better go away. His ways have transpired ; he has set the Hindus and the Musalmáns by the ears. What an ode has *Al Bashir* which is published (*lit.* lives) in the Urdu Muhalla, has recited to His Honor!

ADVOCATE, 10th November, 1901.

Mr. Pennell, late Judge of Noakhali.

7. The *Advocate* (Lucknow), of the 10th November, says:—So the late Judge of Noakhali is now on the sea on his way to India. In an interview he had with a correspondent of the *Bengalee*, he gave out his mind as to his future course. Mr. Pennell means to practice as a barrister either at Calcutta or at Allahabad. It seems he does not mean to carry his case before Parliament where, as the disposition of members seems to suggest, there is little hope of any redress of his grievances. It may also be that as Parliament does not sit before January next, Mr. Pennell may go back to England for the purpose if he has not already instructed some members as to the details of his case. Mr. Pennell has some doubt as to his enrolment in Bengal for the simple reason that the Chief Justice was against him. Of course no sane man expects to see any such display of ill-feeling on the part of Sir Francis Maclean. But in India anything is possible. Failing Calcutta, Mr. Pennell hopes to come up to Allahabad where he should meet with no difficulty. At any rate, we wish him all success in the new sphere of activity he has adopted. Here more than on the bench he will have more and better chances to do good to the people and expose the vagaries of the executive and judicial officers.

8. The *Hindustáni* (Lucknow), of the 13th November, says that it would seem that the British Government lately made a reference to the European Powers as to whether it could send Indian troops to assist in the settlement of the Transvaal, but that these Powers indirectly expressed their disapproval of employing Indians on any other but garrison duty in South Africa. The reason of this opposition on the part of the European Powers is not far to seek. They look down upon Indian troops, and do not like to see them pitched against European soldiers. It is the British authorities themselves who have given the European Powers cause to hold the natives of India in low esteem. In spite of repeated recognitions of the bravery and loyalty of Indian troops by the British Government, it has all along excluded them from the commissioned ranks. Certain high-born Englishmen who have ruled over India, endeavoured to remove this blot of injustice from the British administration, but they failed in their attempt. Even Russia that does not go about proclaiming, like England, that she rules over her conquered countries for the benefit of the people themselves, but pursuing a wise and liberal policy, appoints competent natives of those countries to as high posts in her army as Generalships. Had the British Government admitted competent natives to the commissioned ranks in its army, and thereby shown them fully qualified to rank with British military officers, the European Powers could not have rejected its proposal to employ Indians on active duty in South Africa. At present England recruits new soldiers in England and sends them as reinforcements to South Africa, but Lord Kitchener rejects them as unfit for service in the battlefield. Had the veteran Indian troops been sent to Africa instead of the raw British recruits, they would very probably have brought the Boer war to an end by this time. It is high time that representations were made to the Home Government to open the portals of the commissioned ranks to native troops, Government having already taken a step to open a military career for the scions of native chiefs and nobility. The coronation ceremony of His Gracious Majesty King-Emperor Edward VII. is drawing near, and it will not be amiss to submit a memorial to the British Government praying for the appointment of qualified natives to commissioned ranks in the army. The Bombay Corporation is to send an address to His Majesty on the occasion of his coronation, and the editor advises that body to insert the above request, along with others, therein. The Madras and Calcutta Corporations had also better follow suit, and it is to be hoped that His Majesty will signalize his coronation by permitting the admission of the natives of India to Military high posts without distinction of creed or colour.

Suggested employment of natives of India in the commissioned ranks in the army.

HINDUSTÁNI, 13th November, 1901.

9. The *Zamíndár-wa-Káshtkár* (Bijnor), for November, publishes a cartoon in which a naked human leg (tenant) is represented as setting foot on (taking possession of) the land of the North-Western Provinces, while another well-dressed leg (zamíndár) is hurriedly putting on a shoe to depart from it. The letter-press is:—Natural Law—Section I, one goes, another comes. The Tenancy Bill.

The North-Western Provinces Tenancy Bill and its alleged probable effect on the relations between zamindars and tenants.

ZAMÍNDÁR-WA-KÁSHTKÁR, November, 1901.

10. The English *Hindustán* (Kalákánkar), of the 11th November, says:—As we ventured to explain the other day, the Irrigation Commission seem to have been confronted with the fact, at their very first sitting at Lahore, that the era of immense central water-works is over, and that what India now needs, and would profit most by, is the scattering of wells and small tanks over its hitherto neglected areas. There may be scope still left, in some few parts for canals and other large works; but as a whole, the future of irrigation is bound up with widely distributed and easily accessible supplies of water. It is no small thing to have an expert like Mr. Merk, Commissioner of the Derajat, lay this down as a matter of concrete experience. We are equally pleased to find the same competent witness preferring the sinking of wells by the people themselves, with such *takavi* aid as the Government afford, to their being sunk for the people by the State, that is departmentally. Our readers may not believe it, but it is a fact none the less, that a villager sinks his well for two or three rupees, which the official department of the State in charge may take ten rupees to do. The same remark can be safely hazarded with regard

Irrigation Commission at Lahore.

HINDUSTÁN, 11th November, 1901.

to other kinds of public works--from two-thirds to half the cost is at times swallowed up by the supervising agency. You will see this in many a large famine camp. Make the *takavi* grants for land improvements in time, let the grants reach the ryots intact, let there be no middlemen and no departmental experts to coerce the villagers into investing them in scientific jerry-shows; and the State has done its duty. The ryot knows the soil, season and seed well enough. If he is left alone to work out this knowledge in his own rude way, he will seldom need more aid than he is able to pay for. What he cannot afford is unjust assessment, and the petty larcenies of the *patel* and the *talati*.

AL BASHÍR, 12th November, 1901.

Agricultural Banks.

11. A correspondent of *Al Bashír* (Etáwah), of the 12th November, discussing the present form in which agricultural banks are being established in these Provinces, contends that banks founded with such small sums as Rs. 500 or so, advanced by certain zamíndárs, who are themselves hard up for money, simply to please the powers that be, cannot possibly satisfy the want to supply which they are being started. Let Government arrange to start a central bank at the headquarters of every district with branch offices at the various tahsíls, in which it should itself deposit as much money as it is at present willing to advance as *takavi* to agriculturists, and also a portion from the Famine Insurance Funds, and big zamíndárs and professional moneylenders being also induced to take a large number of shares therein at an interest of 6 per cent. per annum. All zamíndárs who might stand in need of money, may be allowed loans from such banks at a low rate of interest, both for their own agricultural purposes as well as for opening small banks for advancing money for the same purpose to needy cultivators. If this scheme be adopted it will probably be quite successful, and benefit both the zamíndár and the tenant.

HINDI PRADÍP, May, June and July, 1901.

***Hindi Pradip* on agricultural banks.**

12. The *Hindi Pradíp* (Allahabad), in its combined number for May, June and July, received on the 11th November, says that it would seem that Government desires to establish agricultural banks with a view to making advances to cultivators at moderate rates of interest, and thus saving them from the extortions of landholders. If Government has no other object in view, the measure is worthy of all praise. Indeed it smacks of the paternal affection which the ancient rulers had for the people. But the editor has his suspicions. He would not be surprised if Government had an axe to grind. As it is, Government has taken almost all the trades and industries into its own hands, those which are yet open to the public being hampered by strict rules and regulations. Cultivation provides employment for the greater portion of the population, but the proposed agricultural banks will give the officials opportunities for interfering with it. The Tenancy Bill and the agricultural banks will prove the ruin of landowners. These banks will make advances only for agricultural purposes; but then where will the cultivators get money to meet marriage and other expenses? Money-lenders cannot be expected to help them in the matter in future. With all the exaction and oppression exercised by landholders over their tenants, there exists marked sympathy between them. A landholder invariably comes to the rescue of his tenants when they are in distress. Supposing the landlords fleece the cultivators, the money only changes hands, but does not go to a third party. The measure (the establishment of agricultural banks) may afford some convenience to the agricultural classes, but owing to the pursuit of convenience and comfort this country is on the high way to rack and ruin. The extension of railways has afforded the people great convenience in making journeys, but it has reduced thousands of well-to-do persons to abject poverty by depriving them of their means of livelihood. Again, the introduction of the post-office money-orders has put a stop to Hundis, providing convenience for the people in making remittances, but benefiting Government at the expense of bankers and mahájans. The cultivators will readily resort to the proposed agricultural banks on account of the moderate rates of interest charged by these banks, but they will soon find themselves relieved of all their property, moveable and immoveable, by the latter. Now they are subject only to the oppression of the landholders; but when they deal with the agricultural banks, they will be fleeced by a number of the bank officials.

13. The *Riyáz-i-Faiz* (Pilibhít), of the 4th September, received on the 12th November, publishes a letter from a correspondent, who alleges that one of the main causes of the decline (fall) of India is the excessive use of liqour and intoxicating drugs by her children. Those persons who are habituated to use these stuffs—every one of which is a veritable poison—pay a heavy price for them, and are rendered cowardly, indolent, destitute of moral courage, weak, short-lived and subject to various diseases.

RIYÁZ-I-FAIZ, 4th September, 190[illegible].

Excessive use of liquor and intoxicating drugs by the people of India alleged to be one of the main causes of her decline.

14. The *Bhárat Jiwan* (Benares), of the 11th November, says that, while in former times only such persons as had no means of livelihood whatever, or devoted themselves entirely to the service of God, begged alms, the number of beggars has most enormously been increasing in India as she has been growing poorer and poorer, and her indigenous industries have continued to decay. Some of the most dangerous characters are to be found in the disguise of these wandering beggars. It is very necessary that the natives should bestow their charities with due discrimination, it being now most difficult to distinguish a rogue from a real object of charity.

BHÁRAT JIWAN, 11th November, 1901.

Increase of professional beggars in India.

15. The *Sahifa* (Bijnor), of the 12th November, in its columns of extracts from other newspapers, publishes a paragraph, in which the writer states that two Hindu Deputy Collectors in Meerut having been accused of taking bribes, a departmental enquiry was made into the matter, and the result was that one of them was reduced by a grade, and the other made to revert to his substantive post of tahsíldár. If the charges were proved against the accused officials, they should have been prosecuted in a criminal court, and not merely reduced. If, on the other hand, they were not proved guilty, they should have been let off altogether.

SAHIFA, 12th November, 1901

Reduction of two Hindu Deputy Collectors in the United Provinces on the alleged ground of their corruption.

16. The *Aligarh Institute Gazette*, of the 7th November, says that Mr. Morison was not correct in stating—in his recent article (published in the *Pioneer*) on the question of establishing a separate Muhammadan political association—that the Muhammadans in the United Provinces enjoy more loaves and fishes of the public service than they are entitled to, on the ground of the numerical strength of their population as compared with that of the Hindus. There are certain Government Departments, such as the Educational, the Medical, the Public Works and the Railway, in which the number of Muhammadan employés is comparatively very small; in some of them not a single Muhammadan being found. It is by no means right to take into consideration only the numbers of the gazetted Hindu and Muhammadan officials in the executive and judicial services, and to draw the conclusion that the Muhammadan element in the public service prevails, in view of the proportion of their population. The Muhammadans require only fair play and no favour. If they be given employment in all the branches of the public service, including both the ministerial and official staffs, according to the ratio of their population, they will have no reason to complain. But when they find themselves not receiving as much of the loaves and fishes in *all* the public offices and law courts taken together, as they are entitled to, even according to the principle of proportion which has lately been laid down by the authorities themselves, on the basis of the census figures, they cannot possibly keep quiet. But besides the comparative strength of population of the Hindus and Musalmáns, there are certain other points which ought to be taken into consideration in the distribution of Government appointments between these two communities. Three-fourths of the population are agriculturists, who do not take service under Government; and hence the principle of proportionate employment of the Hindus and Musalmáns in the public service should be determined by the ratio they bear to one another's population, after deducting the number of agriculturists. Consideration should also be paid to the special social and political condition of the Musalmáns, as Sir Auckland Colvin, one of the most experienced Lieutenant-Governors of these Provinces, urged, in justification of the policy he pursued during his tenure of office, in the course of his reply to the farewell address presented to him by the Trustees of the Muhammadan College at Aligarh.

ALIGARH INSTITUTE, GAZETTE, 7th November, 1901.

Proportion of Muhammadan employés in the public service in the United Provinces.

OUDH AKHBÁR, 12th November, 1901.

17. The *Oudh Akhbár* (Lucknow), of the 12th November, publishes a complaint from a correspondent to the effect that lately, while he was passing along the road leading from the Wingfield Park to the La Martinere College, at Lucknow, at about 7 P. M, six or seven half-clad persons attempted to (fall upon and) rob him, but that he succeeded in dissuading them from doing so by showing his readiness to part with all that he had on his person. Neither policemen nor lanterns were found on the road in question. The road is very lonely indeed, and the authorities would do well, now that the above incident has occurred, to put up six or seven lanterns and post one or two constables, at least, for the protection of the lives of such unfortunate solitary persons as may chance to pass that way (after nightfall). Another correspondent of the *Oudh Akhbár* (Lucknow), of the 14th November, referring to the above incident, observes that the greater portion of the Civil Lines go unprotected by the police, both by night and day, and that therefore it is no wonder that ruffians should seek to ply their nefarious trade in those unguarded parts of the town during the cold nights of winter. Good lights and police patrol are badly wanted on the public roads at Lucknow.

Want of good lights and police patrol on the public roads at Lucknow.

NASÍM-I-AGRA, 15th November, 1901.

18. The *Nasím-i-Agra* (Agra), of the 15th November, publishes a communication from a tax-payer, who complains that the Municipal Secretary has put up a telephone between his table and that of the Assistant Secretary at the Municipal office, at a cost of some thirty or forty rupees, although the distance between the two tables does not exceed five paces. Was this unnecessary expense sanctioned by the Chairman? To the writer's knowledge at no other Municipal office has a telephone been put up. Is the money, obtained from the tax-payers, so to speak, by squeezing their veins, intended to be wasted in this way?

Telephone put up at the Municipal Office at Agra.

INDIAN DAILY MAIL, 16th November, 1901.

19. The *Indian Daily Mail* (Lucknow), of the 16th November, says:—The Resolution of the Government of Bengal on the Calcutta Municipality is disappointing in many ways. We may say without hesitation that it is permeated with the spirit which led to the framing of the new Calcutta Municipal Act. It betrays a disregard of the interests of the rate-payer, a total ignoring of the principles of local self-Government, and disinclination to belittle the work done by the Bengalee officers of the Corporation. We are rather surprised that such a document could emanate from a ruler like Sir John Woodburn.

Government Resolution on the Calcutta Municipality.

HINDUSTÁN, 15th November, 1901.

20. The English *Hindustán* (Kalákánkar), of the 15th November, says:—We are pleased to learn that the Pasteur Institute at Kasauli is proving a great success. Out of about 400 cases treated, only one death is reported. It is evident that the Institute is proving a great boon to India, although some foolish people petitioned the Government to abolish it. Nearly every day the papers report cases of persons having been bitten by rabid dogs, jackals or wolves, and if it were not for the Institute, all these persons would die terrible deaths. It is to be hoped that natives will now patronise it largely.

Pasteur Institute at Kasauli.

JÁM I-JAMSHED, 10th November, 1901.

21. The *Jám-i-Jamshed* (Moradabad), of the 10th November, complains that some persons have published books under the title of *Kok Shastra* (sexual science), and advertised them for sale in newspapers. They cannot be said to be entirely free from the charge of obscenity. Government had better have these books examined.

Publication of books called the *Kok Shastras*.

III.—EDUCATION.

HINDI PRADÍP, May, June and July, 1901.

22. The *Hindi Pradíp* (Allahabad), in its combined number for May, June and July, received on the 11th November, says that Government does not take the same amount of interest in the Department of Public Instruction as it does in other branches of administration. The fact is that British rule in this country was founded by the late John Company, which was a body of traders, and that, though the Government has passed from the Company to the Crown, the administration is still conducted on the principles of a trader.

Alleged indifference of Government to the spread of education.

Like a trader who extends the more profitable branches of his shop, and gives little attention to the unprofitable ones, the Government of India is always busy improving the Irrigation, the Judicial Civil and other such Departments which are sources of revenue to it, but views the Education Department with indifference, even though the cost of public instruction does not entirely fall on the Government Treasury. Along with other cesses, a school cess is levied by Government from the landholders. The fact is that Government can have no desire to encourage the spread of education among the people any further, inasmuch as natives already succeed in beating Englishmen at the public examinations. The children of the soil do not yield the palm to any other nation on the face of the earth in the vigour of intellect. In view of these things, steps have been taken to check the advancement of education. The school and college fees, the examination fees and the prices of text-books have largely been increased. Boys have to pay the cricket fee, the punkah fee, *et hoc genus omne!* Moreover, they are fined even for the most trivial breaches of the school rules. In short, the cost of education has increased so largely that the portals of schools have practically been closed to the sons of men of small means. As education is not yet valued for its own sake, but is only regarded as a means of earning money in this country, the rich classes do not like to undergo the trouble of acquiring it. Not only has education been made so costly, but a large number of strict rules and circulars have also been issued (to hamper students), evidently with the object of discouraging education. High praise is due to Lord Mayo (*sic*) who placed education within the reach of the poorest classes by reducing the school fees; but since then the cost has steadily increased by leaps and bounds. The natives are helpless and must quietly acquiesce in the treatment they receive at the hands of the powers that be.

IV.—Post-office.

23. The *Nasím-i-Agra* (Agra), of the 15th November, complains that the editor could not get a sufficient number of quarter-anna postage stamps for the preceding week's edition of his paper from the Sub-post-offices and the licensed stamp-vendors in the city, nor even from the Government treasury. Only a small number was available at the General Post-Office. Thus there was an unnecessary delay in posting the paper. It would be well if the postmasters were authorized to receive postage in cash on such occasions, affixing a red seal to the covers.

Nasím-i-Agra, 15th November, 1901.

A complaint regarding the supply of postage stamps at Agra.

24. The *Jám-i-Jamshed* (Moradabad), of the 10th November, says that under the old system the newspapers for which postage was paid in advance for a quarter, were carried at quarter anna a copy, and 25 per cent. of the total number of an edition were carried free as exchange copies. If any editors were unable to pay the postage in advance for one reason or another, they had to affix half-anna stamps to their papers during the quarter. The system being thus an inconvenient one the press agitated for the introduction of quarter-anna postage stamps. Government has been pleased to accede to their wishes. The introduction of such stamps has deprived the press of the privilege of sending 25 per cent. of the edition of a newspaper free, but still the editors have not been made quite independent of the post-office, inasmuch as they have still to get their papers registered at the Post Master-General's office. The registration of newspapers is considered necessary on the ground that the privilege of reduced postage has not been conceded to periodicals and magazines for reasons best known to the Postal authorities. It is difficult to understand why the concession should be denied to such publications which are intended to promote literature or science. In common fairness, the privilege should be extended to them. If Government is not prepared to make this concession, at all events it should knock the system of newspapers on the head, and direct the Postal officials to see that periodicals and magazines are not sent at the reduced rate of postage. But if that system cannot be abolished, the editors should be permitted to send 25 per cent. of the copies of their papers free, as before.

Jám-i-Jamshed, 10th November, 1901.

Registration of newspapers at the Post Master-General's office.

AL BASHÍR, 12th November, 1901.

Certain vernacular newspapers publishing pamphlets printed at other presses and containing advertisements of medicines, as their supplements.

25. *Al Bashír* (Etáwah), of the 12th November, states that certain editors have taken to publishing, as supplements of their newspapers, advertisements of medicines, printed in a pamphlet form, at other presses, which contain a calendar also for the year 1902. This is against the standing rules of the Postal Department, which require editors to publish only such advertisements along with their newspapers as are printed on paper of the same size, &c., as the latter, *i.e.*, form a part and parcel of the newspapers. The present practice deprives the post-office of that revenue which it would derive, if the pamphlets in question were circulated separately.

ALLAHABAD:
The 19th November, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 47 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 23rd November, 1901.

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I.—Political and Foreign.

Bhárat Jiwan, 18th November, 1901.

Boer War.

1. The *Bhárat Jiwan* (Benares), of the 18th November, says that the Boer war appears to have broken out at a very inauspicious moment. It has already lasted two years, involving the deaths of lakhs of brave British soldiers and an expenditure of crores of rupees. But the end is not yet within sight. Many veteran British Generals have perished in this disastrous war. There seems to be no decrease in the numbers of the Boers. They are killed in battles, but the cry is still, *they come*, as if new soldiers spring fully armed, Minerva-like, from the blood of the soldiers fallen in the field. This most sanguinary struggle continues to drag its slow length along, as if old Kruger were using some incantation to prevent it from coming to a close. To-day a Boer General is reported to have been captured, to-morrow he is found inflicting heavy losses on British troops. Indeed the news received from the theatre of war is most inexplicable and disquieting. There is no knowing when the Boers will bury the hatchet and bloodshed in South Africa will cease.

Indian Daily Mail, 21st November, 1901.

Sir Antony MacDonnell on political agitation.

2. The *Indian Daily Mail* (Lucknow), of the 21st November, says:—"There are many words of genuine sympathy and friendliness for the Indian people to be found interspersed in the many farewell speeches delivered by our late Lieutenant-Governor, Sir Antony MacDonnell. We are sorry to observe that there is a disposition not to rate them at their proper worth. It has been said by a contemporary that Sir Antony MacDonell has denounced political agitation in one of his recent public utterances. On the contrary, we find Sir Antony declaring 'I am not one of those who decry political agitation, because I feel it to be a natural product of our system of education and of our scheme of Government, also because it occasionally does good.' This is a clear statement of the speaker's views on this important subject. We do not remember any other high official of Sir Antony's position expressing himself in such favourable terms on political agitation. We are thankful to Sir Antony for his otherwise encouraging remarks about political agitation. We hope every Anglo-Indian official in the land will remember the above-quoted words and try to appreciate their justice and reasonableness. The average official in India harbours in his mind rancorous hatred towards political agitation by the natives, and is never inclined to admit that it is a natural product of our scheme of Government, much less that 'it occasionally does good.' Sir Antony took as good a view of native political agitation as it was possible for an Anglo-Indian official to take consistently with his official position. We give all praise to our late Lieutenant-Governor for it, and trust that his opinion in the matter will have its due influence on his successor and the officials under him."

Advocate, 17th November, 1901.

Reverend T. P. Hughes on the attitude of Musalmans towards British rule.

3. The *Advocate* (Lucknow), of the 17th November, says:—"Reverend T. P. Hughes questions, in the columns of the *Sun*, the soundness of the theory of Mr. Townsend that Britain will cease to retain India after fifty years. He says there is no danger from within, but propounds a strange theory in support of his views. He writes:—

'But I would say that I think that there is very great danger of the conversion of India to Muhammadanism. Every year a very large number of Hindus are converted to Islam. The polygamy of Islam is attractive to the Oriental mind. The social barriers of the religion are far less formidable than those of Christianity, and I believe that in the event of any great revival of Islam throughout the world, the stability of the British Empire in India may be shaken to its very foundation. If some great Muhammadan warrior—an Omar, a Khalid, or a Salah-ud-deen (Saladin)—appeared on the scene, the seven millions of Moslems in India would soon be doubled. The conversion of the Sikhs to Islam would be a comparatively easy matter, and the Maharattas of Bombay would soon rally round the standard of the conqueror. Up to the present time the Muhammadan population has not availed itself of the openings in civil appointments, or in the granting of direct commissions in the army. And the reason is simply this: That the Muhammadan regards the British occupation of India as only a prelude to Moslem rule. The

Hindu, and especially the Bengalee Hindu, will tell you that the British occupation of India will last for centuries. But no Moslem will admit this. The Moslem looks forward to the conversion of the English to Islam; and every Friday at the noonday prayer offers supplication to the Almighty for this end: "Grant, O Lord, the universal dominion of Islam," is a prayer which ascends from every mosque in India at least once a week.

The reverend gentleman brags of his Indian experience, on the ground of having spent a portion of his life in India, and yet he holds such preposterous ideas as to the feeling of the Muhammadans."

4. The *Oudh Punch* (Lucknow), of the 14th November, publishes a cartoon, in which a Muhammadan horseman, wearing the fez, and marked the "Musalman Party" is represented as meeting another horseman, marked the "Congress," on a public road. The letter-press is:—

OUDH PUNCH, 14th November, 1901.

The Muhammadans and the Congress.

The Musalman rider—"Well, Sir, I too am going in the same direction, but we cannot go together."

II.—GENERAL ADMINISTRATION.

5. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th November, praising the courtesy, politeness, justice and sympathy of the British officers that were sent out to rule India during the time of the late John Company, says that the attitude of British rulers towards the natives is now very different from what it was before. The natives are no longer trusted by the authorities, their honour is liable to be dragged into the mire by the pettiest British official with impunity, and they have become emasculated, and are greatly distressed for want of employment. The agricultural profession has greatly declined owing to the severities of the Rent and Revenue Laws. The only means left to the people for earning a livelihood has, for some time past, been Government service, though the admission into it has been made conditional on passing certain prescribed public examinations. But the Eurasians are now ousting them even from the public service, so that the latter will have no alternative left but to commit robberies and dakaitis in order to keep body and soul together. If "we" ventilate "our" grievances, "we" are dubbed sedition-mongers! The laws enacted from time to time are also very severe, Government easily securing the consent of some inexperienced, sycophantic natives to the passing of those measures. Such being the case, the time of "our" extinction cannot be far off. The British rulers of the present day have no sympathy whatever for the people, they being mere birds of passage during the tenure of their office. But the conquered people of a country could expect to be duly loved, respected, &c., only when the ruling sovereign for the time being, either lived in their midst or exercised personal control over the administration of that country. The British nation would do well to remember that the natives of India are, as it were, the philosopher's stone in their hands: but it is a great pity that they do not realize their worth, which does not augur well for them.

ROZNÁMCHA-I-QAISARI, 15th November, 1901.

Alleged unsympathetic attitude of British officers towards the natives of India.

6. The *Advocate* (Lucknow), of the 17th November, says:—"The authority of John Stuart Mill in the matter of administrative principle is unquestioned because of the logical acumen that characterises all his writings. Nothing proves this fact more than what Mill wrote about the Government of one nation by another. An American journalist illustrates the point thus with reference to this country:—John Stuart Mill was thinking particularly of India when he wrote that 'the Government of a people by itself has a meaning and a reality; but such a thing as Government of one people by another does not and cannot exist,' except as 'one people may keep another as a warren or preserve * * * a place to make money in, a human cattle farm to be worked for the profit of its own inhabitants.' What a prophecy! And what a fulfilment with cruel precision!"

ADVOCATE, 17th November, 1901.

John Stuart Mill on the Government of one nation by another.

ADVOCATE, 21st November, 1901.

Lord Ampthill's speech on the Malabar re-settlement question.

7. The *Advocate* (Lucknow), of the 21st November, publishes the following communication from its Madras correspondent:—"Any strong hopes entertained by undue optimism about the beneficence of Lord Ampthill's rule in matters involving large questions of policy, must have received a very rude shock by his Lordship's very unhappy pronouncement on the Malabar re-settlement question. In my humble judgment, the only proper standard by which to judge of a ruler's interest in our enduring welfare and advancement is his views and action on subjects like the poverty of the masses, the improvement of the material condition of the people by large schemes of technical education, the land revenue problem, local self-government, the wider employment of Indians in the higher branches of the public service, and so on. Individual rulers there may be and are who are courteous in their treatment of our countrymen that approach them, kindly in their disposition to the people committed to their charge, and of winning and charming manners, but still either selfish enough to recklessly sacrifice our best interests at the altar of Anglo-Indian officialdom or weak enough to meekly yield to the interested and silly clamour of the Civil and Military mandrins who always beautifully capture Viceroys, Governors and other high placed personages. This class of rulers, however eloquent may be their speeches, however soul-stirring their peroration, and however loudly applauded by what Mr. Pennell would call 'that very numerous class of persons who do not care to probe beneath the surface,' must always be suspected and not given certificates of success without very sufficient guarantees of the accuracy of their views on all big questions. But still we are so unfortunate as always to be given only this unwelcome set of Satraps. A Ripon, a Reay, and a Cotton come to India only very rarely, and others less able and less generous cannot with impunity be mentioned, in the same breath with them. Lord Curzon has already only too well shown of what stuff he is made and what dangerous and destructive pieces of legislation may be expected to be enacted during his time. It is yet far too early to form any indication of what Lord Ampthill is going to be and to do; but if it be true that coming events generally cast their shadows before, then His Excellency's speech in reply to the address of the Kerala Mahajana Sabha of Calicut, the Court of Wards Bill introduced under his auspices and his utterly uncalled for and unwarranted lecture to Hon'ble Members of the Legislative Council on their (alleged) ignorance of the rules of Interpellation, do not at all augur well for the future of South India. Not merely did Lord Ampthill say that the re-settlement operations in Malabar and the cruel enhancement of assessment were quite legal and justifiable (this in face of the numberless pledges given by past Governments that the existing settlement is permanent), but as if to add insult to injury, and as if to mock the people for their absolute helplessness, to obtain justice, this young lion of Master Joe ridiculed them in language so undignified as to be utterly unsuitable in the mouth of an exalted personage like him, for thinking of carrying on an agitation in England and said that all this was perfectly bootless and that (for in effect the statement only comes to this) the military despotism by which India is governed is above all Parliamentary control! Happy Government and unhappy land!"

HINDUSTANI, 20th November, 1901.

Rumour regarding the admission of a native to the Secretary of State's Council.

8. The *Hindustáni* (Lucknow), of the 20th November, says that the rumour regarding the elevation of a native to a seat in the India Council has been revived. Mr. Malabari observes in his *Voice of India* that it would be no wonder if Sir Manchurjee Bhownuggree were the first native member of the Secretary of State's Council, and that Sir Manchurjee possesses qualifications which will enable him to carry out the wishes of India during his tenure of office, if he likes to do so. The nomination of a native to the highest Council of the Indian Empire would be a matter of extreme joy to the people; and their joy would be double if the choice of Government fell upon Mr. Romesh Chunder Dutt, who is best fitted to perform the duties of the high post in question. Indeed the bad days of India might be considered to be over, if Mr. Romesh Chunder Dutt were given a seat on the India Council simultaneously with Sir Antony MacDonnell. It is almost needless to say that a Conservative Government cannot be expected to select a native other than one who holds Conservative views, for the

Council. However, it would be a matter of great satisfaction if Sir Manchurjee Bhownuggree's nomination secured an important privilege to the natives of this country.

An Anglo-Indian's views on Indian affairs, as reported by Mr. John Smedley, a member of the Temperance Association.

INDIAN DAILY MAIL, 19th November, 1901.

9. The *Indian Daily Mail* (Lucknow), of the 19th November, says :—Mr. John Smedley, who is now touring in India, on behalf of the Temperance Association, reports an amusing conversation he had during his voyage with a fellow-passenger, a hot-headed Anglo-Indian. We give Mr. Smedley's story in his own words :—

One of these gentlemen informed me that he had been in India over twenty years. In reply to my query, "What is your opinion about the famines in India ?" he replied, "There have always been famines, and always will be. It is God's way of removing the surplus population. The Government have done all that can be done, and it is impossible to govern the country in a better way than it is governed."

"And your opinion about the natives of India ?" "They are a lazy, lying, dishonest class of people, and will only work when they are made to."

"Are they all of the character you have described ?"

"Pretty much."

"Do you consider them sufficiently well paid when they work ?"

"Yes; they receive much more than they are worth."

"Do you approve of the agitation the Congress Party are carrying on?'

"Oh, dear, no; they are a set of dissatisfied men who are too lazy to work, and they want to govern the country themselves."

"Do you know any of the leaders of the Congress Party ?"

"No, I do not: neither do I want to. They are a set of dissatisfied, disreputable men, trying to sow seeds of discord and discontent wherever they go. The people are quite happy and contented if these men should let them alone."

"You think, then, that, after twenty years' experience, things are managed as well as it is possible for them to be."

"Yes, I do. You must not compare India to England. Indians are not Englishmen."

A travesty of the farewell addresses presented to Sir Antony MacDonnell on the eve of his retirement.

OUDH PUNCH, 14th November, 1901.

10. A correspondent of the *Oudh Punch* (Lucknow), of the 14th November, received on the 22nd idem, publishes a travesty of some of the farewell addresses presented to Sir Antony MacDonnell, late Lieutenant-Governor of the United Provinces, on the eve of his retirement. The residents of Benares most heartily thank His Honor for encouraging the use of the Nagri character and thereby injuring the Urdu language. The Naturalists (*Naturias*) of Aligarh express their gratitude to His Honor for making some of their co-religious officials His Majesty's guests, and declare that they will call a (boarding) house in their College (which they call *kafsh khana*, *i. e.* the house where shoes are kept, by way of humility) after him, and that the treatment accorded by him to their community will always be remembered. The officers dismissed during His Honor's rule complain of their treatment by His Honor, and would by the grace of God represent their grievances to the authorities in England, it being useless to do so in India. The zamindars do not think it worth while to make any complaints against His Honor, but simply wish that his tenants in Ireland may remind him of the Persian adage "Do not do unto others what would be disagreeable to you if done to you," and pray that famine and plague leave this country. The cultivators thank His Honor for (virtually) putting a stop to their ejectments and for securing them occupancy rights (so far as it could possibly be done), but his measure has placed the zamindar and the tenant at loggerheads, and will lead to much litigation between them which will highly embitter their mutual relations. Rising to reply to all these addresses, His Honor questions the friendship of those gentlemen who sought to please him simply with a view to obtaining high titles or promotion in the public service. He would nominally thank those gentlemen who had given him their support in the passing of the Tenancy Bill or in the matter of the Hindi Resolution. He deprecates his

extravagant praise by the residents of Benares, and tells them in plain words that in issuing the Hindi Resolution he never meant to please them at the expense of another community. He tells the "Naturalists" that he expected to win their goodwill by comparing Aligarh to Mecca and Medina and by interfering in (*i.e.* settling) the disputes among the Trustees of the Muhammadan College; but he was disappointed. He, however, never intended to displease them in any way. The *Etawah man* (editor of *Al Bashir*) has caused His Honor much pain by incessantly showering brickbats (making attacks) on him, and the Aligarh party would do well to induce him to desist now. His Honor is much pleased with this party, inasmuch as they have come to bid him farewell, it mattering little whether their expressions of gratitude were sincere or not. His Honor has always been an advocate of the principle of the greatest good of the greatest number, and as the Muhammadans form but a minority of the population, they need not mind if they have suffered any loss in the matter of their employment in the public service during his regime. He tells his dismissed brethren in the Government service that he was not afraid of their possible attacks on him in England, because he would be invested with power in that country also. Among the zamindars in these Provinces he counts several friends, but the zamindars of his own country had so worried and lorded it over the tenants there, that his sympathy has naturally always been with the latter. His Honor never expected the tenants to prove so ungrateful to him, he having done so much for them. They never deserved such kindness on his part; but it is a pity that he was misled by the counsels of a "friend" to spread misfortune (dissatisfaction) throughout the province (by passing the Tenancy Bill).

HINDUSTANI, 20th November, 1901.

Appointment of Sir James Digges LaTouche as Lieutenant-Governor of the United Provinces.

11. The *Hindustani* (Lucknow), of the 20th November, referring briefly to the career of Sir James Digges LaTouche in the earlier days of his service in the North-Western Provinces, most heartily welcomes the appointment, as Lieutenant-Governor of the United Provinces, of an officer who earned the reputation of being a good-natured ruler during the brief period that he officiated in the exalted post before. The people are well-acquainted with the thoughts, feelings, emotions and desires of His Honor, and hence they have full confidence in him. So far as His Honor's qualities have become known to the people, he is a friend of the poor, a cherisher of the respectable, and a good-natured and charitable man. He does not like that even the clerks should be oppressed in any way, or dismissed without sufficient cause. But it is difficult to say what will be the line of policy followed by him. During the Viceroyalty of Lord Lytton dissatisfaction spread in the country, and Lord Ripon who succeeded him, turned this dissatisfaction into confidence in Government, and all the marks of popular indignation and discontentment disappeared during his tenure of office. The predecessors of Sir Antony MacDonnell had (similarly) caused great disaffection among the people; but, though with some sections of society he has been unpopular on account of his certain measures, he has succeeded in removing the popular dissatisfaction which he found prevailing at the time of his taking the reins ot the Government into his hands. He has thus left these Provinces, so far as can be gauged from public opinion, in a far better condition than he found them. And the people would be extremely thankful to Sir James Digges LaTouche if he followed the policy of Sir Antony MacDonnell, with such necessary modifications as might be necessitated by experience and circumstances. But there is one fear which the writer cannot help expressing. Just as certain vices in a man are apt to dissuade him from doing a good act, in the same manner certain good qualities in a ruler are liable to make him swerve from his duty. It is, however, to be hoped that the good-nature and charitable disposition of Sir James will prove a source of strength and not of weakness to him in the discharge of his high duties.

OUDH AKHBÁR, 14th November, 1901.

Rejoicing at the appointment of Sir James Digges LaTouche, as Lieutenant-Governor of the United Provinces.

12. A correspondent of the *Oudh Akhbár* (Lucknow), of the 14th November, in an article, headed "The tidings are that none should feel despondent any more: friends! rejoice that Mr. (Sir) James Digges LaTouche has become Lieutenant-Governor," expresses extreme joy and goes into raptures at the appointment of His Honor to the head of the Government of the United Provinces. Sir James is a cherisher of the poor, a supporter of the respectable, and the very embodiment of beneficence, and hence both Hindus and Musalmáns, who have been too much depressed by the prevalence of famine and plague to

celebrate properly even their Dashara and Id festivals respectively, have been simply overjoyed to receive the glad tidings of His Honor's appointment. Shouts of joy are heard from every direction. The almightly has most graciously responded to the prayer of the people and given them Sir James Digges LaTouche as their Lieutenant-Governor. His appointment has been as welcome to the people at this time, as timely showers are grateful to withered paddy. All the trouble that "we" have suffered in the past, will now, God willing, be removed, and "we" have at present to heartily congratulate His Honor on his appointment, and thank Lord Curzon, and above all, the Supreme Being, for granting this boon to the United Provinces.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th November, complains that Sir Antony MacDonnell, during the closing period of his rule, had the village of Chhitpur near Government House at Allahabad demolished (for public purposes) without either granting the residents an adequate compensation for their houses, or assigning any suitable locality for their future residence. He similarly caused a clean sweep to be made of certain inhabited quarters at Agra. What a marked contrast is between this kind of British justice and that of Naushirwan the Just, a celebrated King of Persia, who did not interfere even with the hut of an old woman, who refused to relinquish it for any consideration whatever, to enable him to make his new palace symmetrical, and remove its crookedness.

ROZNÁMCHA-I-QAISARI, 15th November, 1901.

Appropriation of certain lands at Allahabad and Agra for public purposes by Sir Antony MacDonnell.

14. The *Bhárat Jiwan* (Benares), of the 18th November, says that the landholders in the North-Western Provinces are dissatisfied with Sir Antony MacDonnell, the late Lieutenant-Governor, on account of his passing the Tenancy Bill. But they are mistaken in holding him responsible for that Bill, inasmuch as it would seem to be the secret wish of the Government of India itself to increase its power over land. It might be assumed that Sir Antony tried his best to dissuade the Government of India from adopting such a measure, but that the Government was inexorable. His administration has been very beneficial to the people, and it is, therefore, not right and proper to express any dissatisfaction with him on the eve of his departure.

BHÁRAT JIWAN, 18th November, 1901.

Tenancy Bill, Sir Antony MacDonnell and landholders.

15. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th November, complains that the *pattis* of such co-partner zamíndárs, who have paid up their shares of land revenue are being attached by Government along with the pattis of their defaulting co-partners, in Allahabad, in these days. This proceeding on the part of the Tahsíldárs has caused a great consternation among the landholders. It is strange justice indeed that both defaulters and non-defaulters should be treated alike. Who will in future think of paying up Government land revenue until he has reason to believe that all his co-partners are going to do the same ? The Zamindárs openly complain that Englishmen have taken to practising great oppression on the people, trampling justice under foot.

ROZNÁMCHA-I-QAISARI, 15th November, 1901.

Complaint against the indiscriminate attachment of the *pattis* of both defaulting and non-defaulting co-partner zamindars in Allahabad.

16. The *Anjuman-i-Hind* (Lucknow), of the 16th November, stating that even before the food-grains of a season have been reaped, the agents of the merchants, who export those articles to Europe, are to be found spread over all parts of India, and advancing money to zamíndárs (local corn-dealers), says that crores of maunds of food-grains are exported wholesale from this country every year and the result is that scarcity is found to prevail throughout the twelve months of the year. It is true that as both England and India are under the rule of the same sovereign, and the British Government is opposed to interfering with the principle of free-trade, one cannot ask for the (total) stoppage of this exportation. But regard must also be had to the needs of the children of the soil, and some restrictions placed on the present unlimited and indiscriminate exportation of grain. Government would therefore do well to lay down as to what proportion of the annual outturn of the country could be exported, and what should be left for local consumption.

ANJUMAN-I-HIND, 16th November, 1901.

Suggestion to lay down certain limits on the exportation of food-grains from India.

KÁYASTH HIT-KÁRI, 16th November, 1901.

District Magistrate of Benares, and the employment of Kayasths in the public service.

17. The *Káyasth Hitkári* (Agra), of the 16th November, publishes a letter, in which the writer, drawing the attention of the Kayasth community to docket No. 2747, dated the 8th April last, which the District Magistrate addressed to the Principal of the Queen's College, Benares, says that it is highly desirable that memorials from the various districts in the United Provinces, and even deputations from some of them, should be sent to the Lieutenant-Governor to protest against the District Magistrate's unfavourable attitude towards Kayasths. It is very probable that certain officers finding some Kayasth officials guilty of certain offences one after another, should have come to conceive an aversion for them as a class. But this is not fair or just. Every community has some black sheep in it, and the Kayasths are no exception. The number of Kayasths in the public service, though reduced at present, is still large as compared with that of other classes; but this is due to service being their hereditary (and sole) profession. As regards the offences committed by them, if a statement were prepared showing a comparative percentage of all classes of native Government servants who have been convicted of a criminal offence during the course of a year, the writer does not think that the Kayasths would be found to cut a sorry figure in it. If the Kayasths are excluded from the Government service, they will be simply ruined.

ROZNÁMCHA-I-QAISARI, 15th November, 1901.

Fettering of under-trial native prisoners while in the lock-up condemned.

18. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th November, stating that, according to a correspondent of the *Morning Post*, a British soldier, when confined in a military prison ought not to be subjected to whipping for breach of jail discipline, says that while, on one hand, such a recommendation is made on behalf of a British soldier, it is insisted, on the other, that a native prisoner, of whatever rank, should be invariably whipped (for a similar offence). Why, even under-trial native prisoners have fetters put on their legs while they are confined in the lock-up. This is a great hardship indeed on natives, before they have been convicted of the charges brought against them; and the Viceroy and other high authorities should take the matter into their serious consideration.

GAUHAR-I-HIND, 12th November, 1901.

Defamation cases against native editors.

19. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 12th November, referring to certain defamation cases, recently instituted against some native editors, says that the latter should exercise greater care in future in publishing information supplied them by distant correspondents whom they do not personally know. It is really very difficult for a native editor to verify, in each case, the information which he receives from a correspondent, before publishing it. Native editors cannot afford to have their own trustworthy correspondents in every important place. The Magistrates who deal with libel suits against newspapers do not make any independent enquiry before they pass orders on them, and the editors, if the trial takes place at outstations, are not themselves in a position to collect evidence in support of the allegations published in their papers, in the event of their so-called correspondents' letters turning out to be forgeries. What is still more to be deplored is that defamation cases have, of late, become common among the general public, which is a sign of growing discord and ill-will among them.

ROHILKHAND GAZETTE, 16th November, 1901.

The *Rohilkhand Gazette* defamation case.

20. The *Rohilkhand Gazette* (Bareilly), of the 16th November, reproduces two short paragraphs from the *Sialkot Paper* (Sialkot) and the *Zamíndár-wa-Káshtkár* (Bijnor), in which they, commenting upon the conviction of the editor in a defamation case, lately instituted against him by a European police officer at Bareilly, regret that though the complainant denied the existence of malice, and the allegation of the accused with regard to the misappropriation of a certain sum of Government money was proved, still the Magistrate convicted the accused on certain technical grounds. The accused ought certainly to have been more leniently dealt with in consideration of the useful service he sought to render to the public by bringing to light certain official malpractices in good faith. It is a pity that Magistrates should not consider such public benefactors to be deserving of leniency or acquittal, if they fail to substantiate their statements in their entirety. The public ought to render help

to such benefactors. [In another place the *Rohilkhand Gazette* states that the editor's appeal from the sentence of the Magistrate was rejected (by the Sessions Judge) as he had anticipated. But he expects justice ultimately from the High Court.]

ADVOCATE, 21st November, 1901.

Advocate on the *Amrita Bazar Patrika* and the *Bengalee* libel cases.

21. The *Advocate* (Lucknow), of the 21st November, says:—"If the sedition laws as amended during the time of Lord Elgin are the veritable sword of Damocles over newspaper writers, none the less so is the law of libel as it obtains at present. Cases there have been many and in various parts of the country in which editors and correspondents did not show sufficient regard for truth, honour and reputation. The prince of English dramatists described well, how the loss of this great factor in the life of every sensible man affects him: One that robs a man of his good name, robs him of all that he has. Certainly such a robbery does not enrich the thief, but sensibly makes the owner poorer. Defamers do surely deserve to be guillotined. The text is very good for a platform speech, but quite unsuited for the records of a judicial trial. In English law, every man, however heinous may be the crime with which he is charged, is held innocent unless the contrary is proved to be the fact after a regular trial. If in certain instances, the defamers have been simply reckless, the law is not less arbitrary in the matter; much more trying Magistrates who show an utter lack of the judicial frame of mind so much expected of them in the discharge of their duties. The two cases lately tried at Cawnpore have brought the unsatisfactory character of the law more in evidence. Before we deal with the law itself, let us see how the records reveal a good many ugly features of the cases themselves. We have little to say on the Hoff *vs. Bengalee* case, except the bare fact that Mr. Hoff demanded, we are told, one lakh of rupees from each of the Babus Surendranath Banerji and Motilal Ghose to compromise the case, while he let off the real offender for a little consideration. While he attempted to prove that Messrs. Banerji and Ghose simply delighted in their endeavour to run down, of all others in the Indian Empire, Mr. Betram Eugene Hoff, the quandom emigration agent of Cawnpore, he has, to the satisfaction of the public, shown his intention to fleece them, perhaps to earn an easy income from what he expected to get. Unfortunately for him, his ruse did not succeed. And even Mr. Charles, the then Joint Magistrate of Cawnpore, could not help remarking the production of Babu Kalyprosanna Kabybisharad as 'a most improper proceeding.' But for this bright point in the whole body of the judgment of the lower court, the document would have been one uniform object of derision to the public and of severe criticism by the higher authorities. The first and foremost point in the case against Babu Motilal Ghose, whose case only we mean to notice, was the production of evidence to prove publication of the defamation in Cawnpore. Besides the statement of Mr. Hoff, Pandit Jay Narain Bajpae and Babu Gopal Chand Banerji were produced on behalf of the prosecution. Babu Trilokinath Banerji was called by the defence."

The editor here makes quotations from the Joint Magistrate's judgment convicting Babu Motilal Ghose, and also from the Sessions Judge's judgment acquitting the Babu on appeal, making adverse and favourable comments on the same respectively; and then proceeds to observe:—"The Government of India do not seem to be in ignorance of the case against Mr. Hoff as brought by Rampiari, and the charge of defamation the former preferred against two Calcutta papers and the results of all the three cases. That the attention of the Local Government has lately been drawn to the necessity of exercising greater rigour in the inspection of emigration depôts shows that in the head-quarters of the Supreme Government there prevails some doubt as to the efficiency of supervision exercised over the depôts. We would, in this connection, request Lord Curzon to take the law of libel also in his consideration. While no vilifier of an individual or community should go unpunished, *primâ facie* cases must be proved before a summons or a warrant is issued against an alleged defamer. To summon a person from one end of India to answer a charge of defamation at the other end and with results like what occurred at Cawnpore, is anything but a just, much less a generous, procedure. Both the editors were forced to undergo a heavy but unnecessary expenditure in a case that proved more the unreasonableness of the prosecutor than the justice of such proceedings. If

the man who dreams that he has been libelled has a right to prosecute his supposed defamer, the latter has every right to be let alone so long as the preliminary investigation in the matter of publication is not proved beyond doubt."

OUDH SAMÁCHÁR, 21st November, 1901.

Orders issued by the Madras Government prohibiting the appointment of a Government official as Municipal Secretary in any town.

22. *The Oudh Samáchár* (Lucknow), of the 21st November, says that it would seem that the Madras Government has prohibited the appointment of a Government servant as Municipal Secretary in any town. This is as it should be. The Government of these Provinces had better follow suit.

RIYÁZ-UL-AKHBÁR, 16th November, 1901.

Objection taken to the designation of "Khan Sahib" being conferred on Muhammadan gentlemen as a mark of distinction.

23. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th November, says that the titles of "Khan Sahib" and "Rai Sahib" conferred on Muhammadan and Hindu gentlemen respectively by Government (for their public services), as marks of distinction, are too insignificant to rank immediately below those of "Khan Bahadur" and "Rai Bahadur," in order of precedence. Why, when the title of Khan Sahib or Rai Sahib, and not Khan Bahadur or Rai Bahadur, is conferred on a gentleman, his satisfaction at the receipt of the distinction is not unmixed. Again, the designation "Khan Sahib" is, ordinarily, put at the end of the name of every Afghan, as a matter of courtesy, and Mirzas (Moghals) and others to whom that designation is not applicable (by custom) simply resent that appellation. A native gentleman, who would not otherwise like to be called "Khan Sahib" suppresses his dislike for it when this designation is conferred on him by Government, simply because it comes as a distinction from such a source. For instance, Mirza Jamál Uddin, Honorary Magistrate, Benares, has received the title of Khan Sáhib from Government, and he will be so designated in future. But previous to this, could anybody dare address him with this designation, and not have to apologize for it? Certainly not. It is thus clear that "Khan Sahib" is not a suitable title for Muhammadan gentlemen, and the authorities would do well to devise a more suitable title to rank next to "Khan Bahadur."

EXPRESS, 21st November, 1901.

Fire in the buildings of the National Bank of India and the water-works at Cawnpore.

24. The *Express* (Lucknow), of the 21st November, says:—"The fire that destroyed so much property of the National Bank of India, Limited, at Cawnpore, on the night of the 5th November (an appropriate date for a fire by the bye), has drawn attention to the shortcomings of the water-works. To get water let on at night, unexpectedly, means delay of some hours, while steam is being got up, &c., and this is not the only drawback. Since the stand-pipes have been put up each resident of the city no longer keeps his own rope and bucket for drawing water from the wells, and thus in case of a fire, the populace have become deprived of a most obvious means of extinguishing it. There is a water tower now in existence, but it does not appear to have been full on the eventful night. Cawnpore, doubtless, as a city, would benefit by being burnt down and built up again, but the hardship on individuals has to be considered. So that, on the whole, it might be better and more humane to take a few of the most ordinary precautions for putting out accidental conflagrations."

GAUHAR-I-HIND, 12th November, 1901.

Adulteration of *ghi* in India.

25. The *Gauhar-i-Hind* (Najibabad), of the 12th November, complains that while in England there is a law under which a vendor of cream, in which water exceeds 16 per cent., is punished, no such law, except perhaps in Bombay and Bengal, exists in India for checking the adulteration of *ghi*, in which foreign matter is sometimes as large as 50 per cent. *Ghi*, which forms a very necessary part of the food of the natives, has become extremely dear of late, and its adulterators should be severely punished.

ADVOCATE, 17th November, 1901.

Cholera at Lucknow.

26. The *Advocate* (Lucknow), of the 17th November, says:—"The anxiety that was caused by the outbreak of cholera in last July has been once more revived, we must say in rather an intense form, as the type of the epidemic prevailing now in the city is violent. The percentage of deaths has become alarming and this naturally fills the mind of citizens with dismay. Never cholera was so bad as it was in the last week, since

1887 if not from 1867. It is a pity that cholera should stick to Lucknow for the period of about a year, and more or less be present during all the months of the year. Winter is the season which is said to be uncongenial to the growth of the cholera bacilli, and yet in this very season cholera has spread with unprecedented virulence. This is a sad state of things, and we wish the sanitary authorities of Lucknow to endeavour to finding out the causes that favour the presence of cholera in Lucknow. The Municipality, we know, is very particular in enforcing its sanitary measures. Over and above the ordinary conservancy establishment, it maintains an extra establishment. But this has not succeeded in driving cholera out of Lucknow. We are afraid there is something else, which is responsible for this sad state of things, and we wish that cause be sought out and removed. There are different theories to explain the presence of cholera in Lucknow. As to the general complaint about insanitation the Municipality is doing what it can to remove this defect. Then, it is said that before the last rainy season the old drains and big nallas of the city were opened and bad gases that came out of these drains filled the city with cholera germs; but these ought to have been washed away long ago by the downpour of rain. There is a third theory to which we would draw special attention, and it is to the effect that of all big cities, Lucknow stands first where all sorts of cultivation is allowed just in the most thickly populated quarters. Fresh night-soil instead of being allowed to be buried at a distance from the city is thrown in the fields near thickly populated quarters. The instructions of the Municipality are that the night-soil ought to be buried not less than one foot deep below the ground. But as there is no agency to see whether this instruction is followed or not, the cultivators being left free to follow it in the manner as it suits their convenience. In certain muhallas of the city one cannot pass without having a nauseating sensation. In the outlying muhallas such as, Tikaitganj, Saadatganj, Nagarya, Doulatganj, Aliganj, Chandganj and Hassanganj, at times it simply becomes impossible for people to pass. This throwing of fresh night-soil as manure in the fields is full of danger, and who knows that it has not increased the cholera bacilli in the town. What gives a color to this belief is that cholera does not go out of these muhallas and is most virulent there. In Aliganj within a few hours four deaths occurred in one family. We had cases in the Civil Lines and in Aminabad also, but they were not so numerous as those in two or three wards of the city, notably Saadatganj and Hassanganj. We do not ask the Municipality to accept the theory suggested by us, but we say that it is high time that expert opinion should be taken as to the causes which foster the cholera bacilli in Lucknow and frustrate all efforts at checking its spread. The Sanitary Commissioner may as well bestow his attention. If the experts take the same view, the Municipality should not mind the little loss in the income from the sale of manure which has now reached Rs. 17,000, the highest amount of money realized by any Municipality from the sale of manure. In Poona they have devised an excellent scheme for the sale of manure and have been working it for the last decade. They do not dispose of fresh night-soil. The same should be done here. No consideration of loss in the sale proceeds of manure should, we dare say, stand in the way of the Municipality, in dealing with this question and relieving the public mind of a great anxiety on the subject. Cholera has already produced much discontent in the city of Lucknow, and surely special measures are needed to deal with the epidemic. Cholera is after all a preventible disease, and the fact that it should be here from March last claiming victims by hundreds is not likely to raise the prestige of the Municipality in the eyes of the tax-payers whose burdens have increased within the last decade by 50 per cent, but in return who do not find any improvement in the death-rate of the city."

Outbreak of cholera at Lucknow.

27. The *Oudh Akhbár* (Lucknow), of the 19th November, says that cholera has again broken out at Lucknow in a most virulent form, numbers of people have already died of the disease in the various parts of the town, in some instances entire families falling victim. The outbreak of epidemic diseases is generally attributed in these enlightened days to the vitiation of air and water, and not to Providence; then why the sanitary arrangements, if defective, are not improved, and such diseases as cholera and plague readily stamped out in the towns? The residents of Lucknow are panic-stricken at present.

OUDH AKHBÁR, 19th November, 1901.

III.—Education.

Oudh Samáchár, 21st November, 1901.

Need for reform of educational system in India.

28. The *Oudh Samáchár* (Lucknow), of the 21st November, says that though Japan is a very small island as compared with India, she is the most advanced country in Asia. She spends a considerably larger sum of money on the promotion of education than any other country in Asia does. The educational funds in Japan amount to a crore of *yens* at the present day, a *yen* being equal to two rupees, and it has been proposed to make education compulsory. During 1899 the Japan Government spent about twelve and a half lakhs of *yens* on public instruction. The writer refers to the various kinds of technical training given in Japan, and then observes that the Indian Government gives a purely literary education, and that too in such a manner that the recipients can do but clerical work. During last year the Japan Government spent 33,600 *yens* on technical schools, 57,900 *yens* on agricultural schools, and 35,850 *yens* on mercantile schools. What amount does the Government of India spend on these kinds of schools? All the hopes of the people centre in Lord Curzon for the reform of the educationsl system. His Lordship will do the greatest good to this country by reforming the system on the lines obtaining in Japan and thereby win the affections of the people.

IV.—Railway.

Sahifa, 19th November 1901.

Refusal by booking-clerks of the rupees of 1840 issue offered by railway passengers in payment of fare.

29. A correspondent of the *Sahifa* (Bijnor), of the 19th November, complains that the booking clerks still continue to refuse the acceptance or rupees of 1840 issue in the payment of railway fares by passengers, though Government was, at the clamour raised by certain newspapers on the subject some time ago, led to declare those coins to be perfectly legitimate currency. The writer had occasion to buy a ticket for Bhopal at the Agra railway station, on the 5th November last, when one of the rupees he offered for the fare was that of 1840, and it was refused, and after a fruitless altercation for some minutes, he was obliged to pay another rupee of a different year. This is a matter of great annoyance and inconvenience to passengers, and the press would do well to ventilate this grievance in right earnest.

Indian Daily Mail, 22nd November 1901.

Colonel Hutcheson, Inspector-General of Civil Hospitals, robbed of his luggage while travelling on the Oudh and Rohilkhand Railway.

30. The *Indian Daily Mail* (Lucknow), of the 22nd November, says:—"The Rohilkhand and Kumaun Railway seems to require some attention from the Railway Police. The other night Colonel Hutcheson, Inspector-General of Hospitals, when travelling from Lucknow to Sitapur, awoke to find two natives climbing out of the window of his carriage and most of his luggage gone. He caught one of the natives, but was attacked by both with sticks, and his arm injured, so that both the thieves escaped. This occurred within two stations of Sitapur."

Hindustán, 21st November, 1901.

Thefts on the Great Indian Peninsula and Southern Mahratta Railways.

31. The *Hindustán* (Kalákánkar), of the 21st November, on the authority of the *Indian Daily Telegraph*, refers to several thefts of valuable packets on the Great Indian Peninsula and Southern Mahratta Railways, and asks the managers of these railways to put a stop to these thefts, in order to prevent the public confidence in the railway management being shaken.

V.—Local and Miscellaneous.

Oudh Samáchár, 21st November 1901.

Sir Antony MacDonnell on social reform.

32. The *Oudh Samáchár* (Lucknow), of the 21st November, referring to the stress laid by Sir Antony MacDonnell on social reform in his reply to the address of the Vaishya Mahasabha at Agra, observes that his words are deserving of serious consideration at the hands of all true Indian patriots. Young educated natives whose eyes have been dazzled by the strong light of Western civilization think that social reform means only the introduction of widow-marriage, the abolition of caste distinctions, and so forth. But their interpretation of social reform receives little support from Sir Antony's speech. According to him social reform is the advancement of education, progress and mutual sympathy and concord, the abolition of bad customs, the improvement of the material condition of the people. In short, it leads to national regeneration.

33. The *Bhárat Jiwan* (Benares), of the 18th November, referring to Her Majesty the Queen's approval and patronage of Delhi and Agra embroideries, observes that Her Majesty's appreciation of these embroideries will greatly encourage their use among English ladies, for which the natives of this country should be extremely thankful to Lady Curzon, who has drawn Her Majesty's attention to this branch of Indian industry. Now it is the duty of the well-to do traders at Agra and Delhi to prepare good embroidered dresses to suit European tastes and send them to England for sale. If they make any undue delay, an English joint stock company may intervene and take up that work, depriving them of the profits which should properly go to them.

Queen's appreciation of Agra and Delhi embroideries.

BHÁRAT JIWAN, 18th November, 1901.

ALLAHABAD:
The 26th November, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 48 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 30th November, 1901.

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I.—Political and Foreign.

Bhárat Jiwan, 25th November, 1901.

Boer War.

1. The *Bhárat Jiwan* (Benares), of the 25th November, says that the present increased activity among the Boers is like the flicker of a candle which is about to go out. It would be a matter of great satisfaction if hostilities entirely ceased and the Boers resumed their peaceful avocations before the Coronation.

Bhárat Jiwan, 25th November, 1901.

Supply of troops by Canada for the Boer War.

2. The *Bhárat Jiwan* (Benares), of the 25th November, says that Canada has already supplied a contingent of troops for the Boer war. She again made a similar offer in May last, but it was thankfully declined by the British Government on the ground that the war was drawing to a close. The renewed activity of the Boers has again induced her to furnish another contingent of cavalry. It is to be hoped that England will accept the offer, inasmuch as ten thousand brave Boers are now in the field, ready to sell their lives dearly.

Indian Daily Mail, 26th November, 1901.

Cost of the Boer War.

3. The *Indian Daily Mail* (Lucknow), of the 26th November, says:—"The Boer war has cost England an enormous amount of money and there is no knowing what more sums it will yet cost. There is, however, yet sufficiently strong feeling in the country in favour of the prolongation of the war to lead the English nation to contribute to its expenses ungrudgingly. The cost of this great war has been always exceeding the six-monthly or quarterly estimates made for it, and some idea of the present situation can be gathered from the fact that Parliament meets earlier only to make further financial provision for the war. When will the Parliament have the good sense to refuse to sanction the grant of any more money for the South African War?"

Indian Daily Mail, 26th November, 1901.

Sentiments of the Boer prisoners in India regarding the war.

4. The *Indian Daily Mail* (Lucknow), of the 26th November, says:—"As a batch of Boer prisoners were passing through a railway station a few days ago, some ill-bred men on the platform addressed them with the words: 'We have licked you at last.' He was instantly paid in his own coin by a boy who did not look more than twelve years old. 'You may have licked us, but you have not licked the Boers, and it will be a long time yet before you do it.' Another boy said to a companion, but in English for the benefit of bystanders, 'They have got us prisoners fast enough, but we have taken it out of them fine. I myself have shot four British officers.'"

Hindustán, 27th November, 1901.

Scotch Settlers in the Orange River Colony.

5. The English *Hindustán* (Kálákankar), of the 27th November, says:—"According to Reuter a small body of Scotch farmers have sailed for the Orange River Colony, where they mean to take up Government lands and establish farms for themselves; and it is said that a large body of Scotch farmers will soon follow in the wake of the small band who have gone ahead as pioneers. In our opinion this is the only peaceful and economical solution of the South African problem. We do not need settlers from the conqueror's side in batches of 500 or even 1,000, but when new settlers to the extent of some 100,000 to 200,000 have made homes for themselves in the newly conquered colonies, then only will the future peace of South Africa be ensured; and these settlers should all be trained for the Militia and Yeomanry. From the British Isles, Ceylon and Africa there should be no difficulty in obtaining 100,000 Scotch and Irish who make the best emigrants; and for India the Government should formulate a scheme for emigration, and it would have no difficulty in finding 100,000 suitable men from among both the fighting and agricultural races, such as Rajputs, Brahmans, Pathans, Gurkhas, Ahirs and Kurmis."

Bhárat Jiwan, 25th November, 1901.

Selection of natives who will be sent to England at the public expense to attend the Coronation.

6. The *Bhárat Jiwan* (Benares), of the 25th November, says that it would seem that, at the instance of the Secretary of State, the Viceroy will send a few natives to England at the public expense to attend the Coronation. The names of the fortunate gentlemen who have been selected have not yet transpired. His Excellency cannot be too careful in making the selections. The gentlemen selected should be true friends of their country, and enjoy the confidence of all classes of the people, so that they may lay claim to be representatives of the latter. Moreover, one such person should be taken from every province.

7. The *Advocate* (Lucknow), of the 24th November, says:— "In the Hyderabad administration, which a decade ago was conducted with the help of indigenous talent, an innovation was made and a large number of Hindustanis were imported from these provinces. From Hindustanis to Europeans is one more advance step, and we shall soon hear that the high berths in the administration are monopolised by Europeans, the Nizam and his Minister being simply machines for registering their decrees. The financial portfolio has been placed into the hands of Mr. Walker, who will also be in charge of railways and mines; Mr. Dunlop will be in charge of the Revenue administration; Mr. R. Allen, of the P. W. D.; Mr. Hankins at the head of the Police; Mr. Stevens, of the Municipal branch; Lieutenant-Colonel Grentlet, of the Medical Department; and Mr. Gough is likely to be appointed as Military Secretary. With Europeans as Chief Justice of the High Court and Home Secretary, the arrangements will be completed. And then the first Native State of India, thanks to internal intrigue and cliquism, will be administered not by the people of the State or of the country, but by a foreign agency. Is this a patriotic and edifying spectacle? It is no use to blame anybody for this state of things. To such an extent is cliquism prevailing in Hyderabad that none but British officials imported from British India with the prestige of British Government at their back can administer the State. Mr. Syed Ali Belgrami's patriotism is unquestioned. On retiring from the Hyderabad service, Mr. Syed Ali gave out the result of his experience covering a period of 24 years. He said:—

Advocate on the introduction of Europeans into the Administration of Hyderabad.

ADVOCATE, 24th November, 1901.

'The conviction has been growing upon me that the only administration possible for Hyderabad is an administration conducted by British officers lent by the Government of India, and I am glad to see that His Highness the Nizam has recognised the fact. The British officer is not only immune from the machinations of Court, the petty jealousies of colleagues, and the intrigues of subordinates, but he is able, by means of what I may be permitted to call the momentum of his nationality and the moral support of the Residency, to carry through all such measures as may emanate from him. Such an agency is the only one that can insure that security, stability and continuity of administration essential for the prosperity of the country.'

"These words are significant. If they prove anything, they prove that the administration of Hyderabad is rotten to the core, and that one big State to which Indians could look for the display of their talent in higher departments of government has been placed on a par with British India where indigenous merit, on the very admission of the present Viceroy, has little or no chance of being recognised, much less rewarded."

8. The *Oudh Samáchár* (Lucknow), of the 28th November, republishes from another native newspaper an article in which the writer says that the Resolution of the Government of India appointing the Commission in the Panna case is worthy of praise. Every word in that Resolution bears witness to the deep thought and attention bestowed by His Excellency the Viceroy on the subject, and indicates a desire on His Excellency's part to bring the offenders to justice and to afford the Mahárája an opportunity of freeing himself from the imputation laid at his door, if he can. Of the two Commissioners appointed by His Excellency, Mr. Tucker is not much known to public fame, but Mr. Chamier is an able and learned barrister and enjoys the confidence of the people. His decision will not fail to commend itself to the approval of the public. The writer, however, cannot help taking exception to the constitution of the Commission. The Mahárája being a ruling chief should have been tried by a Commission composed of other ruling chiefs. Lord Northbrook appointed a mixed Commission, consisting of three European officers and three native chiefs, to inquire into the charges brought against Mahárája Mulhar Rao, the Gaekwar of Baroda, as the Mahárája was accused of having attempted to poison the Resident, a European. It would have been well, had Lord Curzon followed the example of Lord Northbrook. However, the writer expresses great satisfaction that the Viceroy has issued very clear instructions to the Commission with a view to preventing any injustice being done, and allowed the Mahárája to engage counsel to conduct the defence. The *Oudh Samáchár* concurs in the views expressed above, and praises Lord Curzon for his love of justice.

Panna Commission.

OUDH SAMÁCHÁR, 28th November, 1901

OUDH SAMÁCHÁR, 28th November, 1901.

Praise of the Maharaja of Kashmir by Colonel Deane.

9. The *Oudh Samáchár* (Lucknow), of the 28th November, says that, at the farewell dinner given him at Kashmir, Colonel Deane declared that he would bear witness to the fact that the Mahárája had taken great interest in improving the condition of his State and promoting the well-being of his subjects, and that no native chief could be a greater well-wisher of King-Emperor Edward VII than His Highness. The expression of such views regarding the Mahárája by Colonel Deane is a matter for congratulation, and it may be hoped that His Excellency the Viceroy will now see his way to restoring the Mahárája to full power. There will be no bound to the editor's joy when that happy event comes to pass.

NAIYAR-I-ÁZAM 26th November, 1901.

A suggestion to sanction a salute of guns to Nawab Ihtisham-ul-Mulk of Bhopal.

10. The *Naiyar-i-Azam* (Moradabad), of the 26th November, praising the present administration of Bhopal, under the able guidance of Her Highness the Begam, Nawáb Ihtisham-ul-Mulk (her husband) and the Minister, suggests that a salute of guns may properly be granted to the Nawab.

BHÁRAT JIWAN, 25th November, 1901.

***Bhárat Jiwan* on the proposal regarding the appointment of a European tutor to the young Maharaja of Patiala.**

11. The *Bhárat Jiwan* (Benares), of the 25th November, enters a protest against the proposal of the Lieutenant-Governor of the Punjab regarding the appointment of a European tutor to the young Mahárája of Patiala, on the ground that the late Mahárája adopted English customs and manners under the guidance of his European tutor, and that the result was most unsatisfactory. The young prince should be taught the English language and literature by all means, but he should not be Anglicized. There can be no denying the fact that Anglicized natives are greatly injuring the country.

SITÁRA-I-HIND, 20th November, 1901.

Complaint against Munshi Gopi Nath, 2nd class Magistrate at Satna.

12. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 20th November, observing that owing to the prosecutions of the editors of several newspapers for defamation of late, even real grievances of the people fail to reach the ears of the authorities, complains that Munshi Gopi Nath, 2nd class Magistrate at Satna, lately meeting a friend of the editor's and taking him for a newspaper correspondent, told him that as he had been publishing complaints against the police in the papers, the police would soon get up a case against him, and then he would at once relegate him to jail. This was a most unlawful threat held out to a private gentleman by a Magistrate. Munshi Gopi Nath was formerly a Court Inspector of Police in British territory. It is not known why his services were dispensed with by Government. Subsequently he was employed as Naib Diwan in the Nagod State, but the Darbar was obliged to accept his resignation on account of certain (serious) complaints made against him. Such are the antecedents of Munshi Gopi Nath.

AL BASHÍR, 19th November, 1901.

Permanence of British rule in India alleged to be specially needed for the well-being of the Musalman community.

13. One Musa Khan, zamíndár of Datauli, Aligarh district, writing to *Al Bashír* (Etáwah), of the 19th November, contends that one of the resolutions, passed at the preliminary Muhammadan political meeting held at Lucknow in October last, to the effect that one of the objects of their proposed future political association would be to fully impress upon the Musalmán community that their well-being and interests were bound up with the stability and permanence of the British Government in India, was a perfect truth and did not overshoot the mark. The existence of British rule in India is a great necessity for the people, specially the Muhammadans who form but a small portion of the entire population. The number of educated men among them is proportionately small, and in modern times when the pen (and not the sword) rules, their condition would become extremely deplorable indeed, if British protection were withdrawn from India. The British Government, that counts a much larger number of Muhammadans among its subjects than any other Government on the face of the earth, pays far greater regard to the rights and interests of its Muhammadan subjects in India, with a view to winning the good-will of their co-religionists in other parts of its empire, than any other Power is likely to do, should it be replaced by another Power which God forbid. Just take a survey of other civilized nations in whose

dominions Musalmáns live, and it will be found that none of them hold an even balance among its (conquered) subjects as the British Government does In Holland, the Musalmáns are absolutely forbidden to make a pilgrimage to Mecca or read the Qoran. Russia, an inveterate enemy of Musalmáns, ordered once upon a time the expunction of certain verses in the Qoran within her dominions. Under the French, too, the condition of the Musalmáns is very unsatisfactory, and in America there exist all sorts of legal restrictions regarding the admission of Musalmáns into that country.

II.—General Administration.

14. The *Indian Daily Mail* (Lucknow), of the 30th November, says:— "Considering the great abilities which distinguish our Viceroy and the scarcity of great talents among the men of light and leading in England, it can be fairly predicted that on his return to England, Lord Curzon will have the fullest chance to have a high place in the British Cabinet. Lord George Hamilton undertakes to predict that he will rise to the highest position to which any one in England can aspire. This means that Lord Curzon is looked upon among English politicians as the future Prime Minister. We hope His Lordship will attain to this high position, and we hope also that his sympathy for Indians will be warmer and more practical when he comes to occupy that exalted post, than it is now."

Lord George Hamilton's prediction regarding Lord Curzon.

Indian Daily Mail, 30th November, 1901.

15. The *Indian Daily Mail* (Lucknow), of the 27th November, says:— "Our late Lieutenant-Governor observed in one of his farewell speeches:—'There could be no greater reward for a British administrator than the assurance on the termination of his office that he has won the people's good-will.' This is a great truth, but how many Anglo-Indian administrators have been able to realize it? It is a sad fact that India has had but few rulers either as Viceroy or as Provincial Governor who were able to win the people's good-will in the true sense of the word. We can name only two Viceroys who won this high reward, this rare prize, and they are Lord Canning and Lord Ripon. While admitting fully that Sir Antony MacDonnell deserved high praise for his sincere endeavours to win the people's good will we cannot say that his administration was throughout of such a character as to be regarded as popular. But it is a deep and sincere desire in our governors to win the love of the poeple that is now a great desideratum. Sir Antony MacDonnell had this noble desire, and we believe Mr. H. J. S. Cotton, the Chief Commissioner, is also actuated by a similar desire. All honor to them."

Sir Antony MacDonnell's administration.

Indian Daily Mail 27th November, 1901.

16. The *Urúj-i-Mihr-i-Nimroz* (Bijnor), in its joint issue of the 14th and 21st November, reproduces, from the *Akhbár-i-Ám* (Lahore), certain adverse remarks which a correspondent has made, in the columns of the *Amrita Bazar Patrika*, on the closing period of Sir Antony MacDonnell's rule over the United Provinces, and facetiously replies to them. *Firstly*, the correspondent says that His Honor has lost, during the last year of his rule, that high reputation which he had won for cherishing the people, and that it would have been much better for him if he had laid down the reins of the Government a year earlier. But if His Honor was guilty of any errors, it may be assumed that he always acted in good faith, and not from excess of zeal or ulterior motives. *Secondly*, His Honor has been accused of having displeased the Musalmán community by passing the Hindi Resolution. But it matters little when he has succeeded thereby in pleasing the Hindus who largely outnumber the Musalmáns. It is true that the number of the learned and noble is comparatively smaller than that of the ignorant and low; but His Honor was not put at the helm of the Government of these Provinces to "cherish" the upper ten, but to do justice to every body, which means that the lamb and the wolf should drink at the same fountain. *Thirdly*, His Honor is said to have highly displeased the landholders by his Tenancy Bill. But just as, though a girl is begotten and brought up by her parents, she becomes the property of her husband by marriage, so there is nothing egregious in the tenants becoming masters of the land by ploughing it, though it should have been the property of the zamíndárs before. If this principle were carried to its proper conclusions, a boatman should become the proprietor of the boat of which he is in charge, and an engine-driver that of a railway train. *Fourthly*, His Honor is censured for recommending, in his Famine Commission Report, a reduction

Sir Antony MacDonnell's rule over the United Provinces.

Urúj-i-Mihr-i-Nimroz, 14th and 21st November, 1901.

in the rates of wages to labourers on famine relief works. But a person who shows favour or indulgence to an offender or a prisoner, incurs the displeasure of the authorities; and hence it is no wonder if His Honor showed greater regard for Divine Providence whose visitation famine is, than to sufferers from that calamity. *Fifthly*, His Honor is accused of not introducing any important reforms into the police, which was most sanguinely expected, he having simply increased the salaries of those Christian police officials who already received good pay. But as the police do the work of executioners for Government, it is not surprising that it should give them promotion in return, the Almighty Lord himself setting an example by sending famine, cholera and plague to punish his creatures (for their sins). *Sixthly*, with all his vigilance, shrewdness and industry, His Honor was unable to improve the conduct of Civilians. An ill-tempered District Officer whipped a native Deputy Collector (*sic.*), and no notice was taken of his conduct; and the dog of another (native) Deputy Collector bit the dog of a European lady, and the Deputy Collector was transferred by way of punishment! This is all true, but race-feeling is all powerful. His Honor is further charged with putting a stop to the system of promoting ministerial officials to higher posts in the executive line; curtailing the number of (local) holidays in all the districts for the fault of a sporting District Officer, who had granted 12 days' holiday in a month; prescribing preliminary hard educational examination tests for candidates for law examinations; disregarding the rights of Kayasths in the Benares and Gorakhpur Divisions; and so on. The *Mihr-i-Nimroz* makes facetious remarks in the above strain in replying to those charges.

AL BASHIR, 19th November, 1901.

Al Bashir's proposed memorial to Sir Antony MacDonnell.

17. *Al Bashír* (Etáwah), of the 19th November, states that, in reply to the editor's queries, two Muhammadan gentlemen have written to him to perpetuate Sir Antony MacDonnell's memory by printing, in a pamphlet form, an English translation of all the articles that have appeared in this paper on Sir Antony's Hindi Resolution and his policy regarding the employment of Muhammadans in the public service, and distributing copies broadcast both in England and India. These two gentlemen have also promised Rs. 15 and Rs. 25 respectively as their contribution towards the cost of this scheme, and the editor approving of the idea, asks his other readers to express their opinions on it.

NIZAM-UL-MULK, 24th November, 1901.

Sir Antony MacDonnell's Hindi Resolution and Tenancy Bill.

18. The *Nizám-ul-Mulk* (Moradabad), of the 24th November, says that Sir Antony MacDonnell has departed from this country, but that he has left behind him some orders as his memorials against which the people will make a point of appealing to Sir James Digges LaTouche to get them modified. Sir Antony introduced the use of the Nagri character, which will be highly injurious to the Urdu language, the mother tongue of the Indian Musalmáns. It will take them hundreds of years to properly master the Hindi language. Again, the landholders in the North-Western Provinces will avail themselves of a suitable opportunity for approaching the new Lieutenant Governor on the subject of Sir Antony MacDonnell's Tenancy Bill.

AL BASHIR, 19th November, 1901.

Sir Antony MacDonnell's Hindi Resolution, and the Musalmans.

19. *Al Bashír* (Etáwah), of the 19th November, in a long article, referring to the opposition of the Musalmáns to the Hindi Resolution passed by Sir Antony MacDonnell in April 1900, and to the speeches which he made at Benares and other places, declaring that this opposition was confined to a portion of Musalmán legal practitioners only, complains that he did all in his power to put down this opposition, severely remonstrating with Mohsin-ul-Mulk and other trustees of the Muhammadan College at Aligarh for their taking part in a meeting of the Urdu Defence Association held at Lucknow to uphold the cause of Urdu against Hindi. It is really very strange that when Mohsin-ul-Mulk and other leading Musalmáns condemned the Hindi Resolution at the Lucknow meeting, Sir Antony MacDonnell declared that this opposition was the work of a few interested Muhammadan lawyers; but when Mohsin-ul-Mulk and other trustees of the Aligarh College presented a farewell address to him at Allahabad, he called them representatives of the whole Muhammadan community! Similarly when the Hon'ble Rai Nihal Chand Bahadur (and others) offered a strong opposition to his Tenancy Bill, he represented it to have originated with a number of lawyer

zamíndárs only ; but when the same Rai Bahadur and ten other native gentlemen presented him with a farewell address at Agra, he accepted it on behalf of an important mercantile community, *viz.*, the Vaishyas. In his reply to an address from the Nagri Pracháriní Sabha, he stated that as the Musalmáns had now come to understand the true significance of his Hindi Resolution, a few irreconcilables only were now against it. This is as incorrect as anything possibly can be. The opposition of the Musalmáns, far from diminishing has gone on increasing, more and more importance having been attached to Hindi, by introducing it into the Junior Officers' Departmental Examination, &c. Sir Antony MacDonnell was misled by wrong information supplied to him in connection with the introduction of Hindi into the courts. Replying to the valedictory address of the Aligarh College trustees, he admonished them not to consider the Hindus as their foes, and told them that he had been informed by certain persons that since the death of Sir Saiyid Ahmad Khan, the policy of the trustees of the college was not liberal towards Hindus, though the increased number of Hindu students in the college, as pointed out by them, discredited his information. This shows how very apt he has been to be misled by false information supplied by mean, ill-natured, dishonest and lying ill-wishers of the Musalmáns. The writer has, in conclusion, to urge that the Musalmáns are more dissatisfied with the Hindi Resolution now than they were before.

20. The *Indian Daily Mail* (Lucknow), of the 27th November, says :— "Our new Lieutenant-Governor, Sir James Digges LaTouche, has commenced his administration under very favourable conditions. The tenure of his office is not likely to be marked by any new legislative measures. All that was required has been done by Sir Antony MacDonnell. Happy is the ruler who can lay down his office, without having displeased any section of the community. Sir Antony MacDonnell pleased one class, but displeased another. He has, however, laid the foundations of a good and efficient Government, and his successor has only to watch and see that further progress of the work is not impeded by wilful obstruction. His Honor's reply to the address presented to him by the Oudh Taluqdárs, leads us to hope that this expectation will be fulfilled. 'What was required,' said His Honor, 'has been done by the Government of Sir Antony MacDonnell, and on me devolves the humbler, but not unimportant, duty of carrying out, with your co-operation, the measures already adopted of removing the obstacles to growth ; of promoting development, and of preparing the way for a further advance if necessary.'

Sir James Digges La Touche.

INDIAN DAILY MAIL, 27th November, 1901.

21. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th November, says that Sir James Digges LaTouche's reply to the address of the Talukdárs of Oudh is a very hopeful one. The inhabitants of these Provinces have greater confidence in His Honor than they had in any of his predecessors, inasmuch as these Provinces have been the scene of his labours throughout his official career except for a short spell of time. He has always been a generous and merciful officer, and the people cannot be sufficiently thankful to him for the favours they have received from him. The sphere of his usefulness has now been greatly extended. Nothing could be a greater mistake than to imagine, as has been done in some quarters, that Sir James is specially favourable to Muhammadans. His appointment to the head of Government is equally welcome to Hindus, Musalmáns and Christians.

Sir James Digges LaTouche.

RIYÁZ-UL-AKHBÁR, 24th November, 1901

22. The *Naiyar-i-Ázam* (Moradabad), of the 26th November, says that no better selection than that of Sir James Digges La Touche could be made to succeed Sir Antony MacDonnell as head of the Government of the United Provinces. The writer then referring to Sir James' past services in these Provinces, and his knowledge of and sympathy with the people, has full confidence that His Honor's rule will prove a happy and beneficent one. His Honor will, it is to be hoped, also follow the enlightened and indispensable policy of Sir Antony with such modifications as the circumstances might require, especially in respect to some of the laws recently enacted.

Appointment of Sir James Digges La-Touche as Lieutenant-Governor of the United Provinces.

NAIYAR-I-ÁZAM, 26th November, 1901

NAIYAR-I-AZAM, 19th November, 1901.

Appointment of Sir James Digges La-Touche as Lieutenant-Governor of the United Provinces.

23. The *Naiyar-i-Azam* (Moradabad), of the 19th November, congratulates the United Provinces on the appointment of an enlightened, vigilant and experienced statesman like Sir James Digges LaTouche, as their Lieutenant-Governor. He having passed through every grade of the Indian Civil Service in these Provinces, is fully acquainted with the desires, wants, feelings and sentiments of the people. Sir Antony MacDonnell's administration has evidently done much good to the Provinces, but there still remains some thing to be done for the special benefit and improvement of the condition of the Musalmáns.

AL BASHÍR, 19th November, 1901.

***Al Bashír* on the appointment of Sir James Digges La Touche as Lieutenant-Governor of the United Provinces.**

24. *Al Bashír* (Etáwah), of the 19th November, says that Sir Antony MacDonnell's rule became so severe and intolerable that the people impatiently awaited his departure. Dissatisfaction prevailed among all classes of the people, excepting the Congressists and their sympathisers. The injuries which the people received at the hands of Sir Antony were greatly due to his ignorance of their real condition and feelings, inasmuch as he had no previous experience of these provinces. Such being the case, the landlords and the whole of the Muhammadan community prayed that his successor might be an officer who was well acquainted with these provinces. The appointment of Sir James Digges LaTouche, whose almost entire service has been in these provinces, has been extremely welcome to all classes of the people. There has been no instance in which he has shown an undue favour to, or spite against, any community. The editor specially welcomes His Honor's appointment, because His Honor is a true well-wisher and old friend of the Muhammadan College at Aligarh. He, however, does neither think nor desire that His Honor should show undue favour to Muhammadans, or deal with Hindus as Sir Antony dealt with Muhammadans. His thorough knowledge of the people and the province will not admit of anybody misleading him by misrepresentations.

OUDH AKHBÁR, 26th November, 1901.

Sir James Digges LaTouche's reply to the address of the Talukdars of Oudh.

25. The *Oudh Akhbár* (Lucknow), of the 26th November, says that the reply, which Sir James Digges LaTouche made to the address lately presented to him by the Talukdárs of Oudh at Allahabad, augurs well for Oudh. His Honor sees no need for further legislation for Oudh for some years to come, which means that his Government will find time to attend to the internal improvement of these Provinces. His Honor also promises to co-operate with the people in promoting the public welfare in Oudh. The condition of the residents of the towns in Oudh has been growing worse and worse, on account of their increasing poverty and want of employment. The only means to remove these evils and ameliorate the condition of the people is to induce the monied men and big talukdárs to start a large number of factories all over the province. Government might also invest the *wasika* capital, deposited with it, at a higher rate of interest, than it pays at present as stipends to wasika-holders, and thus make the supply of money ample for promoting arts and industries in this country, with a view to locally supplying the wants of the people, instead of obtaining them from foreign countries, especially France and America, whose merchants are flooding the country with their goods and freely plundering the people thereby.

PRAYÁG SAMÁCHÁR, 21st November, 1901.

Praise of Sir Antony MacDonnell and Sir James Digges LaTouche.

26. The *Prayág Samáchár* (Allahabad), of the 21st November, says that the inhabitants of the United Provinces are full of gratitude to Sir Antony MacDonnell and presented several addresses to him on the eve of his departure. It is their earnest prayer that he may enjoy a long life. It is a matter of great satisfaction that his mantle has fallen on Sir James Digges LaTouche, which was their heart-felt desire. He has full knowledge of these Provinces, inasmuch as he has gradually risen from the lowest rung of the official ladder to his present high position. It is to be hoped that His Honor will encourage the use of the Hindi language, which has been recognised by his illustrious predecessor, and thereby endear himself to the people.

OUDH SAMÁCHÁR, 28th November, 1901.

Alleged ill-treatment of a native Deputy Magistrate by a Captain at the Chandpur railway-station.

27. The *Oudh Samáchár* (Lucknow), of the 28th November, refers to the case of a Bengali Deputy Magistrate, who was not allowed by a Captain to take his seat in the second class railway carriage at the Chandpur station, and was also pushed back, which caused him to fall on the platform,

observes that when even native Deputy Magistrates are treated by Europeans in this way, the people are naturally led to think that there is one law for natives and another for Europeans. Such unfortunate incidents will not cease until His Excellency the Viceroy takes special steps to check the evil.

28. The *Oudh Samáchár* (Lucknow), of the 28th November, says that it would seem that in Assam a Mr. Logan's chaukidár quarrelled with a Muhammadan, and that they had a fight from which the chaukidár had to retire crest-fallen. He reported the matter to his European master who sent for the Muhammadan, and had him caned. The Muhammadan presented a petition to the Deputy Commissioner, who forwarded it to Mr. Logan himself for report. Mr. Logan replied that he had the man caned, inasmuch as his own relatives requested Mr. Logan himself to punish him, but not to get him punished by a Magistrate! But the police investigation showed that no such request had been made to Mr. Logan. The Deputy Commissioner rejected the Muhammadan's petition on the ground that Mr. Logan had taken a common-sense view of the matter, and settled it out of court! Thus, according to the Deputy Commissioner, Mr. Logan was right in taking the law into his own hand! It remains to be seen what action Mr. Cotton and Lord Curzon take in the matter.

Alleged ill-treatment of a native by Mr. Logan in Assam.

OUDH SAMÁCHÁR, 28th November, 1901.

29. The *Indian Daily Mail* (Lucknow), of the 24th November, says:—"The Pennell case is at last going to be brought before Parliament. It would indeed be a pity if it were not. The Pennell case affords the most cogent reason for the reform of the separation of Executive and Judicial functions in Magistrates. Those who will speak on the subject in the House of Commons will no doubt deal with its public aspect. Mr. Pennell does not care if he is reinstated or not, but he is anxious that what led to his expulsion from the Civil Service may lead to a reform that will free that service from a stigma that now unfortunately attaches to it. We hope the discussion that is to be raised over the Pennell Case in Parliament will be so successful as to influence the Government of India in effecting the much-desired separation of the two antagonistic functions of our Magistrates."

Pennell case going before Parliament.

INDIAN DAILY MAIL., 24th November, 1901.

30. The *Indian Daily Mail* (Lucknow), of the 27th November, says:—"Sir Charles Elliott, late Lieutenant-Governor of Bengal, subjects the recent Report of the Famine Commission to a critical examination in the October number of the *Asiatic Quarterly Review*. He takes exception to several of the recommendations made by the Commission. We are not prepared to endorse all his remarks, but he seems to us to have taken a correct view regarding the administration of relief in poor-houses. He thinks that the proper measures to take are to encamp the able-bodied on relief works and to persuade the weaker to return home and receive gratuitous relief there. 'The idea of imprisoning them within the four walls of a poor-house, with no employment and no liberty,' he adds, 'seems almost too harsh to be suggested.' Sir Charles Elliott has taken some trouble to prove that the cost of the relief measures during the last famine, far from being excessive, was less by 3½ crores than that incurred in connexion with the famine of 1897. This is perhaps explained by a better organization of famine relief."

Sir Charles Elliott on the Report of the late Famine Commission.

INDIAN DAILY MAIL, 27th November, 1901.

31. The *Oudh Samáchár* (Lucknow), of the 28th November, referring to the serious riot committed by two thousand famine-stricken peasants in Russian territory, who damaged many costly buildings, observes that in India hundreds of thousands of men die of starvation in times of famine, but that they never commit any disturbances. Indeed the natives of India cannot be too highly praised for their loyalty, patience and peaceful habits.

Patience of the people in this country in times of famine.

OUDH SAMÁCHÁR, 28th November, 1901.

32. The *Dabdaba-i-Sikandari* (Rámpur), of the 25th November, has learnt from a pretty reliable source that the new North-Western Provinces Tenancy Bill encouraged a Muhammadan tenant in the village of Hatipur, Bilari

The North-Western Provinces Tenancy Bill and its alleged effect on the tenants.

DABDABA-I-SIKANDARI, 25th November, 1901.

pargana, Moradabad district, to call upon his zamíndár in October last, and to demand the restoration of a holding which he had voluntarily relinquished, and was since held by another tenant who had ploughed and sown seeds in it. The landholder naturally expressed his inability to comply with his improper request, which enraged the Muhammadan tenant, who conspired with his other co-religious tenants to loot the standing crops of their neighbours. They accordingly raided a field of flax, and cut and carried it away. The Police Sub-Inspector and the constables who, on receiving the report of the raid, went to the spot to recover the flax from the robbers, were severely belaboured with sticks. The zamíndár, in the meantime, finding an opportunity to escape, went straight to the District Magistrate and brought a *posse* of foot soldiers and Sawars. But the offenders had dispersed by this time. However, the soldiers were able to make 18 arrests. If the above story is correct, the Tenancy Bill bids fair to turn the quiet Indian cultivators into mischievous Irish tenants.

INDIAN DAILY MAIL, 24th November, 1901.

Agricultural Banks in India.

33. The *Indian Daily Mail* (Lucknow), of the 24th November, contains the following article, headed Agricultural Banks in India, No. I:—"The report of the Committee appointed by the Government of India to consider the question of the establishment of Agricultural Banks in India, is just published. The report bears ample evidence of the care with which the subject has been discussed by the Committee, and we are glad to see that the scheme proposed by them is of an eminently practical character.

The first recommendation of the Committee is that the term 'banks' should be abandoned in favour of 'Co-operative Credit Societies,' as the latter indicates more clearly the aims and scope of the institutions which are proposed to be established. Though there is not much to quarrel about a name, yet we think that, in the present instance, some confusion of ideas may be possible. The name, in our opinion, should be simple and easy, so as to be intelligible to the village folk, or at least to the non-graduated scholars who discharge the simple duties of rural administration. 'Agricultural Bank', though a big term in itself, is not half so difficult of expression or comprehension as 'Co-operative Credit Society.' A simpler form of expression than either of these, is certainly preferable, but we do not think the English language can easily supply one. It is, however, not necessary to quarrel on this point. The main feature of the proposed system is that its scope is not to be confined to the establishment of purely agricultural societies. In the first place, it is suggested that the proposed institutions should provide a medium somewhat more profitable than the Post Office Savings Banks for the accumulation of savings by clerks and citizens, which would thus serve as a useful and much needed incentive to thrift. This is an admirable project, and will assuredly be a great boon to the poorer classes. As regards the source from which the capital is to be obtained, the Committee conclude that some of these associations may be founded on a share basis, and others on a basis of joint liability without shares. The Government will give a portion of the fund required, but it will not exceed Rs. 2,000 in any one case, and should be limited to half the amount actually subscribed.

HINDUSTÁNI, 27th November, 1901.

Comments on the recommendations of the Agricultural Banks Committee.

34. The *Hindustáni* (Lucknow), of the 27th November, briefly noticing the recommendations of the Agricultural Banks Committee, says that these recommendations are pretty reasonable so far as they go, but that it is to be feared lest the tenant should not be willing to borrow money from an Agricultural Bank at so high a rate of interest as 12 per cent. per annum, and be also liable to have his crops summarily attached by the bank in repayment of its debts, after the rent or revenue instalment, as the case may be, has been paid. A money-lender will be right glad to advance money to a tenant at an interest of Rs. 9, and even Rs. $7\frac{1}{2}$ per cent. if he be invested, by law, with the right of recovering his money in the summary manner mentioned above. Hence if it is desirable to rescue the tenants from the clutches of village Shylocks, the Agricultural Banks should be invested with no such powers; the only concession that may usefully and safely be made to such banks will be to exempt them from court-fee stamps and other law expenses when they file a suit against a tenant.

35. *The Indian Daily Mail* (Lucknow), of the 29th November, says:— "Lord Curzon is perhaps the only Viceroy who has cared to look into the grievances of the poor clerks employed in Government offices. We have heard of several cases in which His Excellency has reinstated dismissed clerks in their appointments, after receiving satisfactory proofs of their innocence. Cases of unjust dismissal are by no means infrequent in Government service; and before this, it was almost impossible for the wronged party to obtain justice from the higher authorities. The order of the head of the office was irrevocable, and an appeal to Government only drew forth the stereotyped reply, conveying refusal to interfere. Ill-paid and hard-worked poor clerks have yet much to bear, but they are now sure of getting justice from the highest authority in the land. The following letter to the *Indian Mirror* gives particulars of another case in which Lord Curzon has directed the re-appointment of a clerk who was wrongfully dismissed from the office of the Accountant-General in Bengal:—

INDIAN DAILY MAIL, 29th November, 1901.

Reinstatement by Lord Curzon of a clerk dismissed by the Accountant-General in Bengal.

You may have been well aware that the services of two of the assistants in the office of the Accountant-General, Bengal, *viz.*, Mr. Joakim, 1st class Superintendent on Rs. 400 rising to Rs. 450, and Babu Saroda Prasad Ganguli, a 3rd class clerk on Rs. 60 rising to Rs. 85, were dispensed with by Mr. Branson, a North-Western Provinces Civilian. Both Mr. Joakim and Babu S. P. Ganguli belonged to the Budget Department, and Mr. Branson, who was at the head of the office at the time, was in immediate charge of that branch. Both of them were deprived of their appointments upon certain allegations made against them. Mr. Joakim was made to tender his resignation, while Babu S. P. Ganguli was dismissed for no fault of his. And Saroda Babu, who was not a man to let the matter drop, drew up a memorial to Lord Curzon, our present noble Viceroy, fully explaining his case, and appealing against the orders of Mr. Branson. The Government of India state in reply to his memorial that after a long and deliberate investigation, Babu S. P. Ganguli is found not guilty of the charges framed against him by Mr. Branson, that he is reinstated, and allowed full pay from the date of his suspension; and that as the Government of India think it undesirable to post him in the offices of Bengal lest he should incur the displeasure of his superior officers there, he is ordered to join the Accountant-General's Office at Allahabad on the 1st of December, 1901. What happy news is this, Mr. Editor, to him who was most unjustly dismissed, and was quite helpless without any employment for the last two years, and we see now that this poor man, Brahmin as he is, with uplifted hands sincerely blesses the noble Viceroy for his long life; and we poor clerks all with one voice pray to the Almighty Father—'May Lord Curzon live to be the Premier of England.'"

36. The *Oudh Akhbár* (Lucknow), of the 27th November, agrees with the Calcutta *Capital* in thinking that the long vacation for 2 or 2½ months at present enjoyed annually by the High Courts in India should be stopped, in view of the accumulating arrears of work in those courts in spite of the courts having been greatly strengthened of late. The great delays made in hearing the appeals filed in the High Courts cause much inconvenience and distress to litigants, and there is no reason why the High Court Judges should not work all the year round like other classes of men in the world. Though there are already 13 Judges in the Calcutta High Court, still there are considerable arrears of work, and the court has applied for additional help to clear the arrears. Work is equally heavy and in arrears in the Allahabad High Court. Formerly there was only one Judicial Commissioner in Oudh, now that province boasts of having three such officers. Either the suits are now more intricate than before, or the present Judges do not do as much work as their predecessors did. However, when a block in work is to be found in every high Court, it is quite reasonable that the practice of taking the long vacation every year should be discontinued.

OUDH AKHBÁR, 27th November, 1901.

Suggestion to abolish the annual long vacation taken by the High Courts.

37. The *Rohilkhand Gazette* (Bareilly), of the 24th November, praises Mr. Brownrigg, the District Magistrate of Aligarh, for his shrewdness, love of justice and honesty of purpose, and is glad to say that the other officers, too, as a rule, do not lord it over the people. But the editor complains that there is a Muhammadan officer (Deputy Collector ?) who has created dissatisfaction among a large number of landholders in his pargana in his excessive desire of obtaining a title. He is generally accompanied by a kanúngo, who is notorious for corruption and freely robbing the people. He had better give a wide berth to that corrupt official in order to escape being brought into disrepute.

ROHILKHAND GAZETTE, 24th November, 1901.

Praise of Mr. Brownrigg, and a complaint against a Muhammadan officer in Aligarh.

OUDH SAMÁCHÁR, 28th November, 1901

38. The *Oudh Samáchár* (Lucknow), of the 28th November, says that

Release of Mr. Ross, the Commissioner of the Sundarbans, on bail.

Mr. Ross, the Commissioner of the Sundarbans, has been charged with misappropriating Rs. 55,000, and is awaiting his trial before the High Court. He has been released on bail, although an offence under section 409 of the Indian Penal Code is a non-bailable one. Moreover, he has been required to furnish a security for Rs. 50,000, *i.e.*, for a sum less than the amount which he is alleged to have misappropriated. Had he been a native, no such indulgence would have been shown to him. The Indian law is really very mysterious.

POLICE NEWS, 24th November, 1901.

39. The *Police News* (Meerut), of the 24th November, says that one of the

Alleged difficulties of the police in detecting offenders and getting them convicted.

great obstacles in the way of the police in detecting crime is the desire of the natives to prevent their *parda-nashin* ladies being dragged to court as far as possible, and that the result is that many a crime committed by women in the interior of the zanána goes unpunished, which makes the offenders bolder and bolder. Such being the case, crimes of this nature must increase. There is one other point which goes against the police. The trying Magistrate, as often as not, assumes the police to have coloured the case sent up before him for trial. Only such Magistrates should, properly speaking, try cases of this nature, who have themselves been in the Police Department, and are well aware what difficulties do the police encounter in unravelling a mystery.

HINDUSTÁN, 28th November, 1901.

40. The Hindi *Hindustán* (Kalákánkar), of the 28th November, with

Orders of the Government of India requiring natives who desire to proceed to Japan for education to obtain certificates from District Magistrates regarding their character.

reference to the recent orders of the Government of India, requiring the natives of India going to Japan for education, to obtain certificates from the District Magistrates regarding their character, observes that as persons are generally sent to Japan by native princes or recognized native associations, there can be no reasonable doubt as to their bearing a good character. If they are armed with certificates from the District Magistrates, so much the better, as in that case they will receive more attention from the authorities in Japan.

ALMORA AKHBÁR, 15th November, 1901.

41. The *Almora Akhbár*, of the 15th November, says that it would seem that

Extension of the operation of the Arms Act to Kumaun.

the Collector of Karwar (Bombay Presidency) lately ordered the people to be disarmed under the Arms Act, but that the Commissioner cancelled the order on appeal on the ground that there was no fear of the occurrence of any disturbances in that district. The editor expresses disapproval of the extension of the Arms Act to Kumaun, and urges that, as the inhabitants of that division have always been loyal and faithful to Government, they should be allowed to bear arms as before.

SURMA-I-ROZGÁR, 24th November, 1901.

42. The *Surma-i-Rozgár* (Agra), of the 24th November, says that although

Imposition of a water-rate at Agra.

the income of the Municipal Board at Agra has risen from four or five lakhs to six or seven lakhs a year, and it has not to meet any extraordinary expenses, still a water-rate is proposed to be levied on the houses to make both ends meet. According to the *Nasím-i-Agra* of the 15th November 1901, the Secretary has unnecessarily put up a telephone between his own room and that of the Assistant Secretary, which adjoin each other, at a cost of Rs. 40 or Rs. 50. The *People's Herald* has similarly pointed out another instance of waste of money. Certain machinery was ordered and imported by mail train, which cost Rs. 200 or Rs. 250 more than it would have done if it were received by goods train. These are a few examples of the way in which the Municipal money is squandered. It is the duty of the members of the Board and Sub-Committee to exercise control over the Municipal finances; but they leave everything, it would seem, to the discretion of the Chairman and the Secretary. The members are certainly mistaken if they consider themselves to have no hand in the matter. Their duty is to make proposals for regulating the Municipal expenditure, and the Chairman would surely agree with them if their proposals are reasonable and proper.

SHAHNA-I-HIND, 24th November, 1901.

43. The *Shahna-i-Hind* (Meerut), of the 24th November, complains that not-

Alleged unsatisfactory management of the Mansabiya endowment in Meerut.

withstanding that the Sessions Judge lately appointed a receiver—on the report of the Tahsíldár regarding the misbehaviour of the late Wilayat Ali Khan, trustee or manager (*mutawalli*) of the *Mansabiya* endowment in Meerut, and his

sons, and their squandering away as much as Rs. 80,000 of the said endowment—a receiver, yet the sons of the late trustee have, during the pendency of the case before the Judge, collected and appropriated to themselves rents from the tenants of the village attached thereto. The receiver has not yet paid even a visit to the village. If some body had been moving about in the village to collect rents (on behalf of the receiver), and the execution of the (unexecuted) decrees (obtained for arrears) of rent, had been sought, a sufficient amount of money would have been forthcoming to pay off the salaries of the teachers of the school, and the crier and sweeper of the mosque and Imambara, attached to the endowment, which have fallen into arrears, for months, and a great clamour is being raised about it. The writer suggests that the same arrangements for the stability and good management of the Mansabiya endowment should be made as exist for the Husainabad Imambara endowment at Lucknow and the Ulfat Bibi endowment at the village of Áni (Anei ?) in Benares; an executive committee for looking after the expenses of the Imambara, &c., being also appointed.

Liberty of the press in India.

44. A correspondent of the *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th November, observing that Indian liberty dates from the establishment of British rule in this country, says that liberty is of three kinds, political, religious and social ; but that the natives have not yet been able to make any good use of political liberty, and thereby promote the interests of the country without incurring the displeasure of Government. It cannot be held that the minds of the natives are pervaded with rebellious or seditious thoughts, or that Mr. Tilak, Professor Gokhle or Amba Prasad entertained any evil designs against Government, but that they are not sufficiently advanced yet to be able to express their ideas in guarded language. Political liberty in India exists only in the press, and Government is not well advised in seeking to repress it even in the fourth estate, by punishing the gentlemen above referred to whose only fault was that they gave vent to their sentiments in unguarded language.

RIYÁZ-UL-AKHBÁR, 20th November, 1901.

Alleged need for modifying the present law of defamation regarding the press.

45. The *Etáwah Punch*, of the 24th November, agrees with the *Paisa Akhbár* (Lahore), in thinking that the present law of libel against newspapers is very severe indeed. In England no defamation suit can be brought against an editor without obtaining previous permission from a Judge in chambers. If a similar law were enacted for this country, each and everybody would not uselessly seek to rob the editors of their liberty of writing as is the case at present. Again, as the law at present stands, an editor is liable to be prosecuted at each and every place where his paper may be published. Suppose several defamation suits happen to be brought simultaneously against an editor at several distant places, it is impossible for him to put in personal appearance at all those places. The authorities ought to alter the present law with necessary modifications.

ETAWAH PUNCH, 24th November, 1901.

Objection taken to the publication of certain vernacular books.

46. The *Naiyar-i-Ázam* (Moradabad), of the 26th November, has lately received an advertisement of books as a supplement to a certain unnamed outstation newspaper, the advertiser being Guláb Rai Narain Das, residing near the Church, at Moradabad. One of the books is named the *Ism-i-Ázam* (the Great Name of God), which is described as containing the acts and experiences of certain *ámils* (mystics) ; another book is called *Rundiyon-ka-jadu* (an Enchantment for prostitutes), which will enable a person to enthral a professional Prostitute, however hard-hearted (cruel)she may be; a third book is named the *Kamálát-i-Ruháni* (Perfection or Wonders of the Soul), which contains directions for acquiring control over one's double or familiar ; a fourth book named the *Sang-i-páras* (the Philosopher's Stone) is to teach one how to make gold and silver. It is a pity that such useless and demoralizing books should be allowed to be offered for public sale.

NAIYAR-I-ÁZAM, 26th November, 1901.

Alleged high charges for supply of copies of Settlement papers at Almora.

47. The *Almora Akhbár*, of the 15th November, received on the 28th idem, in its columns of local news, complains that the charges for supply of copies of the settlement papers called *muntakhab* (extracts) have greatly been increased, and that the result will be that fewer cultivators will apply for copies, and that

ALMORA AKHBÁR, 15th November, 1901.

the proceeds of the copying fees will be smaller. The editor believes that the rates of copying fees fixed for the plains have been extended to the hills, but urges that the fields in the hills are considerably smaller than those in the plains. The editor hopes that the District Magistrate will recommend a reduction in the rates as soon as the agricultural classes draw his attention to the matter.

OUDH AKHBÁR, 30th November, 1901.

Outbreak of cholera at Lucknow.

48. The *Oudh Akhbár* (Lucknow), of the 30th November, regrets to say that cholera has created a panic among the inhabitants of Lucknow, causing a heavy mortality. As there have been no deaths among Europeans in the civil lines and the cantonments, the outbreak has not engaged the attention of the Anglo-Indian press. But in the native quarters people are to be found earnestly praying at their houses, and carrying *alams* (Muhammadan religious standards) through the public streets and making piteous appeals to heaven for freeing the town of the scourge. The Municipal Board has made arrangements for the disinfection of houses where deaths occur. This is as it should be. But the Board had better issue a proclamation advising the people to sprinkle camphor water over the floors of their houses and to burn sulphur. Moreover, the Board should burn sulphur in the by-lanes and drains which are in a way the hot-beds of the disease. There is no hope that these drains will ever be cleansed. But the burning of sulphur should be carried out through the Municipal Commissioners, so that the suspicions of the people may not be aroused. The question is, what is the cause of this outbreak of cholera at Lucknow? The Municipal Board should first have the pipe water examined by the Chemical Examiner and at the Pasteur Institute. If this has already been done and the water is free from cholera germs, some able doctors should be sent for and asked to find out the cause of the disease. There has been no sudden change for the worse in the sanitary condition of the town, nor is the soil or air damp.

OUDH AKHBÁR, 29th November, 1901.

Dispute between the Maharaja of Balrampur and the Talukdars' Association regarding the Baradari in the Kesarbagh at Lucknow.

49. The *Oudh Akhbár* (Lucknow), of the 29th November, referring to the Lucknow Baradari affair, observes that the version of the story, as published in the *Pioneer*, on the authority of its Lucknow correspondent, is not a correct one. The Baradari has never been the property of the Talukdárs' Association. It was made over to the late Mahárája Sir Digbijai Singh, of Balrámpur, as a gift by Government, and since then all the expenses connected with that building have been defrayed by the Balrámpur estate. No dispute would have arisen, had the Association offered to pay the cost of the statues of both the late Mahárája Sir Man Singh and the late Mahárája Sir Digbijai Singh, which were intended to be erected at the Baradari. Instead of building a new Baradari, the Association had better conciliate the present Mahárája of Balrámpur by voting the erection of his father's statue also, or by putting up the statue of the late Mahárája Sir Man Singh in the *maidan* outside the Baradari. It is to be regretted that some selfish persons have created ill-feeling between the Mahárájas of Balrámpur and Ajodhya.

JÁM-I-JAMSHED, 17th November, 1901.

Suggestion to make the appointments of Honorary Magistrates for a limited period only.

50. The *Jám-i-Jamshed* (Moradabad), of the 17th November, received on the 29th idem, observes that if Honorary Magistrates be, like Municipal Commissioners, appointed to hold their magisterial office for three years only, and not for an indefinite period as is the case at present, it will prove beneficial to the interests of the people in several ways. In the first place, Honorary Magistrates will no longer consider their posts to be, as it were, their *jagirs* (estates), and allow other deserving gentlemen an opportunity to exercise Magisterial powers. Secondly, knowing their appointments to be for a limited period only, they will avoid practising oppression or severities on anybody, and will rather try to acquire a good name, so that they may not be hated when they have laid down the office.

JÁM-I-JAMSHED, 17th idem, 1901.

Chaudhri Amir Husain recommended to be appointed as an Honorary Magistrate in Bijnor.

51. The *Jám-i-Jamshed* (Moradabad), of the 17th November, praising Chaudhri Amir Husain, a zamíndár in the Bijnor district, for his knowledge of Arabic, Persian and English, his sympathy for and kindness to his tenants, &c., says that he will make a model Honorary Magistrate, and recommends his appointment as such.

52. The *Advocate* (Lucknow), of the 28th November, says:—"We wish that the District Superintendents of Police in all big cities should issue orders on the lines lately adopted by the Police Commissioner of Calcutta to the effect that it should be the duty of the Sub-Inspectors of Police in their rounds to see whether any blackmailing is carried on by the police from ekka-wallas and ghari-wallas. A slight supervision and surprise visits by higher officials will put a stop to the practice. At certain railway stations, the system of levying a regular blackmail of one pice per ekka and one anna per ghari still continues."

Levy of blackmail from ekka and carriage drivers.

ADVOCATE, 28th November, 1901.

53. The *Jám-i-Jamshed* (Moradabad), of the 17th November, received on the 29th idem, complains that ever since the *Naib Girdawar* (Assistant Sanitary Inspector), who had sent up some vendors of adulterated *ghi* for trial, fell a victim to the revengeful intrigue concocted by the latter, fictitious and rotten *ghi* has come to be freely sold in the bazárs and markets at Moradabad. Surely it is the duty of the Municipal Board to check the sale of injurious ghi to the public. It is also a general complaint in the town that the Municipal Board has dispensed with the services of a Muhammadan physician, and sanctioned the appointment of a Hindu physician (*i.e.*, Viadiya) instead.

Need for checking the offer of fictitious or adulterated *ghi* for public sale at Moradabad.

JÁM-I-JAMSHED, 17th November, 1901.

54. The *Advocate* (Lucknow), of the 28th November, on the authority of its Saháranpur correspondent, says :—"Mr. John Smedley, the well-known Temperance Preacher of the Anglo-Indian Temperance Society, England, arrived here on the 21st at 11-10 A.M. from Lahore. He was accorded a hearty reception at the railway station by the members of the local Bar, and the distinguished guest was taken in state to the bungalow of Mr. Abdulla Jan, pleader, where he was his guest. In the evening at 6 P. M., a mass temperance meeting was held on the premises of the A. V. H. School under the presidency of Babu Joti Prasad, pleader.

Mr. John Smedley, Temperance Preacher, at Saharanpur.

ADVOCATE, 28th November, 1901.

Mr. Smedley was introduced to the audience by the learned Chairman. Mr. Smedley made an eloquent and impressive speech advocating the cause of temperance in the strongest possible language, frequently interrupted with loud cheers and applauses. He very ably pointed out the evils of intemperance, and observed that the duty of a Government being to promote the life, health and prosperity of the people, it did not behove a Government, especially a Christian Government, to swell the exchequer by demoralising the people. He further pointed out that there are 23 brewers in Parliament, and he had learnt from good authority that Lord Salisbury has a lion's share in a Brewing Company. Under these circumstances, he (the speaker) did not expect much reform soon, but the future seemed hopeful, as a party was growing up in England which took much more interest in Indian affairs. Then Mr. Smedley summed up the lecture in four words to say that the blessings of total abstinence were four—'Home, happiness, honour and health.' Then Mr. Abdulla Jan, pleader, ably translated the substance of the lecture in Urdu. A vote of thanks was proposed to Mr. Smedley and the meeting dispersed with cheers.

Mr. Smedley left for Meerut on the morning of the 22nd."

55. The *Almora Akhbár*, of the 15th November, received on the 20th idem, complains that gambling was openly carried on at Almora for three or four days, even after the day of the Dewali festival, and advises the local authorities not to allow this on future occasions.

Gambling at Almora on the occasion of the Dewali festival.

ALMORA AKHBÁR, 15th November, 1901.

56. The *Indian Daily Mail* (Lucknow), of the 24th November, on the authority of its Benares correspondent, states:—Mr. Lovett, our District Magistrate, deserves the thanks of the denizens of Benares for stopping altogether the time-immemorial practice of gambling on the occasion of Dewali. His Worship's injunction is that those who gamble will be criminally prosecuted."

Dewali gambling stopped at Benares.

INDIAN DAILY MAIL, 24th November, 1901.

PRAYÁG SAMÁCHÁR, 21st November, 1901.

57. The *Prayág Samáchár* (Allahabad), of the 21st November, says that during the Dewali festival bad characters are in evidence at Allahabad every year, committing assaults and thefts. But it is a matter of great satisfaction that on the occasion of the late Dewali these bad characters were kept in check by the police for which credit is due to the City Police Inspector and his subordinates.

Bad characters at Allahabad during the Dewali festivals.

III.—EDUCATION.

HINDUSTÁN, 24th November, 1901.

58. The Hindi *Hindustán* (Kálákánkar), of the 24th November, says that it would seem that the gymnastic teachers at the Government schools in Behar have been ordered to proceed to Dinapur and receive instruction in military drill for one and a half months there. This is a move in the right direction. The practice should be extended to other provinces, so that these gymnastic teachers may be able to teach drill as well as gymnastic exercises to schoolboys.

Gymnastic teachers in the Government Schools in Behar ordered to learn drill.

INDIAN DAILY MAIL, 26th November, 1901.

59. The *Indian Daily Mail* (Lucknow), of the 26th November, says:—"The Great Moslem Association, Nadwat-ul-Ulma, will hold this year its seventh sitting in Calcutta on the 5th, 6th, 7th and 8th December, 1901. Up to this time six annual meetings of the Association have been held on a very large scale, the first at Cawnpore, the second at Lucknow, the third at Bareilly, the fourth at Meerut, the fifth at Sháhjahánpur, and the sixth at Patna."

Approaching session of the Nadwat-ul-Ulma at Calcutta.

ALLAHABAD:
The 3rd November, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 49 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 7th December, 1901.

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I.—Political and Foreign.

Bhárat Jiwan, 2nd December, 1901.

Alleged ill-treatment of the British Consul at Moscow by Russians.

1. The *Bhárat Jiwan* (Benares), of the 2nd December, in its columns of extracts from other newspapers, says that it would seem from an American newspaper that a crowd of pro-Boer Russians besieged the residence of the British Consul at Moscow and ill-treated him, and also put up placards in the town. Is this not a fresh evidence of the hostility of Russians towards Englishmen?

Bhárat Jiwan, 2nd December, 1901.

Serious riots committed by famine-stricken Russian cultivators.

2. The *Bhárat Jiwan* (Benares), of the 2nd December, referring to the serious riots lately committed by a crowd of two thousand famine-stricken Russian cultivators at Taruskiva, says that there are hundreds of thousands of people in India who have to starve for want of food. They silently suffer the pangs of hunger and beg alms in a quiet manner, never committing any disturbances. But still the Civilians lose no opportunity for throwing doubts on the veracity, honesty and loyalty of the natives.

Hindustán, 1st December, 1901.

Sir Lepel Griffin on the situation in Afghanistan.

3. The Hindi *Hindustán* (Kálákánkar), of the 1st December, says that Sir Lepel Griffin thinks that the Amir Habib-ullah Khan has no enemies at present, and that Russia has no hostile designs against him. According to Sir Lepel, if he maintained his friendship with the English Government, pursued the policy of his illustrious father, and did not give Christian Missionaries a footing in his country, he would be able to rule in peace for a long time to come. The editor is at one with Sir Lepel, and observes that the Amir has nothing to fear as long as he is a true and loyal friend to the British Lion. His people are very religious (fanatics?), and therefore missionaries cannot preach Christianity in Afghanistan with safety.

Bhárat Jiwan, 2nd December, 1901.

Imperial Assemblage to be held at Delhi in 1903.

4. The *Bhárat Jiwan* (Benares), of the 2nd December, says that the Coronation of the King-Emperor Edward VII will take place in England on the 25th June in 1902. His Excellency the Viceroy will hold an Imperial Assemblage at Delhi on the New Year's Day in 1903, which will be on as grand a scale as the Darbár of 1877, and at which His Majesty's Coronation will be proclaimed, and the Indian ruling Chiefs will acknowledge fealty to His Majesty. Thus since the Coronation of the Emperor Aurangzeb at Delhi the next similar ceremony will be held in 1903. The India of the present day is quite different from the India of Aurangzeb's time. Now the British Indian Empire extends from the Chinese frontier to Kandahar and from Cape Comorin to the snow-covered peaks of the Himalayas. The country is prosperous and the people happy and contented. There are no heroes left on the face of the earth, and the masses in India are crying "Victory to the Emperor," with their feeble voices.

Bhárat Jiwan, 2nd December, 1901.

Panna case.

5. The *Bhárat Jiwan* (Benares), of the 2nd December, referring to the charge brought against the Mahárája of Panna and others, of poisoning his uncle Rao Rája Khuman Singh, and to the appointment of the Commission to inquire into the charge, observes that the decision of the Commission will be according to the Mahárája's luck. However, the eyes of all the native princes are turned to Lord Curzon at the present day.

Hindustán, 4th December, 1901.

Panna case.

6. The English *Hindustán* (Kálákánkar), of the 4th December, says:—"The Panna case is only at the beginning of its long weary course. From the evidence of the Bengali Dr. Srinath Ghose and Mr. Manley, the Settlement Officer, startling disclosures of some clumsy attempts at poisoning and intrigue have been brought to light, which are the usual concomitants of the joint Hindu family system, and which largely prevail in most Native Darbárs. Such a state of affairs certainly goes to show that the endeavours of the Indian National Congress are directed entirely in a wrong sphere. The Congress wishes to educate and to teach the Government, but charity begins at home, and the Congressists should endeavour first to set their own houses in order, before they can claim to look after the public weal or public property."

7. The *Prayág Samáchár* (Allahabad), of the 5th December, regrets to say that the Mahárája of Panna fell into evil ways under the influence of his Muhammadan friends, Fída Ali and Turab Husain Ali, who became the *de facto* rulers of the State, filled the public service with Musalmáns, and had everything their own way. The Mahárája greatly respected his uncle and had granted him a large jagír, but he lately changed his attitude towards him. Kamal Kuer, whom the Mahárája has made his Rani, is not a Rajput girl, and does not bear a good character. The Political Agent more than once warned him to mend his ways in vain. It is to be hoped that the Commission will make a thorough inquiry into the charges brought against the Mahárája and others, and succeed, so to speak, in separating milk from water.

PRAYÁG SAMÁCHÁR, 5th December, 1901.

Maharaja of Panna.

8. The *Police News* (Meerut), of the 1st December, complains that wherever a Native State is conterminous with British territory, dakaits are to be found frequently committing dakaitis in the latter, and escaping into the former where they find an easy and ready refuge, on account of the incompetence of the police there. Government should insist on the Native States improving their police.

POLICE NEWS, 1st December, 1901.

Alleged need for improving the Police in the Native States to check dakaities in neighbouring British territories.

9. The *Aligarh Institute Gazette*, of the 14th November, received on the 4th December, publishes an article from the pen of Maulvi Mihdi Ali Khan (Mohsin-ul-Mulk), in which he endeavours to show that the preliminary Muhammadan political meeting lately held at Lucknow, to devise means for safeguarding the interests of the Muhammadan community, was no deviation from the policy advocated by the late Sir Saiyid Ahmad Khan in political matters. The *Indian Daily Telegraph* of Lucknow is wrong in thinking that the movement set on foot at Lucknow is a deviation from the path marked out, by the late Sir Saiyid, for his co-religionists to follow. Sir Saiyid never advocated absolute silence on the part of Muhammadans : he was simply opposed to his co-religionists either joining the Indian National Congress or setting up a (separate) political agitation for their rights, but not to a respectful representation of their grievances through their thoughtful and wise leaders. The Lucknow meeting has set up the same programme for the guidance of the Muhammadan political association which it resolved to establish, and the writer will be right glad to welcome such an association. But he cannot say how far wise and discreet Musalmáns will be willing to take an active part in the association, and money, to meet the necessary working expenses, will be forthcoming.

ALIGARH INSTITUTE GAZETTE, 14th November, 1901.

Mohsin-ul-Mulk on the preliminary Muhammadan political meeting lately held at Lucknow.

II.—GENERAL ADMINISTRATION.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, refers to an article lately contributed by Mr. J. M. Maclean to the *Manchester Guardian*, in which he, condemning the present system of British administration in India, says that the natives were never so much dissatisfied with British rule as they are at the present day ; that their rights and wants are entirely disregarded ; that it is their utter helplessness which keeps them from breaking into a terrible rebellion ; and so forth. Mr. Maclean may write as much as he pleases in this strain to warn his countrymen, but who listens to him ? The Government of India being conducted on selfish principles, he is merely crying in the wilderness. According to a trustworthy man, a certain native, who considered himself to be a very loyal subject of the British Government, went to (the court of) a Magistrate in 1856-57, and submitted a petition to him, containing information to the effect that unlawful assemblies were being held at such and such places, and that there was reason to apprehend the outbreak of a serious rebellion ; but the Magistrate rejected the petition, facetiously remarking that it was not duly stamped. When such is the mood in which British officers rule over India, how can the British Government take firm root in the land with a good reputation ? When the authorities are unmindful of the dissatisfaction of the people, what can the latter do but cry (ventilate their grievances), or silently brood over their condition, or wait for "another opportunity."

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Mr. J. M. Maclean on the British administration in India.

ALVOCATE, 5th December, 1901.

A "Notorious Chapra case" which occurred eighty years ago, noticed in the *Qudrterly Review*.

11. The *Advocate* (Lucknow), of the 5th December, says :—"The return of Mr. Pennell to India has been the signal for a revival of the train of thoughts that lately convulsed the public mind on the alliance between judicial and executive functions. An article in the last number of the *Quarterly Review* notices a 'notorious Chapra case' some eighty years ago. The account runs thus:—'To apprehend a gang of stranglers was a grave mistake for a young official, and was met by a prompt reprimand. The case of Pringle is, perhaps, the best known. This energetic officer had arrested a band of thugs who had murdered two men in the district of Chapra. The evidence against them, both direct and circumstantial, was overwhelming; while their defence was a mere denial, which they could not sustain by any lucid account of their daily employment, or of the plunder in their possession; *but the judgment-givers will remain a monument of the Company-Government for all time.* The prisoners were released; the witnesses were punished for perjury, and the police for oppression; while Mr. Pringle, who had reported the case, was severely reprimanded for his action.' A few lines above the writer has told us that 'The Directors of the East India Company showed no desire that their officers should be either energetic or acute in bringing to light the plague-spots for whose cure they were responsible.' The policy of 'hushing up' is evidently traditional in India. 'They had for many years represented India to the British public as a Paradise of law and order under their benevolent Government just as Lord George Hamilton does now.' Our local Anglo-Indian contemporary, after quoting from the paper named above and interjecting a remark here and there, indulges in the supposition that some Quarterly Reviewer eighty years hence may write thus:—'To call attention to the misdeeds of the police was a grave mistake for a young official, and was met by a prompt reprimand. The case of Pennell is, perhaps, the best known. This energetic officer had commented severely on the conduct of two police officers who had brutally assaulted a sick man named Narsingh Singh in the district of Chapra, and had, afterwards to shield themselves, brought a false charge of assault against Narsingh Singh, and had him condemned to two months' imprisonment by a subservient Magistrate. There was no appeal against Pennell's acquittal of Narsingh Singh, and the facts were undisputed; *but the judgment-givers will remain a monument of the Government of that period for all time.* The policemen, although, even in the opinion of the Government, had been guilty of conduct little short of persecution, escaped with merely nominal punishment; while Mr. Pennell was severely reprimanded, and, when a year later he aggravated his offence, he was dismissed.' Just so."

SHRI GOPÁL PATRIKÁ, 1st December, 1901.

Praise of Sir Antony MacDonnell.

12. The *Shri Gopál Patriká* (Lucknow), of the 1st December, says that the inhabitants of these Provinces felt great grief and sorrow at Sir Antony MacDonnell's departure, and presented to him a number of farewell addresses. The new park laid out at Agra will be called after him. His administration was a remarkable success. When the mass meeting was held at Lucknow to protest against the severe plague rules, he himself went to that town and met the wishes of the people half way, at once taking the sting out of the rules. During the late famines he adopted effective relief measures and saved lakhs of persons whom death from starvation looked in the face. The editor thanks him for the introduction of the use of the Hindi character, which is in no way injurious to Musalmáns, but regrets to say that the clerks in courts do not yet fill up the forms of summonses in Hindi also. The officers should see that the clerks do not disregard the orders of Government in the matter.

NÁTYA PATRA, 1st December, 1901.

Hindi ode recited in praise of Sir Antony MacDonnell at the Muir Central College at Allahabad.

13. The *Nátya Patra* (Allahabad), of the 1st December, says that Sir Antony MacDonnell won the affections of the people by his just and sympathetic rule. When a valedictory address was presented to him at the Muir Central College on the 12th November, a Hindi ode was recited on the occasion. In the ode, which is published *in extenso*, the writer blesses Sir Antony, and observes that during his six years' tenure of office he devoted himself, heart and soul, to promoting the well-being of the people, praising him for his excellent famine administration, effective plague measures, great advancement of education, and vigorous efforts to check corruption and bribery among officials. The writer

hopes that Sir Antony will still continue to advocate the interests of the natives in England, and avail himself of every opportunity for convincing His Majesty of their unflinching loyalty. The editor expresses a hope that the new Lieutenant-Governor will emulate his predecessor in love of justice and sympathy for the people, and make no distinctions among Hindus, Musalmáns and Christians.

Hindu on Sir Antony MacDonnell's views regarding political agitation and social reform.

14. The *Express* (Lucknow), of the 5th December, says:—"Sir Antony never much favoured, and, we think, with very good reason, the idea of political agitation in this country. He held, with the instincts of a true philosopher, that the people of India ought to direct their energies first to the cause of social reform, rather than to political agitation, and that when their social and moral position was laid upon surer and more substantial foundation, they might safely divert their energies to an outside sphere of work. In the course of a speech, delivered at Agra, he is reported to have said:—'At the present time many educated and patriotic men are engaged in the effort to create or evoke in India a spirit of national life. Some of them seek for national regeneration in political agitation; others, including your community, seek for it in social reform. I am not among those who decry political agitation, because I feel it to be a natural product of our system of education and of our scheme of Government; also because it occasionally does good. But while I think it natural and inevitable that educated men should interest themselves in politics, I regret to find that they give so much prominence to politics at the present time, and so little prominence to social reform.' The *Express*, quoting the comments of the *Hindu*, published at Madras, which differs from the views of Sir Antony MacDonnell on the subject, criticises those comments, and concludes with the remark "Our contemporary seems to be under the delusion that social and political reforms must go hand in hand; in other words, we understand it to hold that it is not necessary that one should be postponed till the other is accomplished; but we ask, in the language of our late Lieutenant-Governer, how we can build the 'superstructure' *simultaneously with its foundation.* The one must necessarily precede the other; and it is therefore that Sir Antony MacDonnell advised, and very properly too, that the people of this country should first busy themselves with the *foundation*, a process which is the surest way of attaining the end which they have in view; *viz.*, the ultimate regeneration of the country on the broad basis of modern thought as developed by the exigencies of contemporary conditions."

EXPRESS, 5th December, 1901.

The *Morning Post* on Sir Antony MacDonnell.

15. The *Colonel* (Moradabad), of the 24th November, referring to the unfavourable remarks of the *Morniny Post*, in its issue of the 16th idem, regarding the late Lieutenant-Governor, Sir Antony MacDonnell, accusing him of being self-opinionated, irritable, &c., and wishing that the United Provinces may not have such a ruler again in future, regrets that the *Morning Post* should so egregiously fail to appreciate Sir Antony's sterling qualities of promptitude and vigilance, and cherishing the people.

COLONEL, 24th November, 1901.

Al Bashír on the administration of the United Provinces by Sir Antony MacDonnell.

16. *Al Bashír* (Etawah), of the 28th November, in reviewing Sir Antony MacDonnell's administration of the United Provinces, refers to the *régime* of Sir Auckland Colvin and his successor, Sir Charlers Crosthwaite, and says that these rulers left the province in a state of perfect peace, when no discord existed between any communities, nor was there a public agitation on any important question, but that Sir Antony MacDonnell, who to the misfortune of the province, succeeded Sir Charles, has given cause for dissatisfaction to almost all classes of the people during the tenure of his exalted office. He began with lording it over the Civilians and thereby obliged several experienced and able officers among them to retire early, to the great loss of the province. He had several native officials criminally prosecuted for misbehaviour, managing to secure the conviction of some, and failing to do so in the case of others. There was an utter lack of mercy, forgiveness and courtesy on his part, and he never overlooked faults. He encouraged informers, by invariably punishing officials against whom he received complaints, though the punishment might be a simple transfer. On one occasion, during his visit to the jail at Etawah, he reduced the pay of the Jailor from Rs. 50 to Rs. 20 a month, without any enquiry, on a prisoner complaining that he had been supplied with a damaged coat, which he had himself torn.

AL BASHÍR, 28th November, 1901.

His policy in the matter of promotion of native executive officials, which recognised race distinction, created great dissatisfaction among them, so that he became quite unpopular with them. His famine administration was characterised with great promptitude, zeal and marked success; but with the experience, gained during previous famines, it is no longer so difficult now to combat the calamity as it was before. In connection with the plague measures, he adopted a policy of leniency, with due regard to the feelings and customs of the people, though some trouble arose in Cawnpore on account of the blunders committed by the local officers. No enquiry was however made into the true cause of the Cawnpore riot, and no notice was taken of the conduct of those persons who had put up *sabils* (stalls for free supply of sherbet) for the Muhammadans during their *Id* festival. and had entered into a compact with them, fortified with oath, for acting in concert (in opposing the plague preventive measures). No attempt was made to collect the cost of the punitive police force quartered at Cawnpore from those persons only who were responsible for the riot. One of his most important acts was the issue of the Hindi Resolution, which was not needed at all in the interest of the people in any way, but simply showed his deep-rooted hostility to Urdu, which he had already ousted from Behar and the Central Provinces. He took special care to issue the Resolution just a short time before the late census was taken, in order that prejudiced advocates of Hindi might easily succeed in having the language spoken by the Hindus entered in the census schedule as Hindi, and thereby have the position of Hindi (in the courts and offices) strengthened. In his review of an annual Police Report he objected to the larger number of Musalmán employés in the Police Department, and also reduced the number of Musalmáns in the executive service, laying down the principle of proportionate employment of the Hindus and Musalmáns according to their respective population, without taking any steps to enforce the same principle in other branches also of the public service where Musalmáns were but few and far between. Even Hindu Naib Tahsíldárs were required to be nominated for Deputy Collectorships, if competent Hindu Tahsíldárs were not forthcoming; while experinced and able Musalmán Tahsíldárs nominated for Deputy Collectorships were not even inspected by the Board of Revenue, the object being to strictly maintain the ratio based on census figures between the Hindu and Muhammadan Deputy Collectors. Secret enquiries were said to have been instituted by him regarding the use of the fez and the symbols of the crescent and a star among the Musalmáns, the hoisting of green flags at their mosques, and their attitude towards the Sultán of Turkey, which created excitement and unrest among them. It was the late Sir Saiyid Ahmad Khan himself, whose loyalty to the British Government was beyond question, who introduced the use of the fez and the symbols of the crescent and star. No green flags are, as a matter of fact, put up at mosques. The Musalmáns, no doubt, sympathise with the Sultan, but this sympathy on their part dates only from the time of the Russo-Turkish war of 1877, when Her late Majesty herself sought to render relief to the Turkish wounded soldiers, and a good many of her Civilian officers in India subscribed to the fund raised in aid of the Turks. But the Indian Musalmáns have no political connection whatever with the Turks. Sir Antony MacDonnell viewed the *Nadwat-ul-Ulama* with unnecessary suspicion, and expressed his disapproval of it even in his reply to the farewell address of the trustees of the Muhammadan College at Aligarh. Khan Bahadur Munshi Athar Ali, pleader at Lucknow, and Shams-ul-Ulama Maulvi Shibli Nomani incurred the displeasure of Sir Antony MacDonnell, simply because they took interest in the *Nadwat*, and were obliged to leave their homes for Hyderabad, lest they should suffer any injury at his hands. His Tenancy Bill has been a source of great dissatisfaction to the entire land-owning class. He has been praised in some quarters for his regard for the public opinion; but he passed the Hindi Resolution without consulting it, even refusing to receive a Muhammadan deputation against it, and compelling Mohsin-ul-Mulk to sever his connection with the Urdu Defence Association. He turned a deaf ear to the public opinion that was against erecting statues in memory of Her late Majesty. In short, taking his administration in general, Sir Antony MacDonnell has sowed the seed of discord between the Hindus and Musalmáns, disturbed the equanimity of the zamíndárs, and caused general unrest and distrust in the province. But as his successor is a just and kind officer, who is fully acquainted with the sentiments, feelings and desires of the people, it is to be hoped, that the severities of Sir Antony MacDonnell's rule will soon be forgotten, and public confidence in Government restored.

17. The *Bhárat Jiwan* (Benares), of the 2nd December, says that Sir James Digges LaTouche has assumed the reins of Government in his hands. If he follows in the footsteps of Sir Antony MacDonnell, he will surely acquire fame like his predecessor.

BHÁRAT JIWAN, 2nd December, 1901.

Sir James Digges LaTouche.

18. The *Ved Prakásh* (Meerut), of the 5th December, says that the state of affairs in the United Provinces was unsatisfactory when Sir Antony MacDonnell took over charge of office. He had no small difficulty in restoring good feeling between Hindus and Musalmáns and introducing other necessary reforms. Now there is perfect peace in the province, and Sir Antony has left no work unfinished for his successor except police reform. Sir James Digges LaTouche has only to consolidate the reforms introduced by his predecessor and to reform the executive services. His Honor is a very experienced ruler who possesses full local knowledge, and there is reason to hope that his administration will be as successful and popular as that of Sir Antony MacDonnell.

VED PRAKÁSH, 5th December, 1901.

Sir James Digges LaTouche.

19. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, in its supplement, reproduces a paragraph from another newspaper, in which the writer complains that whenever the poverty of India is talked about, certain Anglo-Indians boldly assert that the condition of the poor in England is far worse than in this country, an Indian being able to feed himself on 5, 4 or even 2 pice a day, but an Englishman requiring not less than 4 annas for his simplest meal. But this heavy cost of living in England is due to drinking and extravagance. In England no labourer can starve for want of employment, while here in India thousands of persons fail to secure any kind of work whatever (and have consequently) to starve. Ninety-five per cent. of people in this country are involved in debt, which is a good index to their material condition. In Great Britain and Ireland, one person out of every five has an average deposit of £16 1*s.* and 3*d.* in the Post Office Savings Banks, that is, every person has saved and deposited £3 4*s.* and 3*d.* On the other hand, the natives of India are not found to have deposited even Rs. 5 each. The Government of India is now seeking to establish agricultural banks for rescuing cultivators from the clutches of village Shylocks, but where can the cultivators find money to deposit in these banks? The *Roznámcha-i-Qaisari*, commenting upon the above observations, says that it has not heard of the existence of such abject poverty in any other country as prevails in India. The Indian poor sometimes fail to obtain even a grain of salt for months together, and have to go almost naked, using one and the same *dhoti* (loin cloth) for many months. The indigenous hand-loom weaving, which afforded employment for a large number of natives, is nearly dead. If an enquiry were conscientiously made, it would be found that while numbers died in India from starvation, not a single soul perished in England from that cause. There can, therefore, be no possible comparison between the poor of England and India; but it is a pity that Government does not interest itself in such matters. The natives of India have no money but only grief and sorrow. When they rise in the morning they do not know where to get food. The authorities do not learn the depth of "our" poverty by according interviews to Rai Bahadurs, Khan Bahadurs, C. S. I's., &c., and hence a very large portion of the people are getting dissatisfied with Government.

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Alleged poverty of India.

20. The *Bhárat Jiwan* (Benares), of the 2nd December, says that the frequent occurrence of famines in this country is constantly exercising the minds of the authorities and the public. Various measures are suggested by them from time to time for the prevention and relief of these disastrous visitations. According to some persons the population has increased so largely that the grain crops raised in the country are insufficient for local requirements; while others consider an extension of canals as a panacea for all the evils. But the fact is that the scarcity is due to the heavy drain of grain to foreign countries every year.

BHÁRAT JIWAN, 2nd December, 1901

Heavy grain exports and famine.

21. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, referring to the present system in which *takávi* advances are made to cultivators, under which the whole of the amount granted never reaches their hands, a large portion of it being taken as

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Takavi advances to cultivators.

bribes by the subordinate officials. says that the only solution of this difficulty is either to remit *takávi* to cultivators by money-orders on suitable security and their identification by the patwári, or through village money-lenders.

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Protest against officials on plague duty at Allahabad being required to attend to their judicial work also.

22. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, thinks that those officials who have been put on plague duty at Allahabad, should not be required to try suits as well, otherwise the litigants may catch the infection from them and carry it in turn to other parts of the district. The District Magistrate and the Commissioner would do well to see to this.

OUDH AKHBÁR, 3rd December, 1901.

Mohsin-ul-Mulk and the Urdu Defence Association.

23. A correspondent of the *Oudh Akhbár* (Lucknow), of the 3rd December, referring to the abilities of Mohsin-ul-Mulk and his important services to the Muhammadan College at Aligarh, in restoring an equilibrium to its finances, &c., and to the cause of the Muhammadan Educational Conference, contends that the College will suffer if he severs his connection with it, in order to resume the Presidentship of the Urdu Defence Association, in accordance with the advice of *Al Bashír* of Etawah. The persistent agitation of *Al Bashír* against the Hindi Resolution of Sir Antony MacDonnell has probably done more harm than good to Urdu, its violent writings only tending to strengthen the cause of Hindi. Mohsin-ul-Mulk acted wisely in withdrawing from the Urdu Defence Association and adhering to the Aligarh College. The fate of an influential and learned man like Mr. Tilak should be a warning to public agitators. But as it is necessary at the same time to do something for the preservation of Urdu, a memorial, couched in suitable language, and praying Government to save that language from the encroachments of Hindi, may be submitted through a deputation of most influential and educated Musalmáns, headed by Mohsin-ul-Mulk, to Government at the Darbár, which will be held for proclaiming the Coronation of King-Emperor Edward VII, at Delhi, the birth place of Urdu.

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Protest against an alleged indiscriminate bestowal of titles by Government.

24. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, says that a perusal of the listof His Majesty's Birth-day Honours lately published, shows that Government's present policy in the matter of conferring titles on natives is based on a wrong principle. In other countries the powers-that-be confer titles on such persons only as have rendered loyal services both to Government and the public, and have thereby become entitled to them, and not on sycophants who seek to please Collectors and Commissioners by deceitful practices, and paying them visits with very low bows, at their bungalows two or three times a week. The bestowal of titles on the latter class of persons fixes a stain on the dignity and grandeur of the Government and Sovereign, and makes the recipients objects of contempt and derision in the eyes of the people. Government should therefore be very careful in distribution of honours. The abilities and public services of a person should be made public when a title is conferred on him. Neither justice nor titles should be obtainable for money.

GAUHAR-I-HIND, 26th November, 1901.

Measures suggested for checking corruption among Government officials.

25. The *Gauhar-i-Hind* (Najibabad), of the 26th November, referring to the prevalence of bribery among Government ministerial officials, says that landholders and *mahájans* (professional money-lenders) who have frequent occasion to deal with them in their official capacity, generally grease their palms. Both these classes of persons keep a regular account of their daily receipts and disbursements, so that if the account-books of a number of these men be examined, it will be found that the very names of the officials bribed are mentioned in some of them, while in others, bribes will be found entered as miscelleneous expenses in lump sums. without any details, under the head of the expenses of a suit, &c. An enquiry instituted on the above lines by a Commission, will strike terror into the hearts of corrupt officials. Government may issue a proclamation offering rewards to persons who will render material help in discovering and bringing corrupt officials to justice. The authorities may also check corruption by giving preference to orthodox (or pious) men in the matter of appointment and promotion to Government posts.

26. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, says that when the representatives of the people in the Provincial Legislative Council opposed the Tenancy and the Revenue Bills on the ground that they would set the landholders and cultivators by the ears and encourage litigation between them, and that courts could not be expected to dispense justice so promptly as was desired by Government, Sir Antony MacDonnell replied that if the courts of the first instance were at fault, the appellate courts would have occasion to interfere. The Commissioners and the Board of Revenue hear revenue appeals, but a reference to the statements of cases disposed of by them will at once show what a large number of cases are summarily disposed of by them, evidently because they cannot give sufficient attention to their judicial work owing to press of their executive work. Sir Antony MacDonnell has retired pleasing the people with sweet words. But now who is there to see that justice is dispensed by courts in the way desired? In some districts Assistant Collectors and Deputy Collectors take six or seven months to dispose of suits or to write out judgments. Partition suits hang fire for years. The same is the case with suits for sale of lands. Even in civil and criminal suits cultivators and landholders have to dance attendance in courts for months, their absence from their fields exposing them to great loss.

Roznámcha-i-Qaisari, 1st December, 1901.

Alleged delay in the disposal of suits by courts.

27. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, in its supplement, reproduces the complaint of a correspondent of the *Hindustani* to the effect that owing to the insufficient number of copyists in the various courts at Aligarh, there is great delay in the supply of copies of papers to applicants, and says that the Copying Department in a district should be placed under the charge of an able and active official who should exercise proper supervision over it. At present the Treasury Officer in the district is generally put in charge of the Copying Department, but he has so many irons in the fire that he has no time to look after that department.

Roznámcha-i-Qaisari, 1st December, 1901.

Delays made in the supply of copies of papers to applicants by the courts.

28. The *Rohilkhand Gazette* (Bareilly), of the 1st December, says that some officials have great sympathy with the people but are unkind to their subordinates, while the case is just the reverse with others. But the best officials are those who are equally just and kind both to the people and their subordinates. The District Superintendent of Police at Agra is a true guardian of the people and a very energetic man. He does not lord it over them. He is very courteous to those persons who come in contact with him and freely talks with them. It is difficult to realize that such an officer could beat with sticks those subordinate police officials who work under him as peshkars (readers), as has been alleged in some quarters. If the complaint is true, the editor would advise him not to ill-treat his subordinates in that way.

Rohilkhand Gazette, 1st December, 1901.

District Superintendent of Police at Agra.

29. The *Police News* (Meerut), of the 1st December, stating that some of the provinces have taken to recruiting the police force from young University graduates, disapproves of this new departure, on the ground that these graduates generally become weak in body and brain by burning their midnight oil, and will be found wanting in pluck and energy in emergencies.

Police News, 1st December, 1901.

Disapproval of admission of graduates to the police force.

30. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, on the authority of another newspaper, states that a serious dakaiti was committed at the house of Balgovind and Ram Charan, the well-known Mahajans in the village of Bikharmapur (Bikaypur ?), Bara Banki district, on the night of the 22nd October last, in which the dakaits, who were armed with clubs and rifles, frightened the inmates and the village people by firing on them, and freely plundered the house. The police appeared on the scene when the robbers had decamped. The Mahajans in question applied to the Deputy Commissioner for a license to keep arms three years ago, but their application was rejected! Evidently if they had been permitted to keep arms, the dakaits could not possibly have looted their house with such impunity, and without the

Roznámcha-i-Qaisari, 1st December, 1901.

Need for granting licenses for arms to residents in the interior of districts for protecting their crops, lives and property from wild animals and robbers.

loss of a single man. The people, on hearing of such occurrences, complain that it is due to the (distrustful) policy of Government itself that causes them to be plundered and ruined in this way. Cannot Government that trusts the lambardár or headman of a village so much in other matters trust him with a rifle? Even if every village were allowed to keep a single gun, dakaits would think twice before attacking a house. Government depends upon the police to protect the lives and property of the people, but they take good care not to encounter a gang of dakaits. When they come, they only bully the villagers, and extort bribes from them. Government has been misinformed that license-holders lend their arms to dakaits. There is not a single instance to support the allegation, but on the other hand, dakaits have sometimes been found carrying arms belonging to Government servants, and the police taking part in dakaitis. It is greatly to be regretted that while chamars, sweepers, pasis and other low class people, on becoming converts to Christianity, should be held worthy of trust by Government, "our" zamíndárs should not be considered fit to be exempted from the operations of the Arms Act. Wild animals too cause much damage to crops, but applications of zamíndárs for licenses of arms are invariably rejected on one pretext or another.

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Municipal house-tax in towns.

31. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, in its supplement, states, on the authority of another newspaper, that a certain blind Muhammadan, who lived on charity, petitioned the Municipal Board to exempt him from the payment of the house-tax, on account of his inability to meet it; but that while his indigence was fully proved and admitted, his application was rejected. Verily the Municipal Members have become, as it were, the handle of an axe, which helps the iron blade to cut down trees. However poor, distressed, or bankrupt a person may have become, he must continue paying the Municipal tax. The Municipal taxes are ever on the increase. If Government does not check the increase, the Municipal taxation will destroy all kinds of trade in this country. In the United Provinces, too, complaints regarding the severities practised in the levying of Municipal taxes are received from every place. It is not necessary that the son of a rich person, who built a good house for his dwelling purposes, should be equally rich, and continue to pay the same house-tax as his father did. Government should take such matters into consideration.

ROZNÁMCHA-I-QAISARI, 1st December, 1901.

Ekka-drivers and the police at Allahabad.

32. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st December, referring to the enquiry, made by the Lieutenant-Governor, into the grievances of the carriage drivers, who lately went into strike at Calcutta on account of the oppression of the police and the agents of the Society for Prevention of Cruelty to Animals, and to the action taken by His Honor to remove those grievances, says that the police are said to similarly oppress and levy blackmail from the *ekka*-drivers at Allahabad, and the (Honorary) Magistrates to severely punish the latter (whenever the police bring a charge against them). Will the Lieutenant-Governor of these Provinces make a similar enquiry into the hard lot of the *ekka-walas?* But as the *ekkas* are used only by natives, the grievances of the *ekka*-drivers may not be considered of sufficient importance to require an enquiry.

NÁTYA PATRA, 1st December, 1901.

Approaching Magh Mela at Allahabad.

33. The *Nátya Patra* (Allahabad), of the 1st December, says that the Magh Mela, which is held every year at the confluence of the rivers at Allahabad, is near at hand. The Mela being a religious fair of the orthodox Hindus, who resort to it from the most distant parts of the country, all arrangements are made with due regard to their thoughts and feelings. But it is to be regretted that last year the arrangements were not all that could be desired, the management of the fair being in the hands of inexperienced officials. For instance, the missionaries and the Arya Samaj preachers were allowed to pitch their tents in the principal street; while the orthodox Hindu preachers were relegated to an out-of-the-way place. It is to be hoped that this mistake will not be repeated. It would be well if Rai Sitla Bakhsh Singh Bahadur, who was in charge of the fair for several years past, were deputed to the fair again this year, say for ten days only, to see that the arrangements were satisfactory.

34. The *Advocate* (Lucknow), of the 1st December, publishes the following communication from a H. Riyaz-ud-din Ahmad at Bareilly :—"There is a Juma Masjid at Pilibhit, built by Nawáb Hafiz Rahmat Khan. It is a grand building just after the pattern of the Juma Masjid of Delhi. The mosque has been repaired of late and several well-to-do Muhammadans have subscribed largely for the purpose. Maulvi Muhammad Ihsan, the Manager of the Mosque, has been lately in great need of funds. While clearing the well situated near the mosque, some old coins of the value of two thousand rupees were found, and it was hoped that this unexpected money would be a great help towards completing the repairs of the mosque. But the Muhammadans of Pilibhit were sorely tried when to their great surprise the amount was taken from them by the authorities under the provisions of the Treasure Trove Act. As the money did not belong to any one but was found in a religious building, it is to be hoped that the Magistrate and Collector of Pilibhit will be kind enough to recommend to the Government to return the money to the Manager of the Mosque and thus enable the Muhammadans to finish the remaining repairs. I hope these few lines will attract the attention of His Honor Sir James Digges LaTouche, our kind Lieutenant-Governor, and that he will accede to our request, thus obliging the Muhammadan community of Pilibhit to a great extent."

ADVOCATE, 1st December, 1901.

Discovery of a treasure-trove at the Juma Masjid at Pilibhit.

35. The *Arya Mitra* (Moradabad), of the 1st December, publishes a letter from Kunwar Sen Sharma, Secretary to the Arya Samaj at Moradabad, who says that there was a large gathering of people at the late fair held at Garhmukhtesar. Saiyid Muhammad Kazim, the Tahsíldár of Hapur, was in charge of the fair. The site selected for the fair was not good. The grounds set apart for various purposes were not strictly reserved for those purposes, and the result was that pilgrims were over-crowded. The ghâts were not properly constructed, and the pilgrims consequently had great difficulty in taking water from the river, which, it is rumoured, led to three persons being drowned. Dust was another source of inconvenience to the public.

ARYA MITRA, 1st December, 1901.

Late Garhmukhtesar fair in the Meerut district.

36. The *Ved Prakáh* (Meerut), of the 5th December, referring to the late Garhmuktesar fair, says that owing to the extension of the railway the attendance was considerably larger than before. The Oudh and Rohilkhand Railway officials at Delhi also issued third class return tickets to pilgrims, which saved them the trouble of booking themselves at Garhmuktesar at the time of their return home. The arrangements at the Garhmuktesar railway-station were very unsatisfactory. No sort of convenience was provided for the pilgrims in the *maidan* outside the station. The second and the intermediate class passengers had to go to the booking office by the same way as the third class passengers. There was a great rush of people towards the third class booking office; and what made confusion worse confounded was that the police guard placed at the booking-office window did not insist on persons going in by one way and going out by the other. The arrangements at the fair, on the whole, were satisfactory. But the people encamped on the sand were exposed to great inconvenience from dust. It would seem that there is a saving of ten or twelve thousand rupees every year from the income of the fair, and the Managers of the fair can easily afford to water the grounds. The tax on carriages may be raised from 4 annas to 4½ annas to meet the additional expense, if necessary. Ten or twelve years ago the whole of the road from Meerut to Garhmuktesar, which is 28 miles long, was watered on the occasion of the fair.

VED PRAKÁSH, 5th December, 1901.

Late Garhmuktesar fair in the Meerut district.

37. The *Arya Mitra* (Moradabad), of the 1st December, publishes a letter from Pandit Pyare Lal Misra, Assistant Secretary to the Arya Samaj, Pilkhána, who complains that the members of the Arya Samaj at Sirauli have been reminded of the days of the late Muhammadan misrule by the misconduct of petty Government officials. Gajraj Singh, a chaprasi at the Farrukhabad Sadar tahsil, supported by landholders, has strictly warned barbers, kahárs, chamárs and other low caste people against doing any work for

NÁGYA PATRA, 1st December, 1901.

Alleged hostile attitude of Gajraj Singh, a chaprasi at the Farrukhabad Sadar tahsil and landholders towards the Arya Samajists at Sirauli in Farrukhabad.

the Arya Samajists under pain of being turned out of their villages. On the 14th and 15th November the chaprasi went over to the shop of Lalas Khyali Ram and Chiranji Lal, abused them and even threatened to have them beaten by sweepers, if they did not sever their connection with the Arya Samaj. The chaprasi is a jack-in-office and has the temerity to interfere in the religious matters of the people in utter disregard of the religious tolerance of the British Government. No small credit is due to the Arya Samajists for their forbearance. Thakur Khanjan Singh, landholder, has warned chamars from removing any dead cattle belonging to them. It is to be hoped that Babu Gopal Prasad, Tahsíldár who is a very just officer, will ask the chaprasi to mend his ways, and that the Rajput Madhyasth Sahba at Agra will warn Thakur Khanjan Singh and other landholders.

III.—Education.

Ain-ul-Akhbár, 28th November, 1901.

Complaint regarding the stiffness of question-papers set at the various public examinations in India.

38. The *Ain-ul-Akhbár* (Moradabad), of the 28th November, complains that the question-papers set at the various public examinations in India are generally extremely stiff, the examiners being inclined to make a display of their own learning and abilities rather than to test those of the candidates. There are many instances of good students being plucked on account of the undue stiffness of the question-papers or the inexperience of the examiners, and committing suicide owing to disappointment at failing. It is very necessary that the authorities should select examiners of the proper stamp; and the examiners cannot be too careful in setting the question-papers, which should be suited to the candidates for whom they are intended.

Advocate, 1st December, 1901.

***Nadwat-ul-Ulama* and Sir Antony MacDonnell.**

39. The *Advocate* (Lucknow), of the 1st December, says:—"If the Agra speech of Sir Antony MacDonnell has elicited an interesting discussion by Indians as to the necessity of social in preference to political reform, his speech in reply to the deputation from the Muhammadan Anglo-Oriental College has given an occasion to the purely vernacular section of the Press in Upper India for very animated comments. While giving advice to the Muhammadan public for future guidance, through the Aligarh deputation, which is worthy to be written in letters of gold, Sir Antony remarked:—

'You are, indeed, correct in thinking that the Government has your interests at heart, but nevertheless the Government has many things and many claimants to think of. God helps those who help themselves, and your interests are best promoted by self-reliance and by equipping yourselves with the arms which modern education supplies. Do not let yourselves be diverted from this latter object by the bugbear of religious heterodoxy, or by the appeals of Nadwats to *antique* formulas. National regeneration is not worked out in that way, and the battles of modern life must be fought with modern weapons. But whilst you should press forward to assert your claims, there is no reason that you should regard your Hindu competitor as a foe.'

"Few Muhammadans working for the amelioration of their great community will question the soundness and justice of the above remarks. The mention of *Nadwat-ul-Ulma* was, however, unfortunate, and we must, in justice to this institution, say that its scope and functions have been misunderstood. It has gone forth—and it is not difficult for us to father the responsibility upon proper persons—that the *Nadwat-ul-Ulma* is meant to revive heterodoxy in the Muhammadans, to turn out prejudiced Mullas and preachers whose presence in the country will not be conducive to peace and good-will among the different sections of the people, and who, in their enthusiasm for religion, will retard Muhammadan progress in worldly affairs. Sir Antony MacDonnell believed in this cry, and he had every reason to believe as it came from an influential section of the Muhammadan public in touch with the Government, and condemned the movement as reactionary. We think this information was one-sided and due to the machinations of not honest opponents but of men who had some ulterior motives in doing so, and by men who in their desire to condemn the waste of energy as some considered it to be, went out of their way and filled the public mind with all sorts of misgivings about the *Nadwat-ul-Ulma*. It had its opponents in the person of the so-called advanced section of the Muhammadans, who alleged that the *Nadwa* would retard the progress of Muhammadan education. There was a section of the opponents in the body of orthodox Muhammadans which was actuated by no higher feelings than those of

jealousy and envy to the great leaders whose speeches moved the hearts of Muhammadan masses. The misrepresentations of these two kinds of opponents gave rise to the belief that the *Nadwa* was a movement that may prove, if not inimical to the Government, at least inimical to the peace of the country. Some of us have experienced the same misrepresentation and misunderstanding when some movements amongst the Hindus were set on foot. It was alleged, for instance, that some leaders aimed at the revival of aggressive Hinduism and dreamt of a united Hindu India. Similarly, in some quarters the belief is entertained that the *Nadwa* means the revival of Muhammadan bigotry in its worst features. We trust and believe that honest and well sustained work will remove this feeling. The history of the *Nadwat-ul-Ulama* is short and can be told in a few words. A feeling was entertained by the leaders of orthodox Muhammadan public opinion that the Aligarh movement, on account of its nature, personality and beliefs of its leaders, will never reach the Moslem masses. It was meant for the upper ten. The belief was entertained that the education imparted in Aligarh was as godless as that imparted in Government schools. This belief might be wrong, but it found its strength in the fact that the products of the Aligarh College were not conspicuous among their co-religionists for religiousness. Then there is the belief in orthodox Muhammadans, as it is in good men of every religion, that unless the people become more religious, unless society is once more remodelled on old lines, there can be no hope whatever of real progress. The orthodox belief is that Muhammadans had attained greatness in the past, not sheerly by strength of arms, but by the strength of their faith, moral character and above all by the unselfishness of their great leaders. With this belief the leaders set to organize a system of religious education in the community. Believing that the masses will not be moved till the Maulvis imbibe the present day spirit, and by sinking minor differences meet together to work whole-heartedly for the good of the community, Maulvis who seldom stirred out of their homes were invited to meet at principal centres of Muhammadan population such as Cawnpore, Lucknow, Sháhjahánpur and Bankipur, and by their persuasiveness impress on the masses the necessity of organizing a system for their religious and secular education. This was the cry raised at the Conference and, we must say to the credit of the organizers that they were successful beyond expectation. Not only hundreds of people from far-off places were attracted, but people moved by the enthusiasm of their spiritual leaders began to pour money in thousands. The meetings held at Lucknow and Sháhjahánpur were very successful. Soon after these meetings the course of education then prevailing in indigenous Arabic Schools was amended and a school established at Lucknow to prove as a model for similar private institutions. To this an English class has lately been attached. In the domain of social reform some progress has also been made. The internecine quarrels have been removed and a healthy public opinion created. The *Nadwat-ul-ulma* is not a political institution, and hence takes no part in political questions. The loyalty of its leaders is as unquestionable as is the sincerity and honesty of the desire to benefit the Muhammadan masses and to ameliorate their condition. The *Nadwa* being mostly guided by men of middle class or non-English-knowing Maulvis, it is not much brought in contact with English officials. It does not appeal for funds to the Government, it has no organ in English; hence its work does not receive that amount of attention as such a movement should do. But this should not cause any misunderstanding as to its scope and the motives of it leaders. We trust the *Nadwa* will continue the good work it has begun and rely on the truth of the cause it represents for the removal of all misgivings due, to a great extent, to misrepresentations by persons whom it desires to serve."

Mohsin-ul-Mulk on Sir Antony MacDonnell's views regarding the *Nadwat-ul-Ulama*.

40. The *Aligarh Institute Gazette*, of the 28th November, in an article penned by Mohsin-ul-Mulk, the editor himself, referring to the deprecatory remarks which Sir Antony MacDonnell made regarding the *Nadwat-ul-Ulama* in the course of his reply to the valedictory address presented to him by the trustees of the Aligarh Muhammadan College, regrets to say that the late Lieutenant-Governor of the United Provinces might have been led by misrepresentations to look upon that body as an association of bigoted, narrow-minded and conservative Musalmáns, ignorant of the requirements, and arts and sciences of the modern day.

ALIGARH INSTITUTE GAZETTE, 28th November, 1901.

The *Nadwat* is not composed of such men, and its main objects are to reform the current system of Arabic and religious education among the Musalmáns, and teach them to give up their disgraceful sectarian differences, and thereby create good-will and amity among them. The writer then quotes long passages from his own speech and that of Mr. Saiyid Mahmud, delivered at the Muhammadan Educational Conference of 1894, held at Aligarh, in which they endeavoured to show that the aims of the *Nadwat-ul-Ulama* were quite progressive, and in no way antagonistic to the principles of their own Educational Conference; the latter mainly seeking to promote secular education through the medium of English, and the former religious education through Arabic. The late Sir Saiyid Ahmad Khan also expressed his approval of the objects of the *Nadwat* and considered this body to be a complement of the Educational Conference. Had Sir Antony MacDonnell been aware of the views of the above mentioned gentlemen, and general approval of the *Nadwat* movement, he would not (perhaps) have thought the education which it seeks to impart to Muhammadans to be an obstruction in the path of their national progress. It is a pity that Sir Antony should have come to hold an unfavourable opinion, through ignorance, of a body—which keeps itself aloof from politics, is sincerely desirous of promoting Arabic education, and reforming its present system, and admits the usefulness of Western education—and thereby caused pain and chagrin to it. The scholars turned out (by the school) under the direction of the *Nadwat* will, the writer trusts, be intelligent, independent, broad-minded and free from prejudice; and being well-grounded in the true principles and teachings of Islám, they will not only be the protectors of Arabic learning, but be also devotedly loyal subjects of the British Crown. It is to be hoped that Government will not fail to realize the true objects of a useful and important institution like the *Nadwat*.

IV.—Railway.

Advocate, 1st December, 1901.

A complaint regarding the alleged ill-treatment of native passengers by railway officials.

41. The *Advocate* (Lucknow), of the 1st December, publishes the following communication from "A Traveller":—"The average railway official has little idea of pity, leniency or public convenience. It will not be an exaggeration on my part to say that the third class passengers are treated worse than dogs in a dog-box. They are dragged, pushed, and thrust in carriages over each other. I was at the Ghaziabad railway station on the morning of the 21st November. Here a form of medical examination of the passengers, coming on the East Indian Railway from the Umballa side, is held, and those who are to catch this train are thrust into a small Musafir-khana, which is sufficient only for one hundred persons. On the above date the third and intermediate class passengers that were shut up here were, according to my estimate, over 300. The shed was in reality a blackhole. The ground under feet was not visible. The Eurasian lad on duty pushed in several men in my presence. Why are not the passengers coming from Umballa *viâ* Saháranpur examined at Hathras? I saw that passengers were seated in a mal gari (goods-wagon) at 2 P. M. in the train from the Muttra side. We pray that the railway authorities may try their best to look after the public convenience."

Bhárat Jiwan, 2nd December, 1901.

Thefts on railways.

42. The *Bhárat Jiwan* (Benares), of the 2nd December, says that the public have the same confidence in the railways as in the post-offices. But the frequent occurrence of thefts on the railways of late threatens to affect the public confidence, if these thefts are not immediately put down; and it is almost needless to say that the loss of the public confidence would be equally injurious to the Railway Companies as well as traders.

Hindustán, 6th December, 1901.

Import of railway engines, &c., from America and Germany.

43. The Hindi *Hindustán* (Kálákánkar), of the 6th December, referring to the agitation in England against the import of engines and other railway materials from America and Germany for use in India and the British Colonies, and to the approaching conference at Calcutta to consider the question of standardisation of engines for this country, observes that undoubtedly the British manufacturers have better claims to patronage than those in other countries. But it would be still better if arrangements were made to manufacture all railway materials in India in view of the rapid extension of railways.

V.—Local and Miscellaneous.

Local complaints, Allahabad.

44. The *Nátya Patra* (Allahabad), of the 1st December, complains that in Ward No. 3 of the Allahabad Municipality, arrangements for lighting the lanes are most unsatisfactory. Sometimes the light is so strong that the chimneys get smeared with smoke, sometimes the light is extremely dim, and sometimes the lamps are kindled late and go out early. The chimneys and lanterns are not properly cleaned every day. A stall for the sale of meat has lately been established near the house of Mr. Sarvadhikári, Barrister-at-Law, at Mirganj, in Ward No. 3. There should be no meat-shop in that quarter, or at all events a proper screen should always be hung up in front in accordance with the Municipal bye-laws. There are some very dirty places in Mahajani-tola ; for instance, the neighbourhood of house No. 3, and the place where a cow is tied up near the Crosthwaite Girls' School, which, by-the-bye, threatens to assault passers-by. In another paragraph, the editor complains that he has more than once drawn attention in vain to the objectionable practice, on the part of green-grocers in the city vegetable market, who place some of their baskets of vegetables on the path intended for the use of the people, to the great inconvenience of the latter.

Rash driving at Allahabad.

45. The *Prayág Samáchár* (Allahabad), of the 5th December, complains that *ekka* and carriage drivers at Allahabad are in the habit of driving rashly, which leads to accidents, and appeals to the local officials to check the evil.

Prayág Samáchár, 5th December, 1901.

Over-loading of bullock carts at Allahabad.

46. The *Prayág Samáchár* (Allahabad), of the 5th December, complains that at Allahabad carts are over-loaded by the drivers who cruelly beat the bullocks when the animals are unable to draw the carts, and asks the authorities to fix the maximum limit of load for carts.

Prayág Samáchár, 5th December, 61 01.

Coming Religious Conference at Muttra.

47. The *Oudh Akhbár* (Lucknow), of the 3rd December, stating that the dates, on which a Religious Conference is to be held at Muttra, are now drawing near, observes that such an assembly will be very useful indeed in removing a deal of misunderstanding and prejudices among the various classes of the people. A clear exposition of their respective religions by competent speakers, on the occasion, will clear up many a doubtful point. The people are sure to be deeply impressed by the strong and eternal principles underlying a religion, and to be attracted towards them, which will tend to remove, to a great extent, the prejudices, ill-feeling and animosities existing among the followers of the various creeds at the present day.

Oudh Akhbár, 3rd December, 1901.

Allahabad :
The 10th December, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 50 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 14th December, 1901.

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I.—Political and Foreign.

Oudh Akhbár, 12th December, 1901.

A suggestion to inaugurate a new era to perpetuate the memory of the late Queen-Empress Victoria.

1. A correspondent of the *Oudh Akhbár* (Lucknow), of the 12th December, referring to the three forms of memorials, *viz.*, statues, scholarships and charitable institutions which it has been proposed should be established in honour of Her late Majesty the Queen-Empress Victoria, at various places in India, says that such memorials will not become such an august sovereign, and cannot be permanent and lasting. Raja Vikramajit and Raja Shalivahan, who ruled over only limited areas in this country, have been immortalized by the establishment of their respective eras; and there is no reason why the Queen-Empress Victoria, on whose Empire the sun never sets, should not have a similar memorial established in her name. The writer would therefore suggest that a Victorian era may be established from the commencement of the Christian year 1901, and written along with it as $\frac{1901}{1}$, $\frac{1902}{2}$, and so on. There should, at least, be no hesitation in inaugurating such an era in India, where precedents already exist.

Oudh Akhbár, 14th December, 1901.

Protest against the invitation of the Native Chiefs to London to attend His Majesty's coming Coronation in June next.

2. A correspondent of the *Oudh Akhbár*, (Lucknow), of the 14th December, referring to the invitation of Native Chiefs and nobility by His Imperial Majesty King-Emperor Edward VII to London, to attend His Majesty's Coronation in June next, and observing that the habits and practices which certain newly educated and wealthy natives have adopted from foreigners should not be considered by the British authorities to be permissible by their respective religions, objects to the chiefs paying the required visit to England. In the first place, according to the Hindu *Dharma Shastras*, voyage is prohibited to Hindus. Secondly, the proposed voyage will be enormously expensive, and the native chiefs and others will scarcely be able to bear the cost, especially in view of the late visitations of famine. The chiefs could much better apply the money, they would otherwise spend on their voyage, to improving the means of irrigation in their States by constructing new wells. One might say that the chiefs are free to respectfully decline the invitation; but when they have been invited by His Imperial Majesty through the Viceroy, who works through his Foreign Office, Political Agents and Residents, they dare not, for obvious reasons, decline. Lord Dufferin expressed a desire to inaugurate Imperial contingents of troops in the Native States, and how readily the chiefs responded, though these troops, while of no use to them, have proved a new charge on their State treasury. Similarly Lady Dufferin Hospitals were required to be established, and every chief and nobleman had to contribute towards them. Why, take the present instance of the official call for contribution to the Victoria Memorial Fund by Lord Curzon, and see how readily money has been pouring in. Hence it is out of the question for native chiefs to decline to accept the invitation, however much its acceptance may tell on the finances of their States, especially when it is known that they will be required again to attend the Delhi Assemblage which will be held in 1903 to proclaim His Majesty's coronation.

Kayastha Samáchár, November, 1901.

Approaching Indian National Congress.

3. The *Kayastha Samáchár* (Allahabad), for November, expressing satisfaction at the nomination of Mr. Wacha as President of the approaching Indian National Congress by the Congress Committee which met at Allahabad in September last, and praising him for his indomitable energy, perseverence and enthusiasm for his country's cause, observes:—"Writing so far back as December last we remarked 'it is time that the Congress instead of working in the old groove should strike out a new course by adapting itself to its present environment by widening the field of its operations.' Since then a portion of our suggestion was carried out by the last Congress, Lahore, which resolved that in future at least a day should be devoted to the discussion of educational and industrial problems, in which expert opinion should be freely availed of. That is no doubt a move in the right direction, as also the holding of an Industrial Exhibition, for which we are glad to learn preparations are being made on a grand scale. A great deal, however, yet remains to be done in the way of making the Congress a perfect organization, for the purpose of persistently carrying on constitutional agitation for the good of the country. Mr. Wacha has already issued a private circular

to leading Congressmen, suggesting the reforms which it would be necessary to bring about, before the Congress is transformed into, what it should be, a thoroughly practical organization for constitutional political agitation. We are sure that no one is better fitted than Mr. Wacha to adapt the Congress to its present environments, and we sincerely hope that his efforts in this direction will be so successful, that it will justify us in saying that the first Congress of the Twentieth Century marked an epoch in the history of our greatest national movement."

ADVOCATE, 8th December, 1901.

Mr. Smedley's speech at the National Congress meeting held at Lucknow.

4. The *Advocate* (Lucknow), of the 8th December, gives an account of Mr. Smedley's visit to Lucknow, during which he addressed a meeting of natives held in the Reid Christian College Hall, under the presidency of Revd. C. L. Bare, on Temperance, and another meeting of soldiers in the Soldiers' Home. He made another speech at the meeting held at the *Advocate* Library Hall, under the presidency of Pandit Bishan Narayan Dar, for the election of delegates for the approaching session of the National Congress. He was one of the delegates elected, and the following is an extract from his speech as reported in the *Advocate* :—"The speaker said that, in India as in England, there were but a few persons, comparatively speaking, who were living surrounded by all the extravagant wealth, pomp and luxury that could be imagined, who never earned a brass farthing in their lives but who thought it a disgracful thing to be in any way connected with labour, while millions of wage-earners were starving for bread. Mr. Smedley asked the question:—Is a Government professing to be Christian, doing its duty in supporting a selfish system like this? A more equal distribution of wealth is one of the most important political questions of the day both for England and India. This is the question that is coming to the front in England, and Government is neglecting its first duty if it is not attending to the conditions of life, wealth and happiness of the people it is appointed to rule over. As far as the Indian Government is concerned, if it neglects to protect the lives and homes of the people, it is a failure. He was informed that the treatment meted out by some Anglo-Indian officials to the natives of India is anything but creditable, and he was sorry to say that his short experience in India confirmed what he had been told. He had an experience at Cawnpore on Monday, which, if he had been told in England, he could not have believed. There is a board put on the outside of the Memorial Well at Cawnpore, which says that no dogs are admitted on the grounds. This most insulting remark refers to the natives of India. Over that sacred well is a figure of an Angel of Peace. Why should any Government, professing to be guided by the spirit of Him who came into the world to seek and save, allow such an insulting statement to hang outside such a place. Such a thing is a disgrace to any other civil and military power, and he was not surprised at natives being indignant at the treatment they receive at the hands of some officials in this country. To attend to the conditions of life is the first duty of a Government, and he again said if this is neglected by the Indian Government, it is a complete failure. The people are seeking for reforms, and seek for them in a perfectly lawful way; he asked them not to be afraid of most earnestly and persistently pushing their case, and he would also urge them to prepare themselves for the reforms they were seeking for. They have many customs which they have to abandon before they can have such reforms. The speaker sat down amid great applause."

KAYASTHA SAMÁCHÁR, November, 1901.

Mr. Alfred Nundy on Muhammadans and Political Agitations.

5. The *Kayastha Samáchár* (Allahabad), for November, publishes a long communication, headed "Muhammadans and Political Agitations," from Mr. Alfred Nundy, the concluding portion of which is as follows :— "To put it in plain words it was a mere matter of bargain. 'Keep a still tongue in your head,' said the Government, 'and we will give you a few odds and ends.' But the Muhammadans have undoubtedly broken the terms of the compact and have forfeited their claims to special consideration. It has indeed been alleged by some prominent members of that community that the Government was the first to commit a breach of the long existing covenant, but be that as it may, of one fact we may rest assured that the times have somewhat changed, that the necessity to the Government of winning over the Muhammadans so as to keep them from joining the

Congress is not what it was fifteen years ago. Official opposition to that political organization is not now actively displayed, though perhaps it has not altogether disappeared. At all events it seems improbable that the Government has any inclination to go to any great lengths to propitiate the Muhammadans by doing something that would be unfair or unjust to the Hindus. This being the case, there is no reason whatever, why the Muhammadans should do violence to their feelings by refraining from doing anything to which they are prompted by their newly awakened sense of duty. A little reflection will convince them that in India there can be no diversity of interests. Legislation relating to the land affects the Muhammadan, the Hindu and the Christian zamíndár alike, the police oppress all classes equally, the interference of the executive with judicial functions is not exercised merely in cases where any particular community is concerned, and the effects of famine are equally distributed amongst all sections of the population which is afflicted by it. If therefore the Hindu, the Muhammadan and the Christian were to join together in asking for remedial measures in respect to any of these matters, or indeed others in which all are equally interested, it is the height of absurdity to imagine that any one of them would thereby be doing harm to himself or his community. The former Muhammadan policy of political inactivity, though objectionable, yet had some motive for its foundation, that it is to be surrendered is a matter for congratulation, but it would surely be a great pity if the new activity were to be displayed on narrow and selfish lines. It would be an unnecessary frittering away of forces which, if combined, would achieve much, but would be powerless and ineffective if acting independently or in conflict with others of the same kind. Besides what a grand opportunity of a reconciliation of the two communities would be lost! I have no sympathy with those who contend that there is an inherent antagonism between the Hindus and the Muhammadans. That the feelings between the two communities are at present somewhat strained is a deplorable fact, and may possibly be attributed, to some extent at least, to a policy which once found favour with some officials who acted on the principle of divide and rule. The Mogul Emperors did not think they were jeopardising their interests by giving Hindus the command of their armies, or by bestowing on them high offices of state; and the Nizam of Hyderabad by selecting a Hindu as Prime Minister has afforded an object lesson which the Muhammadans may take to heart. I have never heard any complaint from the Muhammadan pleaders that they were boycotted by the Hindus, or that the Hindu pleaders had entered into a combination to oust them or retard their advancement, and as a rule the most amicable relations may be noticed amongst them. That the Hindu is jealous of the Muhammadan, or antagonistic to him is therefore a mere matter of sentiment which has no foundation in fact, but which to a great extent, was fostered by designing persons for interested motives. The Muhammadans possess sufficient education and intelligence to perceive the error of their opinions, and if they will but make a trial of cultivating a more tolerant and friendly feeling towards the Hindus, they will find ere long that they have thereby materially benefitted themselves and the country at large."

KAYASTHA SAMÁCHÁR, November, 1901.

Kayastha Samáchár on the Muhammadan Political Meeting held at Lucknow.

6. The *Kayastha Samáchár* (Allahabad), for November, adverting to the controversy carried on in the columns of the *Pioneer* and other newspapers by Mr. Alfred Nundy, Mr. Morison and others regarding the attitude of the Muhammadans of Upper India towards political agitation, says:—"The discussion in the press has been followed by what has been called a 'private meeting' at Lucknow, convened by Mr. Hamid Ali Khan, at which the advisability of the Muhammadans joining the Congress, or founding a separate political organization of their own was discussed for two days. As this meeting was not open to the public, we are not in a position to judge by what process of reasoning the different Resolutions were arrived at. All that we know is, from the Resolutions made public, that the majority were of opinion that while it would not be politic for the Muhammadans either to join the Congress, or to start an organization on similar lines, still it was necessary in the interests of the Muhammadans to start an Association which would be of a representative character, and which would lay before the Government, from time to time, Muhammadan grievances and aspirations, as also to advance social reforms in the community.

Amongst the Resolutions passed, we are glad to find one laying down that with due regard to the protection of 'their own political interests, the Muhammadans should avoid any hostile attitude towards the other nationalities of India.' That is a consummation to be devoutly wished for, and we hope the Resolution will be honoured more in its observance than in its breach. It would be unfair to criticise here the Resolution advocating the keeping aloof of the Musalmans from the Congress, on the ground that representative government and competitive examinations, which are advocated by the Congress, would be injurious to Muhammadan interests, because we have not before us the remarks of the speakers who spoke to the Resolution. It was, however, resolved that a large representative meeting of the community should be convened at an early date to discuss and ratify the Resolution passed at the last 'private meeting.' We hope the proceedings of that assemblage will be open to the press and the public, and that we shall be given every reasonable opportunity of judging for ourselves what justification, if any, our Musalman brethren have for holding aloof from the National Congress. We have always regretted the political lethargy of our Musalman fellow-subjects, and nothing will give us greater pleasure than to see them taking in right earnest to political activity, even if they did not, for the time being, join the Congress. The first thing—and the great thing—is the dawning of the recognition that the time is past, when any Indian community could afford to sit with folded arms, trusting solely to the good intentions of the Government. When the idea has once taken root in the Moslem mind that in the Twentieth Century constitutional agitation under British rule is, like other things, a necessary evil, it would not be long before the Muhammadans will see the fatuity of their keeping aloof from their Hindu brethren, in all that relates to the political welfare of the country. From the standpoint that we have indicated, we therefore welcome this spirit of political unrest amongst the Muhammadans, and we have no doubt that in the fulness of time, it would lead to useful and beneficial results."

Rumour regarding the intention of some missionaries to proceed to Kabul.

7. The Hindi *Hindutsán* (Kálákankar), of the 11th December, adverting to the rumour that some Christian missionaries are disposed to proceed to Kabul to preach their religion, advises them to think better of their intention, the Afghans being a very bigoted people. In reply to a question Sir Salter Pyne told some missionaries in London that an attempt to preach Christianity in Kabul would be a very dangerous proceeding. Sir Sepel Griffin, too, has lately expressed himself against any such proceeding.

HINDUSTÁN, 11th December, 1901.

II.—General Administration.

***Kayastha Samáchár* on Sir Antony MacDonnell's administration of the United Provinces.**

8. *The Kayastha Samáchár* (Allahabad), for November, reviews Sir Antony MacDonnell's administration of the United Provinces in a long article, from which the first and the last passages are appended below:—"On the 14th of November closed a most eventful chapter in the history of the administration of the United Provinces. It was a proud day for Sir Antony MacDonnell when the elite of these Provinces—representatives of intelligence and property—gave him a respectful send-off. It was undeniably a moment of supreme satisfaction for Sir Antony, when after a whole life spent in the service of his Sovereign and his country, he departed from the scene of his labours, laden with honours and tributes, in the midst of manifestations of popular gratitude and esteem. We believe no Lieutenant-Governor, before his time, received such popular applause and ovation as Sir Antony. If the popular demonstrations at Lucknow and Allahabad were genuine, then surely whatever else others may think of it, the verdict of the people of the United Provinces, would seem to be that the administration that has just closed must be pronounced to be the most successful. We therefore hardly need any apology for reviewing the six years of Sir Antony's administration."

KAYASTHA SAMÁCHÁR, November, 1901.

"We are afraid we have much exceeded the limits we originally proposed for this review, and yet we find we could say some thing upon several other topics, but we think we have touched upon some of the most prominent features and acts of the late administration, and we should now bring our review to a close. It is but the bare truth to say that no Lieutenant-Governor within recent times has left

the shores of this country with a larger or brighter record of services than Sir Antony MacDonnell. Respected and trusted by the people, honoured by the State, a man of great ability and greater strength of will, wise, skilful, and sympathetic in his attitude towards the children of the soil with an almost inexhaustible fund of energies in him, he was altogether a most remarkable personality. No administrator or statesman can lay down the policy of the State for all time to come, but it is the part of a wise administrator that he should adopt a policy suited to his age and calculated to give a momentum and force to general progress. Such a policy Sir Antony unquestionably adopted, and the marks of his will and character are tangibly visible everywhere, and we have no doubt that if the policy inaugurated by him is but continued, these Provinces will have made twenty years hence a more than satisfactory progress."

KAYASTHA SAMÁCHÁR, November, 1901.

Kayastha Samáchár on Mr. Pennell's dismissal.

9. The *Kayastha Samáchár* (Allahabad), for November, in commenting upon Mr. Pennell's dismissal, says:—"The Secretary of State, though only too anxious to fall in with the recommendation of the Indian Government, evidently realized so far the difficulty of the situation, that he felt compelled to cut the Gordian knot—without going into the question on the merits—on the technical ground, pure and simple, that Mr. Pennell having left India without permission, had committed a breach of his covenant and was thus liable to dismissal! It is needless to say that the order of dismissal has not come upon any one—least of all, we believe, to Mr. Pennell himself—as a surprise, for who, at all familiar with the course of Indian administration, is unaware as to how all considerations are cast overboard by the Government, when it is what they consider to be a question of 'Prestige'? Would not Mr. Pennell's reinstatement have given a rude shock to the altar of the goddess 'Prestige'? What else could then Lord George Hamilton do, if not dismiss Mr. Pennell,—albeit on a frail, flimsy and technical plea—that too without any pension, gratuity, or even a compassionate allowance. To the public at large, the most instructive thing is the curious side-light which the episode throws on the methods of Indian administration. Both the Bengal Government and the Government of India refer in their Despatches to certain forgotten old incidents in Mr. Pennell's early career in Burma and try to prejudice his case by raking up these scandals. The reflection that strikes one naturally is as to why should the Government have so long condoned and put up with Mr. Pennell's alleged eccentricities and improprieties. If Mr. Pennell had been, as now opined, misbehaving all these years, why did the Government connive at Mr. Pennell's 'high crimes and misdemeanours,' for all this length of time? Why was not Mr. Pennell brought to book when he committed his first offence against propriety and indulged in his first freak of eccentricity? Why should he have been given until now the long rope, to run riot in his idiosyncracies, and why was not his riotous temperament brought under proper control by resorting to suitable disciplinary measures? The answer is obvious and not far to seek. One of the principal features of the Indian administration is to condone and connive at the sins of omission and commission of all high Government officials, until they reach a point when they can no longer be ignored. So long as an official does not by his impropriety outrage the feelings of the service to which he belongs, he is at perfect liberty to play all pranks, and is given the head completely. It is only when, for instance as in the case of Mr. Pennell, he turns round and indulges in his freaks at the expense of the service, or the Government, that he is brought to book for his misdeeds and the whole catalogue of his sins is brought up and piled against him, and an example is made of him. The greatest service therefore done by Mr. Pennell is to have brought into strong relief this unhappy and undesirable feature of our administration, and for this, no less for his judicial independence and courage of his conviction, is Mr. Pennell entitled to our sympathy and admiration."

NASIM-AGRA, 7th December, 1901.

Decline of the cotton and other industries in India.

10. The *Nasím-i-Agra* (Agra), of the 7th December, says that the Indian cotton industry has seen better days. There was a time when Englishmen wore Indian cloth. But they made up their minds to refrain from its use, and the tables were soon turned against India. The cotton industry has almost entirely

declined owing to foreign competition. During some years past the sugar industry has shared the same fate. The consumption of American and European sugars has largely increased in this country, even though these foreign sugars are not so sweet, and their use is objectionable on religious grounds, inasmuch as they are refined by animal bone. The Indian opium traffic is in a precarious state, and the artificial indigo manufactured in Germany threatens to drive the Indian indigo out of the market. The decline of these principal local industries has reduced the people to poverty. If there is to be no change for the better in the present state of things, famine will become chronic in the land.

Mr. Halliwell's Weaving School at Serampur in Bengal.

11. The Hindi *Hindustán* (Kálákankar), of the 11th December, says that it is a happy sign of the times that some sympathetic Anglo-Indians are desirous of improving the indigenous cotton industry of this country. It would seem that Mr. Maconochie, the Collector of Sholapur, has established a committee to give instruction in the art of weaving to the native weavers and to give them other help. Mr. Halliwell, the Principal of the Arts School at Serampur, (Manager of the Serampur Cotton Mills ?) has opened a school to teach weaving, and has invented a cheap machine which enables a weaver to do four times as much work as he can do without its help. All honour is due to Sir John Woodburn, who has advised the District Boards in Bengal to send two men each to Mr. Halliwell's weaving school for education. These men, on return home after completing their education, will receive a machine and will be required to instruct their neighbours in working it. It is to be hoped that in this way the use of the machine will soon become popular and revive the cotton industry of Bengal. Other provinces should follow suit and establish schools similar to Mr. Halliwell's weaving school.

HINDUSTÁN, 11th December, 1901.

A new principle suggested on which to start agricultural banks in the United Provinces.

12. The *Mukhbir-i-Hind* (Meerut), of the 8th December, expressing joy at the appointment of Sir James Digges LaTouche, as Lieutenant-Governor of the United Provinces, says that as His Honor has held every post, and is consequently fully acquainted with the condition and requirements of the people, it is to be hoped that his *régime* will prove one of peace, happiness and contentment for them. The settlement of the Hindi-Urdu question (by his predecessor) has severely wounded the feelings of a large community (the Muhammadans), who still continue to smart under it, and the editor would humbly request His Honor to reconsider the matter. The new Rent and Revenue Laws, which, while calculated to ruin the land-owning classes, can scarcely do any good to cultivators who are entirely at the mercy of village shylocks. The establishment of agricultural banks on the lines proposed by the authorities is not expected to very much improve the condition of cultivators. The editor would propose an agricultural bank to be founded in every tahsíl, the capital being raised from cultivators at one rupee a plough. Thus the bank will be their own, and they may be allowed to borrow from it (on proper security) at an interest of 8 annas per cent. per mensem. A small portion of the income will go to meet the cost of the establishment of the bank, which need not consist of more than a clerk and a peon, and the rest be credited to the reserve fund. This reserve fund will, in course of time, become as large as the capital which may then be paid back to the cultivator shareholders, and thenceforward loans may be advanced to them at an interest of only one anna per cent. per mensem. The editor earnestly entreats the Lieutenant-Governor to take his proposal into serious consideration.

MUKHBIR-I-HIND, 8th December, 1901.

Exclusion of natives from the Customs Department.

13. The *Indian Daily Mail* (Lucknow), of the 12th December, says:—"A contemporary has done well in drawing the attention of the Indian public to the fact that in the Customs Department there is not a single Indian either in its Superior Branch or in the Preventive Service and Salt Department. And this in spite of the opinion recorded by the Public Service Commission that 'there is no ground for the exclusion of qualified candidates of any race from the Appraisers' or Preventive Branches of the Department.' The Report of the Public Service Commission which had been appointed in 1886, saw the light in 1888. That is now thirteen years ago and during this long period, not a single native has been appointed to the Customs Department. We beg to draw the attention of the

INDIAN DAILY MAIL 12th December, 1901.

Government of Lord Curzon to this important matter. His Excellency must also be aware that even before the Public Service Commission, high authorities had heard that natives of India were fit for the Customs Department. Sir Charles Trevelyan, once the Finance Member of the Supreme Council of the Government of India, observed that 'the natives of India are specially qualified for revenue functions' and 'the whole of the appointments in the Customs might be filled by natives.' Lord Curzon will earn the lasting gratitude of the people by opening the gates of the Customs Department to deserving Indians."

HINDUSTÁN, 8th December, 1901.

Memorial of the Indian Tea Planters' Association to the Government of India regarding the heavy import duty levied in Ceylon on Indian teas.

14. The Hindi *Hindustán* (Kálákánkar), of the 8th December, says that the Indian Tea-planters' Association has submitted a memorial to the Government of India, drawing attention to the heavy import duty levied by the Ceylon Government on Indian teas, and suggesting that the Indian and the Ceylon Governments may remit the import duty on Ceylon and Indian teas, respectively, and that if the Ceylon Government do not agree to the proposal, the Ceylon teas may be as heavily taxed in this country as the Indian teas are in that island. The requests of the Association are reasonable. If the Ceylon Government do not accept the suggestion regarding the remission of the tea import duties, a heavy import duty should be levied on Ceylon teas by the Government of India by all means, as is already done by the Ceylon Government in the matter of Indian teas.

ADVOCATE, 8th December, 1901.

Mr. Smedley on the exclusion of natives from the Memorial Gardens at Cawnpore.

15. The *Advocate* (Lucknow), of the 8th December, publishes a communication from its Cawnpore correspondent who, referring to Mr. Smedley's arrival at Cawnpore on the morning of the 1st idem, says:—"A political meeting was arranged for on the same afternoon over which our popular townsman, Pandit Pirthi Nath, Pleader, presided. Mr. Smedley spoke with his characteristic eloquence for more than an hour, and was heard with rapt attention by the audience which fairly well represented our backward town. While driving from his lodging to the place of meeting, the visitor had to pass by the Memorial Gardens and expressed his desire to drive through them. But the Indian gentlemen who accompanied him informed him that they could not accompany him there, they being 'natives.' This Mr. Smedley could not believe, but when he was assured, he was so much upset by this idea that it deprived us of much of what we would have otherwise learnt from him. He referred to the incident in a very touching way and promised to bring it here as well as in England to the notice of the public in order that this disgrace might be removed. He characterised the officials who keep up so much distinction between the rulers and the ruled as 'cats of the English Society.' But when the Chairman told him that there was no express order on the notice board at the gate of the Gardens prohibiting the Natives but one which runs thus "Dogs are not admitted," the learned lecturer remarked whether in the Cawnpore category of the Anglo-Indians the natives were taken as dogs. But he said that if they were dogs why he could not see the tail to any one. The meeting dispersed with a vote of thanks to the chair, and the audience, consisting of Europeans and Indians, was quite a unique sight here.

"Mr. Smedley, to corroborate the truth, about the Memorial Gardens affair, took with him to the Gardens a High Court Vakíl, of Rajkote, Kathiawar, now on a visit to Upper India for a change. As soon as they entered the gate, the guard stopping the *gharry*, asked the Vakíl to go out, but Mr. Smedley would not mind it. The man informed the European soldier who guards the Statue of the 'Angel of Peace' of this fact. The son of Mars at once rushed on our Indian friend, and informed him of his imminent hauling up before the Magistrate. Then he enquired if he was a Christian, and if so, he would let him enter in. And on being informed that he was an orthodox Hindu, Mr. Tommy Atkins expressed his indignation at Mr. Smedley's bringing his native friend into the Gardens. The outer gate of the Gardens was closed and the two visitors found themselves confined—of course wrongfully as they justly thought. Soon came the Superintendent of the place, Mr. Meyers, who said that natives were not allowed, but on being asked to show any order on the subject, he pointed out that he had instructions from the Gardens Committee to that effect. Mr. Smedley maintaining that the Gardens were maintained from public funds, it was an absurdity not to allow those to enter in who

contribute the greater portion of the costs in the shape of taxes. However, Mr. Meyer finding the Belper County Magistrate made of a stuff quite different to what he is usually used, gave way and allowed the visitors, to have a peep of the well. But on reaching the place the visitors, finding that one of them will not be allowed the same privilege of going over the 'prohibited area', came back disappointed. And since then the fearless, justice-loving, free born Mr. Smedley has never forgotten the incident".

16. The *Express* (Lucknow), of the 12th December, says:—"We are thankful to the Inspector-General of Police, North-Western Provinces and Oudh, for issuing to us a notice of warning against the advertisements issued by the notorious 'Doctor' Nicholson and his confederates —an ex-convict named Richards, with many *aliases*—who were recently tried and convicted at the Central Criminal Court in London on several charges of conspiracy and fraud in connection with an 'Ornithological Contest' in a paper called the 'Woman's World'. The idea of warning newspapers against advertisers of this character is a new development and an excellent one."

EXPRESS, 12th December, 1901.

A notice of warning issued by the Inspector-General of Police in the North-Western Provinces and Oudh against "Dr." Nicholson's advertisements.

17. The Hindi *Hindustán* (Kálákánkar), of the 7th December, says that it would seem from a statement supplied by Mr. H. H. Risley, the Census Commissioner, to Sir Charles Elliott, that there was an increase of 65,871 in the Christian population of Ajmere, Assam, Baluchistan, Baroda, Central Provinces, Central India, Rajputána and the Berars during the last ten years. When a similar statement for Bombay, Madras, Bengal, the Panjab, and the United Provinces has been compiled, the total increase in the number of Christians will be found to exceed a lakh. This shows that the Christian population in India is increasing at the rate of a lakh in ten years, the conversions being due to the preachings of Christian missionaries and the offer of food by these missionaries to poverty-stricken people and orphans. The Hindus and Musalmáns should take a warning from these wholesale conversions which are calculated to steadily thin their ranks. The conversions among Hindus are due to the following three principal causes: *First*, no adequate relief being provided by well-to-do Hindus for their poor co-religionists during a famine, the missionaries succeed in making a large number of converts by supplying bread and clothing. *Secondly*, the lowest classes of Hindus being treated with extreme contempt by the higher ones, some members of the former embrace Christianity to escape this dishonour. *Thirdly*, any Hindus who do not like to follow absurd customs in vogue among them and who are liable to be outcasted for deviating from those customs, become Christians. Under these circumstances the Hindus should remove the above causes as far as possible to check conversions.

HINDUSTÁN, 7th December, 1901.

The increase in the Christian population of India.

18. The *Oudh Samáchár* (Lucknow), of the 7th December, publishes a communication, in which the writer, referring to the late bathing fair held at Garmuktesar in the Meerut district, says that the Tahsildar of Hapur, who was heavily fined last year for his mismanagement, was put in charge of the fair again this year. The Ganges has receded several miles from the town of Garhmuktesar, and the pilgrims had to walk or drive all the distance over the sandy plain to their great inconvenience, the sands not having been covered with straw, as was done in previous years. The streets laid out on the bank were not watered, and thus dust caused much trouble to the people. The pilgrims were not strictly required to take their lodgings within the centres which were formed for the purpose, but were allowed to accommodate themselves where they liked. The pilgrims in some of the (front) centres at the bank which were fenced round with bamboos were not allowed to take water from the river at the nearest point, but had to go a long distance for this purpose. Cheats and swindlers were also abroad.

OUDH SAMÁCHÁR, 7th December, 1901.

Alleged mismanagement of the Garhmuktesar fair in the Meerut district.

19. The *Tohfah-i-Hind* (Bijnor), of the 6th December, publishes a letter, in which the writer is glad to say that the District Magistrate, during his late visit to Mandawar in the Bijnor district, rightly objected to the chaukidárs having been accommodated in the lines constructed opposite to the police-station

TOHFAH-I-HIND 6th December, 1.01.

Lines for chaukidars at Mandawar in the Bijnor district.

which is situated outside the town. The principal duty of chaukidárs is to look after the sanitary and conservancy arrangements, to keep an eye on ex-convicts and bad characters and not to act as sentries at the police-station. Formerly the chaukidárs were locally recruited, but, under the present system, they are imported from other places; and hence as they are strangers in the town, it is very necessary that they should reside in the midst of the people so as to become well acquainted with their manners, customs, &c. Separate lines may be constructed for them inside the town near the sarái or the school.

SHAHNA-I-HIND, 18th December, 1901.

Levy of blackmail on cart-loads by the employes at the octroi barriers at Meerut.

20. The *Shahna-i-Hind* (Meerut), of the 8th December, says that the Auditors of the Municipal accounts at Meerut have stated, in their report thereon, that the levy of an anna or half an anna by the Municipal employés at the octroi barriers (*chaukis*) as blackmail on each cart-load cannot possibly be stopped. Why cannot this illegal exaction be checked? Is it shared by the *amla* (at the Head Office) or what? Have the Octroi Inspectors ever taken pains to check the evil? If they have, why have their efforts in this direction been unsuccessful?

HINDUSTÁN, 12th December, 1901.

Preservation of wild animals and birds.

21. The Hindi *Hindustán* (Kálákánkar), of the 12th December, says that it would appear from the *Indian Sporting Times* that the Hon'ble Sir Allan Arthur desires to introduce a Bill for the preservation of wild game and birds into the Viceroy's Legislative Council. The Indian Branch Association for the preservation of wild birds takes a keen interest in the matter; and the Lucknow Branch of the Association, which counts the Commissioner and the Deputy Commissioner among its members, has resolved to forward a letter to Sir Allan Arthur pointing out the disadvantages of an indiscriminate and unrestricted shooting of wild animals and birds. The *Indian Sporting Times* has received a letter from the Lucknow Branch Association which complains that *nilgáis* (a kind of deer resembling a cow), stags and other wild animals, which were found in large numbers in the forests near Lucknow and Cawnpore, about a dozen years ago, have become very scarce, the principal causes of their growing scarcity being that grass is not available now in sufficient quantities in the forests, and that the middle classes of Eurasians and Native Christians largely shoot these animals, both males and females, indiscriminately, and even during the breeding seasons. In England and other countries and in Kashmir in this country there are already salutary laws in force for the preservation of game. A similar law is required for the various provinces in British India.

HINDUSTÁN, 13th December, 1901.

Alleged exclusion of natives from the higher ranks of the Survey Department.

22. The Hindi *Hindustán* (Kálákánkar), of the 13th December, is at a loss to understand why natives have been excluded from the higher posts in the Survey Department, while they are made High Court Judges, Commissioners, Collectors, Professors, &c., and are to be found acquitting themselves well. It would appear from the *Power and Guardian* that there are 161 officials in the higher ranks of the Survey Department, of whom 150 are Europeans and only 11 natives. These eleven natives are only Superintendents in the Provincial Service, none of them being employed in the Imperial Service or holding any of the higher appointments. It is to be hoped that Government will freely admit natives to the higher ranks of the Survey Department as it does to those of the other branches of the public service. But of course if they are not yet fit to hold the more responsible posts, they should qualify themselves for them.

III.—LEGISLATION.

LIBERAL, 8th December, 1901.

Alleged need for modifying the sedition and libel laws.

23. The *Liberal* (Azamgarh), of the 8th December, states that it would seem that the *Amrit Bázár Patrika* will try its utmost to have the libel law amended, and intends to publish, in a pamphlet form, all those articles that appeared in the press pointing out the defects of the law in question, during the course of its late prosecution (at Cawnpore). There can be no denying the fact that the sedition and libel laws have turned the native newspapers into a mere collection of news; the least show of independence on the part of an editor being put down with a high hand. So long as the present laws remain unmodified, the (native)

press can have no importance in the eyes of the public, because they dare not point out or expose the irregular and high-handed proceedings of the District Officers. Indeed they feel as if Damocles' sword were hanging over their heads. The liberty of the press is conducive to the stability of Government, newspapers being the medium of communication between the rulers and the ruled. The local officers knowing, as they do, the helplessness of the press, to expose their misdeeds, freely oppress the people, and deal with them as they please. The Viceroy would, therefore, do well to consider the matter, and duly modify the present sedition and libel laws.

IV.—Education.

Session of the Nadwat-Ul-Ulama at Calcutta.

ADVOCATE, 8th December, 1901.

24. The *Advocate* (Lucknow,) of the 8th December, says:— "The Nadwat-Ul-Ulama as the representative assembly of leading Muhammadan divines of India commenced its meetings at Calcutta on the 6th December, afternoon. On the morning and evening of the fourth instant as well as the fifth, there were grand and enthusiastic receptions given to the guests of the Nadwa from different parts of the country on behalf of leading Muhammadans of Calcutta. An imposing pavilion has been erected at Marcus Square with four thousand seats in it for holding the sittings. The first sitting was presided over by Mufiti Ghulám Rasul of Amritsar and lasted from 1 p.m. to 4 p.m.; sermons were preached with great effect by Maulvi Abdul Majid of Bhagalpur and by Qári Sháh Suleman, and prayer for success was offered by Sháh Rashid-ul-Haq, Sajjada-nashin of Patna. The second sitting came off in the evening at nine o' clock and lasted till eleven. Nawáb Bahádur Amir Husain Khán welcomed the Ulama and other guests on behalf of the Musalmans of the metropolis and then the chairman of the sitting, Maulvi Abdul Haq of Delhi, delivered a liberal, broad-minded and instructive address which was listened to with rapt attention."

***Indian Daily Mail* on the Nadwat-ul-Ulama.**

INDIAN DAILY MAIL 12th December, 1901.

25. The *Indian Daily Mail* (Lucknow), of the 12th December, says:— "We notice with great pleasure the signs of religious revival among various Eastern nations at the present moment. The Muhammadan community have just concluded a series of meetings in Calcutta, which seem to be fraught with endless possibilities of good. They have been hitherto regarded as a backward race, slow to take advantage of the facilities of civilization and apathetic towards schemes of domestic reform. The great gathering of Muhammadans in Calcutta for several days in succession, to discuss questions affecting the well-being of the community is a distinct sign of progress. The sittings of the Nadwat-ul-Ulama appear to have been as enthusiastic as the annual session of the National Congress. The objects of the movement are (1) to create unity and to promote intercourse between the Ulama of the different parts of the country; (2) to remove and clear away the mutual quarrels and differences among the various sects of Islam, so that without destroying their individuality, their interests might be so united as to promote the welfare of the general body of Muhammadans; (3) to correct and remodel the course and system of Arabic education; (4) to propagate Islam by preachings and missions; and (5) to remove the pernicious customs and superstitions which have entered into the daily life of the Muhammadans to their secular as well as spiritual detriment. The movement does not profess to have any interest in political or social questions.

"The objects of the Nadwat-ul-Ulama, though not quite in accordance with the progressive spirit of the age, are yet such as to commend themselves to every section of the Muhammadan community. Interest in the revival of Islam is not confined to any one sect. This is a matter in which all classes and sects of Islam are strongly united. We do not quite understand why social reform has been left out of the programme of the revivalists, since it must be a necessary accompaniment of either political or religious progress. The speech delivered on the first day by Maulvi Abdul Haq Hakkani of Delhi, conveys a clear idea of the lines on which it is proposed to set the movement. He pointed out that the defects of the present system of Arabic education in this country had given the Muhammadan Ulama a supersititious fear of modern arts and sciences. 'The true Islam' he said, 'is unchangeable and above all vicissitudes of philosophical

doctrine. The chief and perhaps the only aim of Islam was the improvement of the soul of mankind, and it matters very little, so far as the purity and wealth of its ethical and moral teachings go, whether the solar system of Ptolemy or that of Copernicus comes to be recognised.' The history of Islam bears unmistakable evidence of its pioneer to resist the sceptical spirit which has entered into the social life of many modern nations. And yet, Muhammadanism at one time held aloft the torch of learning which illuminated all the nations of the world. The Universities of Seville and Grenada were once the recognised seats of learning, while Muhammadan arms were predominant in the very heart of Europe. The religion of Muhammad, like the religion of the Aryans, has survived numerous vicissitudes, and the fact that an attempt is now being made to purge the superstitious elements which have crept into it, would seem to show that it is destined to play once more a prominent part in the religious history of the Oriental.

"We welcome the present movement of our Muhammadan brethren for obvious reasons. It is impossible for any community to make substantial progress, unless its social superstructure is based upon religion. It is for this reason that Government is trying to introduce religious education in schools and colleges. The difficulty of doing so will be considerably lessened, if each community takes the religious education of its youths in its own hands. To us, any movement in this direction, whether among Hindus, Muhammadans, Christians or Jews, comes as a herald of further progress of the age. Religion, no matter what it is, gives life to a nation, and elevates its moral tone. For these reasons, we wish every success to the religious movement of our Muhammadan brethren."

ADVOCATE, 12th December, 1901.

Defence of Nadwat-ul-Ulama.

26. The *Advocate* (Lucknow), of the 12th December, publishes the following letter under the heading "A much misunderstood movement," addressed by M. H. Qidvi to the editor:—"Sir,—Your leader under the above heading was most opportune, just and impartial, as the misrepresentation practices are playing a great havoc in misleading the Government and the people. Of late the Nadwat-ul-Ulama, a purely educational and reforming movement, has also fallen a victim to it, and has elicited from Sir Antony an opinion quite at variance with the public utterances of Lord Curzon. His Excellency while at the Aligarh College advised the Aligarhians to 'adhere to your own religion which has in it the ingredients of great nobility and of profound truth, and make it the basis of your instruction, for education without a religious basis is, though boys at school and at the university are often too young to see it, like building a house without foundation,' and lately to the Burmans, 'keep that which is best in your religious faith, in your national characters and traditions and in the pursuits and accomplishment of your race.' Sir Antony would have been very correct, if instead of denouncing the Nadwat he had advised the Aligarhians, *mutatis mutandis*, in the words of Lord Curzon, namely, that 'the most loyal subject of the King-Emperor in Burma, the Burman whom I would most like to honour, is not the cleverest mimic of a European, but the man who truest to all that is most simple, most dutiful and of best repute in the instincts and the customs of an ancient and attractive people.'

"A Muhammadan *minus* his Islam is nothing short of a renegade and the advice of Sir Antony to disregard the appeals of the Nadwat, whose chief aim is to create up-to-date Maulvis and to make religion the basis of modern education if acted upon, will be injurious not only to Aligarhians but to the Muhammadan community and to the Government as well and will surely be contrary to the spirit of the utterances of Lord Curzon, inasmuch as it will foster 'hybrids of most unnatural type.'

"The national regeneration of Musalmans depends on their sticking to the moral teachings and humane doctrines of their own religion and on following the examples of their great and self-less leaders, who have left nothing unfathomed and have searched for knowledge every corner of the then known world, and as Arabic has been the language of Islam of old, Musalmans, if they do not wish to metamorphose their nation, bury the most elaborate, thorough and versatile works of their forefathers and from the pages of the history of the world, the details and descriptions of the most marvellous and most unique progress of their co-religionists, cannot do away with that language.

"The foremost gentleman of the Aligarh party (who, by the way, is not very popular with them now) to denounce Nadwat and its Dar-ul-Ulama was my friend Kazi Aziz-ud-din Ahmad, but it is a source of satisfaction to all Nadwites, that he generally denounces every movement which to the majority of Muhammadans seems quite innocent and beneficial. Even the Mecca Railway scheme has not escaped his criticism. Abdul Gaffer Khan who has now come forward to expound the Kazi Saheb's ideas and whose recent article in the *Pioneer* against Nadwat will not be left unreplied, would have done well if he had taken the trouble of going through the '*Mukalama par Mukalama*' (which has also been noticed in the *Advocate*) and several other articles that appeared in *Al Bashir* in reply to the Kazi Saheb's articles and had the effect of silencing him, or if he had not left unnoticed the speeches of the late Sir Saiyid, his illustrious son and Nawab Mohsin-ul-Mulk (the last-named gentleman has just now written an article in the *Aligarh Gazette* critisizing Sir Antony's speech and eulogising Nadwat) in favour of Nadwat-ul-Ulama, he would not have dared to throw the gauge. The Nadwat has not its opponents and revilers in some short-sighted luminaries of the new light only, but it is thought a too much advanced movement by many of the old school Maulvis who do not like to be disturbed from their habitual lethargy : and not only was the Nadwat misunderstood by Sir Antony owing to the machinations of its dishonest opponents and of men who had some ulterior motives, but His Honor also misunderstood one of the most loyal and the most noble gentlemen in the person of Munshi Athar Ali, who was misrepresented not only by envious and dishonest opponents, but also by some notorious characters of Lucknow who do not feel shy to play Iago. They took advantage of his indifference and mild character, and he fell a victim to Sir Antony's hurry and fury. For the benefit of the public we pray our new Lieutenant-Governor to be on the look-out to mark out these personages and not to be moved by the flattery and the oily tongues of persons, whether high or low, who have always some ulterior motive while misrepresenting some notable character or movement. To detect an Iago is not an easy task, but for the matter of that, it is most incumbent on the high official to do so in whose hands lie the destinies of thousands of poor and weak persons ignorant of diplomatic moves and political intrigues.

"As the signs of the times clearly forebode the regeneration of our Hindu brethren in the very near future, so they are very ominous in showing the degeneration of Muhammadans, who have become so undesirably split among themselves and have fallen down morally so low that it is not uncommon to see one party of Muhammadans defaming another and one Muhammadan individual enhancing his own *Rusookh* (influence)at the cost of his own co-religionists."

Sir Antony MacDonnell's strictures on the Nadwat-ul-Ulama.

27. The *Azád* (Lucknow), of the 19th November, received on the 14th December, referring to the adverse remarks which Sir Antony MacDonnell lately made in a public speech regarding the Nadwat-ul-Ulama, observes that though this society was originally founded on very sound principles, yet owing to the mismanagement of those incompetent gentlemen into whose hands its guidance has drifted, its objects came to be entirely misunderstood by the late Lieutenant-Governor. In the first place, the greatest defect in the working system of this society is that its proceedings are secretly conducted and never given wide publicity; secondly, it does not publish a weekly or a monthly journal advocating its cause, &c. And the result is that its objects and proceedings have come to be looked upon with suspicion. It is now high time that the founders of the Nadwat, if they still believe in the righteousness of its cause, lost no time in fully explaining its objects, &c., to the public and stuck to their guns, taking no fright at the late attack of Sir Antony, like the National Congress which was attacked by Sir Auckland Colvin and Lord Dufferin. The writer is right glad to find the Lucknow *Advocate* defending the Nadwat from the strictures of Sir Antony, and attributing them to a misapprehension on his part. This certainly shows how unprejudiced the *Advocate* is, but it is a great pity indeed very few papers should have noticed Sir Antony's attack on the Nadwat. What are the working members of the Nadwat about ? How long are they to keep their silence ?

AZAD, 19th November, 1901.

HINDUSTÁNI, 11th December, 1901.

28. The *Hindustáni* (Lucknow), of the 11th December, observes that Sir Lepel Griffin is rather late in the day in expressing his opposition to Bishop Welldon's desire for teaching the Bible in the public schools in India, on the ground that Christianity could not teach a higher morality to a large portion of the natives than what they are taught by their own religions. These views of Sir Lepel Griffin and the two speeches which Lord Curzon lately delivered in Burma and in which His Lordship admitted the greatness (sublimity) of Budhism, which the Christian missionaries consider as worse than atheism, clearly show that broad-minded men in England do not wish that the suspicions of the distrustful Indians should be raised by a forced dissemination of Christianity among them. But it is not well that, while Government rightly refrains from enforcing religious instruction in the public schools, it should be averse to moral education as well. As regards the distrust of Government by the ignorant masses (in religious matters), it will not be removed, until and unless Government makes it impossible for a native to become a Christian, even to save himself from starvation. Nobody would assert that Government desires to encourage the spread of Christianity among the natives: but the fact of famine-stricken persons and orphans being obliged to become Christians for the sake of bread, not only fixes a stain on the liberal and broad principles of Government, but also leads the ignorant to doubt its (religious) neutrality which in reality is beyond question.

Need for moral instruction in the public schools in India.

OUDH SAMÁCHÁR 7th December, 1901.

29. The *Oudh Samáchár* (Lucknow), of the 7th December, says that, in his speech at the Educational Conference at Simla, Lord Curzon declared that education would spread among the people by giving instruction through the medium of the vernacular languages, which would lead to a decrease of vices and crimes. But it is to be regretted that Hindi literature is not so rich as it should be. The Nagri Pracháriní Sabha at Benares is doing all it can to promote the publication of good books, but it has not sufficient sinews of war. The well-to-do Hindus should lend a helping hand to the Sabha in the matter. A word from His Honor the Lieutenant-Governor to the public would go a great way. It is to be hoped that Sir James Digges LaTouche will irrigate and nurse the seed which was sown by his predecessor and earn the gratitude of the people.

Encouragement of the publication of good Hindi books.

V.—POST-OFFICE.

HINDUSTÁN, 13th December, 1901.

30. The Hindi *Hindustán* (Kálákánkar), of the 13th December, expresses satisfaction that the Director-General of the Post-office is disposed to reduce the commission on money-orders for sums less than Rs. 5 in value, and suggests that the commission on a money-order for a sum not exceeding one rupee should be one pice and for a sum not exceeding Rs. 5, one anna.

Question of the reduction of commission on money orders for small amounts.

VI.—RAILWAY.

HINDUSTÁN, 10th December, 1901.

31. The Hindi *Hindustán* (Kálákánkar), of the 10th December, referring to the speech which Mr. David Yule made at St. Andrew's Dinner, lately held at Calcutta, says that he was right in remarking that the poors classes in India in spite of their misery, were not willing to emigrate to other places where they might find ready employment and good wages. Besides, they, as a rule, cannot afford their passage expenses, even when *nolens volens* they desire to emigrate owing to their intolerable sufferings. If the railway companies, which make large profits in this country, could see their way to carrying free the distressed people during famine to such places where they might be able to earn their livelihood, they would render an important service both to the country and Government.

A suggestion to the Railway Companies to carry free the famine-stricken persons willing to emigrate during famines.

VII.—LOCAL AND MISCELLANEOUS.

OUDH AKHBÁR, 7th December, 1901.

32. The *Oudh Akhbár* (Lucknow), of the 7th December, says that manifestly the Social Conferences which have been started by various communities of natives have been established in imitation of the Indian National Congress. The expenditure on the former has been on as liberal a scale as on the

Condemnation of the Social Conferences held every year.

latter. It is a matter of satisfaction that at last some Congress leaders and organs have come to realize that large sums of money have been spent on the movement during the last 15 years in vain. By way of making amends for this waste of money, the supporters of the Congress have resolved to hold an Industrial Exhibition in connection with their annual sessions at Calcutta, evidently their object being to widen the circle of their friends and sympathisers. No opinion can yet be expressed regarding the success of this new departure. The Social Conferences, too, should reconsider their position and refrain from wasting money on show and amusement. Better late than never. As they have not been successful in introducing any important social reforms, they should direct their energies in other directions calculated to promote the prosperity of the people.

Khatri Conference at Jummoo in the Kashmir State.

33. The *Shri Rajrajeshwari Patrika* (Lucknow), of the 22nd November, received on the 9th December, regrets to say that the Khatri community have been steadily declining owing to their indifference to education and the prevalence of bad customs among them. Unity is a *sine quâ non* for progress, but it is conspicuous by its absence among them. The editor refers to the proceedings of the Khatri Conference lately held at Jummoo by Diwan Amar Nath, the Governor of Jummoo, at an expense of Rs. 20,000. About 5,000 Khatris attended the Conference from the various parts of India, and Rai Pyare Lal Bahadur, retired Inspector of Schools, presided. The Conference passed a number of Resolutions regarding the holding of a Conference every year, the establishment of a Khatri Sabha in each town, the promotion of good feeling among the different sub-divisions of the Khatri community. the abolition of evil social customs, the encouragement of technical education, &c. The Conference resolved to send two Khatri boys to Japan for technical education for the three years and raised Rs. 4,000 for the purpose on the spot. Another boy will be sent by Rai Madan Gopal Bahadur of Lahore at his expense.

SHRI RAJRAJESHWARI PATRIKA, 22nd November, 1901.

ALLAHABAD :
The 17th December, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh,

CONFIDENTIAL.] [No. 51 of 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 21st December, 1901.

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I.—Political and Foreign.

Oudh Akhbár, 16th December, 1901.

The Boer War.

1. The *Oudh Akhbár* (Lucknow), of the 16th December, says that, though a wish has frequently been expressed in some quarters that the Boer War should now cease, yet there are great difficulties in the way. A correspondent, referring to the recognition of the independence of the United States by King George III after a prolonged war as a precedent, suggests that the British Government should restore the independence of the Transvaal and the Orange River Colony, accepting an indemnity of 15 million pounds sterling. But Mr. Steyn's reply to Lord Kitchener's Proclamation would seem to imply that the Boer leaders still mean to fight hard and sell their lives dearly. Under such circumstances, the British Government cannot help continuing the hostilities to reduce the Boers to submission at any cost. There is no doubt that the ultimate triumph of England, when it comes, will prove extremely costly; and it may be apprehended that if the Boer War happens to be prolonged for two or three years more, other European Powers, who, though professing friendship, are jealous of England, may feel inclined to show their teeth in the present crippled state of her army and treasury. But if modern civilization does not allow even a petty State in Europe to yield in any matter, how can a great Power like England be expected to accept any humiliating terms of peace? Though it would be against rule for the European Powers to interfere in the Boer War, the European statesmen might be able to devise some means of bringing it to a close, if they were so minded.

Oudh Samáchár, 14th December, 1901.

His Royal Highness the Prince of Wales' visit to India and Lord Curzon's visit to England at the Coronation.

2. The *Oudh Samáchár* (Lucknow), of the 14th December, says that it would seem that His Royal Highness the Prince of Wales will pay a visit to this country at the time of, or a little after, the King-Emperor's Coronation. Again, it is rumoured that Lord Curzon will go to England to look after the arrangements at the Coronation so far as India is concerned. This is a new departure, no Viceroy having left this country for a short time during his tenure of office. But the present occasion is a special one. The editor prays Lord Curzon not to forget India during his sojourn in England.

Bhárat Jiwan, 9th December, 1901.

Panna case.

3. The *Bhárat Jiwan* (Benares), of the 9th December, received on the 21st idem, refers to the deposition of Mahárája Mulhar Rao of Baroda, Mahárája Zalim Singh of Jhalrapatan, and Mahárája Brajendra Singh of Bharatpur, and observes that now Mahárája Madho Singh of Panna stands charged with poisoning his uncle. In England, when a Peer is guilty of an offence, he is tried by other Peers. Similarly, it would be well if Lord Curzon appointed a Joint Commission composed of English officials and native princes to try the Mahárája. In that case if the Mahárája were convicted by the Commission, Government would be free from blame.

Advocate, 15th December, 1901.

Panna case.

4. The *Advocate* (Lucknow), of the 15th December, says:—"The moral conscience of the *Pioneer* has been shocked to learn that an attempt was made by the Panna Darbar to hoodwink the Political Agent by paying Rs. 3,000 towards Lady Curzon's Victoria Memorial Fund in the name of Kamal Kuar and thus get her recognised as the real Rani of Panna, and a surprise is expressed that such should be the case with subscriptions which are collected under official auspices and are said to be spontaneous. The Panna incident might be a revelation to the Anglo-Indian journalists, but to us it is not. If we were to go into the history of all the public subscriptions collected under the patronage of high officers, such incidents will be found by dozens. We know of zamíndárs who oppress their tenants, of bankers whose dealings are doubtful, of subordinate officials whose conduct is not above suspicion, but they anyhow manage to hide their ill-doings by heavy donations or zeal in the collection of such funds. If many payees of these so-called spontaneous subscriptions were to tell their own tale, they will tell a tale horrifying in its details. Politicals who show zeal in collecting subscriptions would do well to ponder over the facts revealed in the Panna trial. But to us what is of more importance is the evidence of Pandit Jugal Kishore, Karam Kandi, the spiritual guide and philosopher of the Rani. It

shows to what depths of moral degradation the Hindus as a race have gone, to what deplorable conditions our Pandits have brought themselves, and how society has lost its moral backbone. It is admitted by the defence in the case that Rani Kamal Kuar, as alleged by the prosecution, is Hydari Jan, daughter of a Brahmin girl by a Muhammadan father. But the Mahárája got her purified and then married her according to the *Gandharva* system, and two Kshatryas agreed to act as parents of the girl. We are not concerned with the truth or otherwise of this story. Much may be said in favour and against it; one thing, however, is clear, that with the later day so-called spiritual guides money plays a great part. People who would raise objections against admitting honest men on return from foreign land a into their caste, simply because they decline to go through a certain ceremony which they consider meaningless, would admit, in the pale of Orthodox Hinduism, people born in other religions and would even pass them on as Hindus, born of Hindu parents. There can be no greater testimony of demoralisation than the one furnished by the Panna case, which, by the way, is not a solitary instance. We know of similar cases in Oudh and the North-Western Provinces, where such admissions have been made. Any talk about purity of blood after this becomes meaningless."

Panna case.

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th December, says that the Government of India sanctioned only Rs. 15,000 to the Mahárája of Panna to meet the cost of his defence. On the Mahárája's application, Rs. 15,000 more were sanctioned on condition that he surrendered the State jewels with him. But he has not received the second grant, as he declined to part with the jewels. Every accused person has a right to defend himself even at the cost of the whole of his estate, and there is no reason why the Mahárája should be denied this common right. The only restriction which was necessary was that the Mahárája should not devote the State money to any purpose other than his defence. The expenditure incurred by him so far has been moderate or rather less than what it should have been, in view of the serious charge brought against him. As Government has paid regard to the position of the Maharaja during the trial, and the Commission has made special concessions to him, it is to be hoped that Government will remove the unfair limit as to the cost of his defence. So far the proceedings of the Commission have been very satisfactory.

RIYÁZ-UL-AKHBÁR, 16th December, 1901.

Indian Musalmáns and the Hedjáz Railway project.

6. The *Oudh Akhbár* (Lucknow), of the 16th December, referring to the raising of subscriptions by the Muhammadans in Madras, Bombay and Hyderabad (Deccan) in aid of the Hedjáz Railway project, says that charity begins at home. The Muhammadans should first satisfy the wants and necessities of the Aligarh Muhammadan College, the Nadwat-ul-Ulama, Muhammadan widows and orphans in India before they extend their charities to other countries. The Hedjáz Railway project is not any sacred or religious business, towards which the Muhammadans of India should also contribute, only the merchants and others living in the territories through which the railway will pass being chiefly benefited thereby.

OUDH AKHBÁR, 16th December, 1901.

***Aligarh Institute Gazette* on the question of establishing a general Muhammadan conference in a Muhammadan country.**

7. The *Aligarh Institute Gazette*, of the 12th December, publishes an Urdu translation of two articles, which lately appeared in the columns of *Al-Moaiyid* and *Al-Manár* of Egypt, respectively, in which the writers, discussing the question of establishing a general Muhammadan conference at Constantinople to safeguard the interests of Muhammadans all over the world—which was first mooted by one Saiyid Jamál Uddin, an Afghan domicile in that town, some years ago—consider it impossible to hold such a Conference there, on political grounds: but, urging the desirability of establishing such an association, they suggest that it may be held at Mecca, the real centre of the Muhammadan world. The *Institute Gazette*, while approving of the idea, does not think it practicable either to establish such a Conference, or hold it at Mecca, where there exists the double Government of Turks and Arabs, the Bedouins are such a lawless people, and so forth. However, so far as the Musalmans in India are concerned, they enjoy perfect liberty of thought and religion, under the ægis of the British Government and can adopt what means they please

ALIGARH INSTITUTE GAZETTE, 12th December, 1901.

for bettering their condition. And in the editor's opinion they cannot do better than co-operate with the existing Muhammadan Educational Conference, and do their best to improve its status. It is a base calumny to say that this Conference does not take into consideration the necessity for imparting religions education, and simply advocates the *Naturia* or late Sir Saiyid Ahmad Khan's religious ideas. Let learned Muhammadans but come out of the recesses of their sanctuaries and shrines and attend the meetings of the Educational Conference, and satisfy themselves as to its proceedings, putting forward for consideration their own proposals which they may think will be conducive to the well-being of their co-religionists.

II.—General Administration.

Oudh Samáchár, 14th December, 1901.

Sir Charles Dilke's article in the *East and West* on the cost of the India Office.

8. The *Oudh Samáchár* (Lucknow), of the 14th December, referring to the article contributed by Sir Charles Dilke to the *East and West*, on the subject of the cost of the India Office in England, says that he contends that the entire cost of that Office should fall on the British exchequer, and not on the Indian treasury, that the Secretary of State should be brought under the control of Parliament, that the natives should be given a voice in the administration of the country, and so forth. Such views are steadily spreading among Englishmen, and the sooner Government takes them into consideration the better.

Hindustán, 14th December 1901.

Rumour regarding the admission of Sir Manchurji Bhownuggri to the India Office.

9. The Hindi *Hindustán* (Kalákánkar), of the 14th December, says that it would appear from the *Indian Mirror* that it has been proposed to appoint Sir Manchurji Bhownuggri a member of the Secretary of State's Council. The *Indian Mirror* recommends Mr. Dadabhai Nowroji for the appointment on the ground that his elevation to a seat in the India Office would be more beneficial to this country than that of Sir Manchurji Bhownuggri. But the latter does not yield the palm to the former in ability, experience and interest in Indian affairs. He is exercising his influence in promoting commercial and technical education in India, and never loses an opportunity for advocating the cause of this country in Parliament. But of course, like Mr. Dadabhai Nowroji, he does not indiscriminately oppose all measures of Government.

Saraswati, 19th November, 1901.

Sir Antony MacDonnell's administration of the United Provinces.

10. The *Saraswati* (Allahabad), for November, received on the 19th December, says that Sir Antony MacDonnell laid down the reins of the Government of the United Provinces on the 14th November. He rid the public service of many a black sheep, responded to the appeals of the people, made satisfactory arrangements for the relief of famine, and the prevention of the spread of plague, and above all, recognised the use of the Nagri character. The introduction of the use of the Nagri character into courts will keep his memory ever green among the inhabitants of these Provinces, even though his other beneficial measures may fall into oblivion in course of time. The editor does not approve of some of his measures; but considering his administration as a whole, the editor has no hesitation in saying that Sir Antony was a liberal-minded, strong, just and sympathetic ruler these Provinces ever had. It is gratifying to hear that the Talukdars of Oudh have resolved to build a hall and erect a statue of him at Lucknow. Sir James Digges LaTouche is a very kind-hearted gentleman and is well acquainted with Hindi. It is to be hoped that he will emulate his illustrious predecessor in promoting the cause of Hindi, and that the public will make greater demonstrations in his honour at the time of his retirement than they did in that of Sir Antony.

Etáwah Punch, 16th December, 1901.

Abuse of Sir Antony MacDonnell by the *Etáwah Punch*.

11. The *Etáwah Punch* (Etáwah), of the 16th December, in a paragraph headed "A political *bon mot*", says that there has been little or no plague in the United Provinces as compared with Bengal, Bombay, and other provinces. One day when the editor was absorbed in deep thought to find out why these provinces had enjoyed comparative immunity from that visitation, it struck him that the Omniscient God in His mercy did not consider it fair to expose His helpless creatures like "ourselves" to two calamities at one and the sametime. (Perhaps the other calamity alluded to by the editor is Sir Antony MacDonnell, whom the Etáwah *Al Bashir* was never tired of abusing.)

12. The *Oudh Samáchár* (Lucknow), of the 14th December, says that Mr. Lyall, the Manager of a tea-garden in Rangamatti, Assam, had some coolies beaten by his clerk and other servants, and prevented them from going to the police station. The offenders were tried by a jury, largely composed of Europeans, before the Magistrate. The jury found them "not guilty," but the Magistrate did not agree with them and referred the case to the High Court, which convicted the accused, sentencing Mr. Lyall to a month's imprisonment and a fine of Rs. 1,000, and fining others. Did not the jurors feel ashamed of themselves for having allowed themselves to be influenced by race feeling? All honour is due to the Magistrate. If other Magistrates followed suit and erring jurors were warned by the High Court, matters would improve.

Case of Mr. Lyall, Manager of a tea-garden in Assam.

OUDH SAMÁCHÁR, 14th December, 1901.

13. The *Oudh Samáchár* (Lucknow), of the 14th December, referring to the Cawnpore Memorial Gardens incident noticed in the *Advocate*, of the 8th idem (*vide* paragraph 15 on page 808 of the Selections from the native newspapers No. 50 of 1901), says that Mr. Smedley declared that if the Indian authorities did not withdraw the orders regarding the exclusion of natives from the Memorial Gardens, he would bring the matter to the notice of the public in England. Mr. Smedley will see that natives labour under many such disadvantages. The fact is that they are considered to be mere pariáhs. They are treated in this way, although they contribute the money on which the Anglo-Indians live. During his Indian travels his personal observations will enable him to judge for himself how far the above allegations are true. The editor expresses satisfaction that Mr. Smedley has been elected at Lucknow as a delegate for the coming National Congress, and hopes that he will make himself fully acquainted with the unsatisfactory condition of the people, in order that he may be able to inform the British public, on return home, how the administration is conducted in their Indian Empire.

Mr. Smedley at the Cawnpore Memorial Gardens.

OUDH SAMÁCHÁR, 14th December, 1901.

14. *Al Bashír* (Etawah), of the 10th December, states that the proceedings of the Urdu Defence Association held last year at Lucknow, have been printed, and that the pamphlet is now ready for sale, at Rs. 5 a copy, and can be had from Mr. Hamid Ali Khan, Barrister-at-Law at Lucknow. The province is not now under the rule of Sir Antony MacDonnell, and patriotic Musalmans have nothing to fear in sending for copies of the pamphlet. Care will, however, be taken that the names of such purchasers of the pamphlet as wish them to be kept secret, are not disclosed.

Publication of the proceedings of the Urdu Defence Association held at Lucknow in a pamphlet form.

AL BASHIR, 10th December, 1901.

15. A Bijnor correspondent of the *Hindustáni* (Lucknow), of the 18th December, complains that though a number of new clerks are being entertained in the various districts of the United Provinces for the land settlement work where it has been started, those persons who lately did the Census work *gratis* are being overlooked. The editor considers the complaint perfectly just, and says that the claims of both those classes of persons who either did the Census work *gratis* or who were employed temporarily as paid clerks in the Census Offices, should certainly be taken into consideration.

Suggestion regarding the employment of persons who did Census work in the land settlement operations.

HINDUSTÁNI, 18th December, 1901.

16. The *Oudh Samáchár* (Lucknow), of the 21st December, states that a correspondent complains that few of those persons who did the census work *gratis* seem to have been taken on the settlement work that has been commenced in several districts in the United Provinces, and urges that these people should be more largely employed by the Settlement Officers. The writer also requests these officers to make use of the Nágri characters in the preparation of the settlement papers, and thereby lay the people under a deep obligation.

Suggestion to employ census workers on the settlement work, and to use the Nagri character in the settlement papers.

OUDH SAMÁCHÁR, 21st December, 1901.

17. The *Nasim-i-Agra* (Agra), of the 15th December, says that though the cold weather tour system of Government officials was originally instituted with the best of intentions, it has proved a source of trouble to the people. One of the main objects of this

Cold weather tours of officials.

NASIM-I-AGRA, 15th December, 1901.

system was to enable officials to settle local matters on the spot; but instead of doing so, they (generally) spend their time in shooting, and the result is that suitors have to follow their camps from place to place before their cases are disposed of. Why, even suitors residing in the headquarters of the district are required to wait on them in camp. Thus these practices defeat the objects of the official tours, and should be stopped.

NASIM-I-AGRA, 15th December, 1901.

Suggestion to have preliminary enquiries into criminal cases made by private persons instead of the police.

18. The *Nasím-i-Agra* (Agra), of the 15th December, in its columns of miscellaneous news, says that when a person, who complains of a criminal offence done to him, makes a request that his case may not be sent to the police for investigation, the District Magistrate should accede to his wishes, and have an investigation made by some respectable non-official in whom the Magistrate has confidence. Inquiries into criminal cases can best be made on the spot; but as Magistrates cannot generally do this themselves, the duty may advantageously be entrusted to respectable private gentlemen. A list of such gentlemen may be prepared, and those among them who acquit themselves well in the work may be appointed Honorary Magistrates. Educated and respectable persons, of whom there is no scarcity in any district or even in a tahsil, will, there is every reason to believe, investigate criminal cases far better than ordinary constables or police sergeants.

PRAYÁG SAMÁCHÁR, 19th December, 1901.

Inspector and Sub-Inspector at the City Police station at Cawnpore.

19. The *Prayág Samáchár* (Allahabad), of the 19th December, says that both the Police Inspector and Sub-Inspector attached to the city police-station at Cawnpore at present are Musalmáns. But as Cawnpore is a centre of trade and industry, and the majority of the traders are Hindus, one of the two police officials above referred to should always be a Hindu. The District Officers should give their attention to the matter.

ALMORA AKHBÁR, 13th December, 1901.

System of forced labour in Kumaun.

20. The *Almora Akhbár* (Almora), of the 13th December, says that it would seem from the *Bangbasi* that the emigrants' depôts will in future be more strictly watched in order that the emigrants may not be ill-treated there. Nothing could be further from the heart of Government than that coolies should be subjected to any ill-treatment. But all the same some officials do not properly deal with them, and it is impossible for them to ventilate their grievances. The editor finds it difficult to recommend an entire abolition of the system of forced labour, inasmuch as some coolies object to carry even a load weighing only 15 seers. On the other hand, sometimes coolies are forced to carry unduly heavy loads and are not readily paid their wages. It is to be hoped that the Government of India will do something to improve matters. Complaints regarding the impressment of coolies in Kumaun are very common, but nothing has yet been done to remove them. Mr. Nugent and Mr. Kilvert, late Deputy Commissioners, interested themselves in the subject, and they would have surely placed matters on a satisfactory footing, had they remained long enough in the hills. The residents of the hills are, in a way, bound to help the district officials during their tours, which are to some extent useful to them, and the troops, who are the protectors of their lives and property, during their marches. But the case of travellers and sportsmen stands on a different footing. They visit the hills for their own benefit, and generally come at a time when the cultivators have to work in their fields. Moreover, they give very short notice, and sometimes coolies have to await them for one or two days. It would be well if they were told to make their own arrangements regarding coolies; and if they offered higher wages than those fixed by the authorities, they could easily get any number of professional coolies.

TAFRIH, 14th December, 1901.

A suggestion for providing sheds for tax collectors at the annual Batesar fair.

21. A correspondent of the *Tafrih* (Lucknow), of the 14th December, praising the satisfactory police arrangements at the late Batesar fair in the Agra district, complains that Government *muharrirs* (clerks), who have to move about in the fair realizing the tax on the sales of cattle, are given very poor remuneration. Moreover, they are provided with no sheds, so that they are put to great inconvenience from the inclemencies of the cold weather. In future, *chaukis* had better be established at short distances in the fair for them, where they might realize the tax on cattle sales, and suitable quarters be provided for their accommodation.

22. The Hindi *Hindustán* (Kalákánkar), of the 17th December, says that the Government of India has published a report giving full particulars regarding the different kinds of food grains and fodders which grow in this country. It would be well if the vernacular names of grains and grasses were also given in the report at the issue of a second edition as has been suggested by the *Indian Gardening*. The natives for whose use the report is intended could not be expected to understand big Latin and Greek names.

HINDUSTÁN, 17th December, 1901.

Official report giving full particulars regarding food-grains and grasses.

23. The *Oudh Samáchár*, (Lucknow), of the 14th December, publishes a poem in which the writer says that when the dark fortnight of the month of Ashwin arrives, the names of one's deceased ancestors insist upon receiving the offer of oblations. But men have no grain for offering cakes, and the manes should therefore be satisfied with the libation of water. The people have been exposed to great distress from plague and famine. They are hard beset with poverty, and their bodies reduced to mere skeletons. The money left by the forefathers has been spent by their children with both hands in purchasing hats, boots, watches, walking sticks, liquor, and other things of the same kind. The natives do not like local manufactures and have an undue love for foreign goods, and this is the cause of the drain of wealth from India to foreign countries. Mutual discord is rampant in the country, and the corrupt officials are sucking the blood of the people dry. The people give a wide berth to the recitations of sacred books by learned Brahmans, and enjoy themselves in the company of the fair sex.

OUDH SAMÁCHÁR, 14th December, 1901.

Unsatisfactory condition of the people.

24. The *Prayág Samáchár* (Allahabad), of the 12th December, says that the Mágh Mela arrangements have already been taken in hand. Roads on the Fair grounds are being made, tickets (containing written permission) are already being issued to pilgrims who desire to shave themselves at the confluence of the rivers, i.e. two months before the Fair, which is a new departure. The metalled *Tribeni* road between the *bandh* and the Chhota Pul, is in a very neglected condition. The Municipal Board should have it thoroughly repaired before the Fair commences, especially as Government derive a good income from the Fair.

PRAYÁG SAMÁCHÁR, 12th December, 1901.

Mágh Mela at Allahabad.

25. The Hindi *Hindustán* (Kálákankár), of the 14th December, highly approves of the rules framed by the Calcutta Corporation regarding the disposal of the bodies of dead persons from the sanitary point of view, and asks other Municipal Boards to follow suit.

HINDUSTÁN, 14th December, 1901.

Rules framed by the Calcutta Corporation regarding the disposal of dead bodies.

III.—EDUCATION.

26. *Al Bashír* (Etáwah), of the 10th December, referring to the strictures which Sir Antony MacDonnell lately passed on the Nadwat-ul-Ulama in his reply to the address of the Trustees of the Muhammadan College at Aligarh, says that his strictures were utterly groundless, being evidently based on wrong information supplied him by certain prejudiced persons who had come to form a bad opinion about it. The Nadwat was not established to revive antique formulas and ideas among the Muhammadans, as has been supposed by Sir Antony. The objects for which the Nadwat has been founded are very simple and straightforward, and can be expressed in two words, namely, the removal of sectarain differences among the Muhammadans, and the reform of the current system of Arabic education in this country. There existed a great necessity for recasting the existing Arabic curriculum. There was no institution where Arabic education was given satisfactorily in any part of India; and a number of leading Muhammadan Mullas met at Cawnpore in 1893, and resolved to found the Nadwat to carry out the two objects mentioned above. The late Sir Saiyid Ahmad Khan, whose loyalty to the British Government was above suspicion, publicly expressed his approval of the institution, and so did Mr. Mahmud and Mohsin-ul-Mulk. In the face of the favourable opinions held by such influential and loyal Muhammadan gentlemen regarding the Nadwat, it is strange that Sir Antony

AL BASHIR, 10th December, 1901.

***Al Bashir* on Sir Antony MacDonnell's strictures on the Nadwat-ul-Ulama.**

MacDonnell should have thought it proper to make damaging remarks against it. The proceedings of its meetings are open to the public, and its objects have been proclaimed from the housetops. Thus there is nothing in its methods or proceedings that could excite the suspicions of Government. On one occasion, some members of the Nadwat wanted to move a resolution protesting against certain rules which Government had framed regarding intending Indian pilgrims to Mecca; but the more sagacious members, chiefly Shams-ul-Ulama Maulvi Shibli strongly opposed the motion, insisting on the institution strictly keeping aloof from politics, and the resolution was dropped accordingly. But it is a pity that notwithstanding such evident proof of Maulvi Shibli's loyalty to Government, he was placed under secret surveillance of the police on the *ipse dixit* of an informer. Should the Nadwat succeed in its objects it will not only benefit the Muhammadans and Muhammadan religion, but also Government. The *ulama* (the learned men) turned out by the Nadwat will be of great service to Government not only in India, but in Afghanistan, Persia and Egypt and other Muhammadan countries. The fact is that Sir Antony MacDonnell was a credulous man and readily gave credence to whatever was told him, without making due inquiries to corroborate his information. This habit of forming a one-sided opinion at once, and then sticking to it obstinately on the part of a ruler in the position of Sir Antony MacDonnell can hardly be said to entitle him to the gratitude of the natives in general, and of the Muhammadans in particular.

AL BASHIR, 10th December, 1901.

Sir Antony MacDonnell and the Muhammadan College at Aligarh.

27. *Al Bashír* (Etáwah), of the 10th December, states that a gentleman proposes that though the names of the donors of Rs. 500 to the Muhammadan College at Aligarh have hitherto been engraved in the Strachey Hall in the Arabic character in the case of natives, and in both Arabic and Roman characters in that of Englishmen, yet as Sir Antony MacDonnell took a keen interest in the Devanágri character, his name (he too having recently made a gift of a similar amount for the propose) had better be engraved either in the Nagri character alone, to immortalize his regard for it, or both in the Nagri and the Roman characters, but not in the Arabic or Persian one. In the next paragraph, the editor stating that Sir Antony MacDonnell granted Rs. 20,000 from the Public Treasury for constructing a new Boarding House on the premises of the Muhammadan College at Aligarh, and that the Trustees of the College have gratefully decided to associate his name with the Boarding House, says that this House may be called the MacDonnell *Hindu* Boarding House for the following reasons. In the first place, this contribution is simply due to a similar contribution made by the late Lieutenant-Governor to the Hindu MacDonnell Boarding House at Allahabad. Secondly, the provision of a Hindu Boarding House would exonerate the Trustees of the College from the charge, though an unfair one, of leaving the Hindu students out in the cold. Thirdly, such a Boarding House would be a fitting memorial to Sir Antony's deep sympathy for the Hindus. As regards his private donation of Rs. 500 to the college, the money may be utilized in buying Sanskrit books and establishing a MacDonnell Sanskrit library.

SARASWATI, November, 1901.

Educational reforms suggested by the *Saraswati*.

28. The *Saraswati* (Allahabad), for November, received on the 19th December, says that there are five Universities in this country, but that the rules and regulations and the system of education of one University are different from those of another. The result is that when a student has to go from one University to another for any reasons, he has to encounter great difficulties. It is desirable that all the Indian Universities should be conducted on the same principles. No educational qualifications have been fixed for the University Fellows. Persons who have received no education are sometimes appointed Fellows, simply in consideration of wealth or high estimation in which they are held by the authorities. Moreover, their attendance at the University Meetings is not insisted on. The Allahabad University boasts of having many Fellows who cannot even sign their names in English and are always conspicious by their absence from the University Meetings. What is the use of having such Fellows? A Fellow should be appointed only for five years; and he should not be re-nominated if he does not interest himself in the University affairs. There should be no fixed text-books in English literature, History, &c, for the Entrance examination, and

special attention should be paid to translation and composition. This reform would check cramming and render it necessary for teachers to prepare their lectures at home. The graduates turned out from the Universities under the present system of education, are very weak in vernacular languages. There is no reason why the Indian Universities should not give degrees in vernacular literature and languages, while the English Universities do so in English literature and language. The Allahabad University has lately made the study of a vernacular language compulsory for the candidates for the Entrance examination But the study of a vernacular for the candidates for the Middle English examination is optional! The Director of Public Instruction should reconsider the matter.

IV.—Railway.

29. The *Hindustáni* (Lucknow), of the 18th December, referring to the difficulties pointed out by Mr. Pope, Traffic Superintendent of the Oudh and Rohilkhand Railway, in providing privies in the third-class railway carriages, says that these difficulties might be met by attaching two compartments to the van in which passengers may ease themselves, whenever they require to do so, scavengers cleaning them at every third or fourth station. The over-crowding of the third-class carriages and the ill-treatment of native passengers by railway officials, are two other grievances of the people, which also require to be removed.

Hindustáni, 18th December, 1901.

Question of providing privies in the trains for third-class railway passengers.

30. The *Indian Daily Mail* (Lucknow), of the 18th December, referring to the question of providing lavatory accommodation in third-class carriages, mooted by Mr. Robertson at his late interview with the members of the Chamber of Commerce, and Mr. Pope, the Traffic Superintendent of the Oudh and Rohilkhand Railway, at Cawnpore, and to the difficulties which, according to Mr. Pope, stood in the way of carrying out this reform, observes:—"To resume the thread of the grievances of the third and intermediate class passengers. This is a question which proves to demonstration that the grievances of the third class passengers are not imaginary as some have emphasized them to be. It is a self-evident truth that the third class passengers are treated like cats and dogs. The hustling and abuse to which they are subjected by railway servants are not due to their ill-breeding, but to the defective system of railway administration in India. The natives are not considered to be endowed with feelings and passions which are inseparable from humanity and, as such, it is thought by railway administrators that they can travel any distance packed up in railway compartments as herrings in a tin case without ever feeling the necessity for satisfying nature's calls. In this view of the case, the provision of lavatory accommodation for the lower class passengers is considered a matter of no significance in the eyes of the railway administrators. Annual railway conferences are held, subjects conducive to the comforts of the upper class passengers are taken up and decided to the best advantage, but the grievances of the lower class passengers remain in *statu quo*.

Indian Daily Mail, 18th December, 1901.

Question of providing lavatory accommodation in third-class railway carriages.

* * * * * * *

"It is futile to suppose that the provision of lavatory accommodation in mail trains and through passenger trains running long distances will tend to the insanitary condition of the permanent-way. We beg to submit in this connection that a passenger travelling from Lucknow to Benares or Saháranpur or *vice versâ*, will hardly have the necessity for satisfying nature's call, and even, if at all necessary such instances will be few and far between. Under the circumstances, the chance of insanitation is little or nothing compared with the amount of convenience the proposed measure is calculated to afford. Add to this, the existing conservancy establishment attached to railway stations may be reduced and transferred to the establishment which maintains the permanent-way, who should be made responsible for its sanitation. Thus it will be seen the provision of lavatory accommodation on third class trains running long distances is not impracticable. It is the will and not the way that is required towards its accomplishment, and we will thank Mr. Pope on behalf of the millions whom we represent, if he fulfils at an early date his promise before Mr. Robertson to give the matter his further favourable consideration as regards the railway under his administration, and if possible, to afford the convenience indicated to third class passengers travelling by mail and passenger trains."

HINDUSTÁN 15th December, 1901.

The same.

31. The Hindi *Hindustán* (Kalákánkar), of the 15th December, in commenting upon the same subject, says that the railway officials are not justified in thinking that the provision of lavatory accommodation for the third class passengers would render the maintenance of the permanent-way in a clean state extremely difficult. If sweepers were deputed to co-operate with plate-layers, who are constantly on the move from station to station, there should be no difficulty in cleaning the permanent-way. The cost, which the entertainment of a number of additional sweepers would involve, would be nothing, in view of the large revenues which the railway companies derive from the third class passengers. However, if the railway companies do not like to incur this additional expenditure, the passenger trains should halt at each station a little longer than at present, in order that the passengers may be able to attend to the calls of nature at the stations without fear of being left behind. Mr. Pope, the Traffic Superintendent of the Oudh and Rohilkhand Railway, promised to consider the subject of providing lavatory accommodation for the third class passengers in the mail trains, and also to make these passengers more comfortable on the station platforms and in the railway carriages. The third class passengers would be very thankful to the railway companies, if overcrowding in carriages were prevented and adequate sheds provided at stations.

V.—LOCAL AND MISCELLANEOUS.

BHÁRAT JIWAN, 9th December, 1901.

A heap of earth at a bathing-ghát at Benares.

32. The *Bhárat Jiwan* (Benares), of the 9th December, complains that there is a large heap of earth and sand near the Manikarnikaghát at Benares, which is a source of great inconvenience to the people and likely to cause accidents. The local authorities would do well to remove the earth and fill up the holes in the burning-ground with it.

ALLAHABAD:
The 23rd December, 1901.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 52 OF 1901.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH

Received up to the 28th December 1901.

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I.—Political and Foreign.

Azád, 26th December, 1901.

Unsatisfactory financial condition of the States of Jhallawar and Tonk.

1. A correspondent of the *Azád* (Lucknow), of the 26th December, says that, during his recent travels in Rájputána, he found that, while Jhallawar had a very able and thoughtful Minister, and was well-administered, its financial condition was unsatisfactory, on account of the prevalence of famine, and the heavy administrative expenditure, which still continues on the same scale which obtained before the reduction of the State to its present dimensions. In Tonk both the administration and finances are most unsatisfactory. This State has always been a free resort for Europeans; but ever since two-thirds of the Jhallawar State has been annexed to it, the number of European visitors has greatly increased, so that large sums have to be expended on their entertainment. The State is said to have incurred debts to the amount of 70 or 80 lakhs of rupees, while its revenues amount only to 33 or 34 lakhs. But nobody dares raise a voice against such useless expenditure, and if the Foreign Office were asked to explain the cause of this heavy indebtedness, it would readily attribute it to the famine! The treasuries of the native chiefs are, to all practical intents and purposes, at the entire disposal of Government: why should it then unnecessarily allow this waste of money? The Viceroy had better require an annual report to be submitted from every Native State, endorsed by the Political Agent, or Resident, giving the number of European visitors during the year, the amount of money expended in their entertainment, the object of their visits, and the number of days they stayed, the presents given them, and so forth; and then it will be seen that Native States have to spend crores of rupees in this way.

Indian Daily Mail, 22nd December, 1901.

Delegates and visitors required to attend the National Congress in attires made of materials of indigenous manufacture.

2. The *Indian Daily Mail* (Lucknow), of the 22nd December, says:—"The Secretary to the Calcutta Congress Committee publicly requests the delegates and visitors to the ensuing National Congress to appear at its meeting, as far as practicable, in attires made of materials of indigenous manufacture. The request, it seems, has reference to the first Indian Industrial Exhibition which will be held this year under the auspices of the National Congress—an encouragement to the cause of development of indigenous industries."

II.—General Administration.

Liberal, 24th December, 1901.

Winter tours of officers, supply of provisions to their camps, and suitors.

3. The *Liberal* (Azamgarh), of the 24th December, says that suitors are subjected to very great inconvenience and hardship indeed in having to follow the camps of touring officers in the interior of the districts during winter. What aggravates the evil is that these officers do not publish the programmes of their tours in those tahsils, the revenue and criminal suits of which they have to try, and the result is that a suitor not infrequently fails to reach the camp of an officer on the day fixed for hearing his case, and the latter is either dismissed or decided *ex parte*. The touring officers should certainly give a wide publicity to their tour programmes by posting up notices of the same in their headquarters, and in all the Branch and Sub-post-offices and schools of the tahsíl they are in charge of, so that the suitors may easily be able to learn their whereabouts, and put in appearance before them on due dates. Another grievance of the people is in connection with the supply of provisions to the camps of touring officers. Some outsiders generally taking advantage of the arrival of an officer in a village, claim to have the same concessions made to them as are sanctioned for that officer and his real followers. Steps should be taken to check this evil.

Al Bashir, 17th December, 1901.

Suggestion to exempt Tahsildars from the Departmental Examination on promotion to Deputy Collectorships.

4. *Al Bashír* (Etáwah), of the 17th December, does not understand why Tahsíldars, who have passed the Departmental Examination and have worked as such for several years, are required to pass that examination again on their promotion to Deputy Collectorships. At the time of their promotion they are generally on the shady side of forty, when they cannot be expected to possess the vigorous intellect necessary for a student. Evidently it is hard on them to require them to pass an examination at that age, especially when their hands are

full with official work. A ziladár, who has already passed the departmental examination in that capacity, is not subjected to it again when he is promoted to a Deputy Magistrateship of the Canal Department. The same is the case with Munsifs and Assistant Collectors on their promotion to higher appointments.

5. The *Zamindár-wa-Káshtkár* (Bijnor), for December, complains that under a recent ruling of the Board of Revenue of the United Provinces, there has been a wholesale rejection of notices of ejectment served on tenants, under section 36 of Act XII of 1881, which has caused great dismay and consternation among the land-owning classes, especially in view of the new Tenancy Act. It is true that Government's sympathies lean towards the cultivators; but the authorities should not overshoot the mark, and thereby create doubts in the minds of landowners and affect their confidence in British justice, which is objectionable on political grounds. If a landholder applies for the service of a notice of ejectment in proper time, but the court, through its negligence or any other cause, does not serve it within time, why should the zamíndár suffer for the fault of the court? Some time ago the Board of Revenue issued a circular to the effect that when a court is responsible for the delay in the execution of a decree, the Law of Limitation will not apply. It is to be hoped that Government will take the subject into consideration and do justice to the landholders.

ZAMINDAR-WA-KASHTKAR, December, 1901.

Wholesale rejection of ejectment notices served on cultivators.

6. The *Oudh Samáchár* (Lucknow), of the 28th December, regrets that India, which was formerly famous for her technical arts and supplied cotton goods to Europe, has been turned by Government into an agricultural country. What is still worse is that no adequate efforts are made by Government to improve agriculture. Siberia was a waste and barren country; but the Russian Government has greatly encouraged cultivation there by distributing agricultural implements, obtained from America, among the cultivators, extending railways, and rendering help in other ways. No wonder if Siberia becomes the granary of the world in course of time. The Government of India had better follow the example of the Russian Government and encourage the use of improved agricultural implements made in America. Steps should also be taken to provide good cattle and manure. Moreover, a dozen of native students should be sent to Siberia at the public expense to study the method of cultivation pursued in that country; and, on return home, they should teach that method to the cultivators in this country. The native chiefs and landholders should also make a point of improving agriculture in their own States and lands.

OUDH SAMÁCHÁR, 28th December, 1901.

Need for improving agriculture.

7. A correspondent of the *Nasím-i-Agra* (Agra), of the 23rd December, complains that Government pensioners and men related to one another are again being freely entertained in the Municipal Department at Agra, which is against standing orders on the subject. The writer himself has seen a person in the Municipal employ who is so old and weak that his head shakes. The Commissioner of the Division should take steps to check this renewed evil practice. Another correspondent says that recently stock was taken of the *bhusa* (straw) deposited in the cattle-shed of the Municipal Board, and it was found to be some 4,000 maunds short in weight. If such a heavy deficiency has been found in one single article in the stock of the Municipal Board, it is to be apprehended that similar deficiencies may be found to exist in other articles too. Are not the articles in the possession of the Board duly verified every six months as provided by Rule 379 of the new Municipal Account Code? The Superintendent of the cattle-shed, the Assistant Health Officer and the Municipal Secretary should certainly be held responsible for the shortage of the *bhusa*. In another column, the editor, referring to the scandal of the *bhusa* deficiency referred to above, says that various kinds of similar damaging rumours are afloat at present regarding the general mismanagement of the Municipal affairs at Agra. The Engineer-Secretary is said to be a weak man. Whenever he inspects any portion of the town on a morning, he finds himself incapable of attending the Municipal office that day. Related persons are freely admitted into the Municipal office, and are even attached to one and the same

NASIM-I-AGRA, 23rd December, 1901.

Municipal affairs at Agra.

branch It has also been alleged that a particular class of men are entertained, while the applications of other classes are rejected. The subordinate amla are required to provide grass and fodder (to the Secretary) free of cost, and only such candidates are appointed to vacancies as greese the palm (of that officer). A certain memorandum submitted to the Board by the Members, but withdrawn afterwards, is said to have been again submitted. Surely intelligent and independent men should be appointed members of the Municipal Board, and its management placed in the hands of a judicious, active and painstaking man.

EXPRESS, 26th December, 1901.

Assessors.

8. The *Express* (Lucknow), of the 26th December, has a leader, headed "The Superfluous Assessor" in which the editor endorses the views expressed by the *Pioneer* on the subject, and then observes:—"The conclusion we derive from this is that the present system is not wanted either by the Judge, the assessor or the public, and it is of no practical importance. It may be urged that the assessor does no harm and he generally agrees with the Judge, but his agreement does not help the Judge a whit in his judicial work. If the system is intended to instruct the assessor to be a good citizen, that intention is not accomplished by his being occasionally taken away from his own business in order that he may be a fifth wheel in a coach. If the system had its origin in the necessity alluded to by the Hon'ble High Court of Madras, that necessity, we submit, no longer exists and the whole system seems to us an anomaly which is productive of no good to any living mortal."

SURMA-I-ROZGÁR, 16th December, 1901.

Levy of octroi duty on *khári* salt at Agra.

9. "An Agra trader," writing to the *Surma-i-Rozgár* (Agra), of the 16th December, received on the 23rd idem, states that *khári* salt is largely imported into Agra from Patna for the purpose of dressing hides. During the second or third quarter (of the current year) an *ad valorem* octroi duty of an anna per rupee was levied on the salt in question. But it was subsequently suspended; and the traders who had already paid it were told to apply for refunds. Refunds have, however, not been made till now; and an octroi duty of half an anna per rupee has again lately been introduced. What do these anomalous and irregular proceedings mean? The President of the Municipal Board should give his attention to the matter.

ADVOCATE, 22nd December, 1901.

Drainage and sewerage works in the United Provinces.

10. The *Advocate* (Lucknow), of the 22nd December, says:—"The first work of importance in connection with the first class municipalities that will engage the attention of our new ruler will be the construction of drainage and sewerage works, that will cost the municipalities a large amount of money. We trust that these sanitary schemes will be promoted with due care, and all interests protected. Of our municipalities that have got water-works, only Benares has undertaken drainage and sewerage works which are making very slow progress. The scheme for Cawnpore is now ready for sanction; those for Allahabad and Lucknow are under consideration. The Lucknow Board has formally applied to Government to place the services of the Sanitary Engineer at its disposal, and we shall soon have a cut-and-dry scheme. It is no use discussing here the benefits which a proper drainage is likely to confer on a populous city; whether such schemes will lead to better health, and a reduction in the death-rates are questions that cannot be answered off-hand. When the construction of water-works was taken in hand some of the municipalities objected to their construction, not because they were doubtful of benefit to the citizens, but because of the belief that the municipalities would not be in a position to undertake the costly schemes. However, water-works were constructed, all sources of extra taxation were resorted to, and we must say, along with it, much discontent was created. It is also a fact that the water-works have not helped the reduction of death-rates. We remember that at Cawnpore Sir Auckland Colvin grew rather warm at the apparent thick-headedness of the people, who would not value the prospects of decrease in death-rate, and of prolonged life. But all these expectations have proved to be moonshine. We do not read any other part of the Government review on the working of the municipalities of these provinces than that in which reference is made to the probable effect of water-works on the death-rate of the municipalities. We find no appreciable change. We hold that an increase or a decrease in the death-rate

of a people depends as much on proper supply of good water and proper drainage of the town, in which they live, as upon their economic condition. If no regard is to be paid to the economic condition of the people, and if these are to be neglected with a view to secure proper drainage, it is useless to expect satisfactory results. In connection with the proposed sanitary schemes, whether these be sanctioned for Cawnpore, Lucknow or Allahabad, we have only one thing to say: Do not, pray, disturb the schedule of taxation. All the resources of taxation have already been tapped. There is no room for further addition. We dare say that if among the officials there are some who say that Municipal taxation can be further increased, they are surely not aware of the condition of the people, they do not know to what straits the majority of the population has been reduced; and it would certainly not be quite safe to rely on their information. As to the Indians who think that the municipalities can have recourse to further taxation, they speak with motives into which we will not be so uncharitable as to pry. The question is plain. We will welcome drainage and sewerage schemes, if it is possible to carry them through without extra taxation, and without causing additional heart-burning, discontent, and uneasiness. That it is possible to do so is our firm belief. Besides the heavy items of payment towards a sinking fund, and the maintenance charges of water-works, the general expenditure of the municipalities has been growing. We would ask the Local Government to overhaul them, to see if they can be reduced without impairing the usefulness of several departments. Then, the Government should itself liberally come forward to help the Boards, with its quota from the Provincial Funds, having regard to the particular needs of every municipality, and lastly to spread the payment of the water-works loans over a longer period than that fixed in the contract. For instance, the Lucknow Municipality pays Rs. 75,000 a year towards the sinking fund on the water-works with a view to paying off the debt within thirty years. We would propose that the payment might be spread over sixty years and Rs. 35,000 thus saved should go to pay towards the sinking fund on drainage and sewerage loans. As to the proposal about levying a house-tax in Lucknow or a tax on professions, both will be unsuitable. After what the two Governments of Sir Auckland Colvin and Sir Charles Crosthwaite, after considering the reports of the local authorities, said about the unsuitability of a house-tax in the shape of water-rates in the native quarters of the city, the Municipal Board will simply commit a breach of promise by having recourse to it, especially after it has already raised indirect taxation by 50 per cent. Similar is the situation of other municipalities. We have just witnessed the strong agitation at Cawnpore and Agra against the levying of a house-tax. In the interests of the people as also of the Government, we wish that the people's equanimity should not be disturbed, and that the ways and means should be so determined as to carry through these schemes without recourse to fresh taxation."

Measures adopted by the authorities in the Central Provinces for the payment of the debts of cultivators.

11. The *Oudh Samáchár* (Lucknow), of the 28th December, refers to the measures adopted by the authorities in the Central Provinces for the payment of the debts of cultivators. A list of the debts of cultivators is prepared through the village *panchayet*. If the debts of a cultivator do not exceed ten times the amount of his revenue or rent, he is simply told to make his own arrangements to clear off the debts. If the debts are heavier, he is ordered to pay the debts at a moderate rate of interest within a reasonable period, both the rate of interest and the period being fixed by the officer appointed in that behalf. If it is considered that he is unequal to the task, his lands are mortgaged for 12 years, the profits going to the payment of the debts. Of course he receives a maintenance allowance during that period. But if this arrangement is found to be inadequate, his debts are cleared by the sale of his estate, some lands being retained for him. The editor approves of the above system, and asks Sir James Digges LaTouche to introduce it into these Provinces.

OUDH SAMÁCHÁR, 28th December, 1901.

New licensing rules for the sale of intoxicants in the Punjab.

12. The *Advocate* (Lucknow), of the 26th December, says:—We are told that the new licensing rules for the sale of intoxicants in the Punjáb have been made by the Financial Commissioner. They provide, so far as native shops for the sale of country liquor are concerned, that no shops shall be allowed in a

ADVOCATE, 26th December, 1901.

conspicuous position adjoining a road where there are few or no habitations, or in villages of which the inhabitants object to its establishment. Similar rules should be issued by other provinces. This is the beginning of local option.

III.—Education.

Oudh Akhbar, 27th December, 1901.

Sir Antony MacDonnell and the Nadwat-ul-Ulama.

13. The *Oudh Akhbár* (Lucknow), of the 27th December, says that, even if Sir Antony MacDonnell was opposed to the Nadwat-ul-Ulama, there is no reason for supposing that Munshi Athar Ali, Vakil at Lucknow, incurred Sir Antony's displeasure owing to his connection with that institution, and consequently had to leave Lucknow for Hyderabad, as has been done by an Urdu newspaper (*Al Bashir*) in its review of the late Lieutenant-Governor's administration of these Provinces. To the editor's knowledge, Maulvi Shibli Naumani, Shams-ul-Ulama, was never shadowed by the police on account of his interesting himself in the affairs of the Nadwat. However, if these allegations, which the editor is not prepared to accept, be true, the Nadwat should make a point of removing the doubts which have arisen regarding it. It is a matter of surprise that the Nadwat has not already taken steps in this direction.

IV.—Railway.

Sahifa, 19th December, 1901.

Over-crowding of third-class railway carriages and the want of intermediate class carriages in some trains.

14. The *Sahifa* (Bijnor), of the 19th December, referring to the overcrowding of third class railway carriages with passengers, strongly protests against this inhuman treatment of natives. Whenever there is a great rush of third class native passengers at a railway station, they are thrust into carriages as if they were stocks and stones, and could be packed as such. Properly speaking, even ten passengers cannot conveniently be accommodated into a compartment, and this number should be reduced; but extremely trying indeed is the condition of passengers when more than ten of them are forcibly pushed into a compartment. A passenger who has to travel but a short distance can put up with this inconvenience; but the sufferings of those passengers who have to make long journeys, may be easily imagined. No intermediate class carriages are to be found in certain trains, and consequently those passengers who have bought intermediate class tickets are *nolens volens* obliged to travel third class in overcrowded carriages. The authorities are well aware of the overcrowding of third class carriages, and reserve some third class compartments for third class European passengers in consequence, to save them from inconvenience; but no such consideration is shown even to those natives who hold the intermediate class tickets, but have to travel third class for want of an intermediate class carriage. The writer does not contend that no distinction of colour should be made, but that all native passengers should not be treated indiscriminately.

Sahifa, 19th December, 1901.

Refusal of booking clerks at the railway stations to receive rupees of 1840.

15. The *Sahifa* (Bijnor), of the 19th December, complains that while the rupees issued in 1840 are still declared to be legal tender by Government, the booking clerks at the railway stations refuse to accept them in payment of fares. Maulana Muhammad Saíd, Manager of the Saulatia School (at Mecca), who lately had occasion to travel in this country, made this complaint. The editor himself offered a rupee of 1840 in payment of his fare at the Roorkee railway station the other day, and it was refused: fortunately he had rupees of other issues with him at the time, otherwise he would have been put to considerable inconvenience. Government would do well to give a good wigging to these wilful booking clerks, who unnecessarily harass passengers in this way.

Advocate, 22nd December, 1901.

Railway grievances, especially with reference to the Oudh and Rohilkhand Railway.

16. The *Advocate* (Lucknow), of the 22nd December, publishes the following letter addressed to the editor by a correspondent:—"Sir,—I learn from your valuable paper that a Railway Commission has been appointed to enquire into the working of all railways in India. I think it is the duty of every Indian to suitably represent our grievances before that august body, to have them remedied. Big schemes will beput forward by "big folks," and I fear minor items will escape attention. Herein I beg to enumerate four vital curses of the railway administration. They may be prevalent everywhere; but as my experience

is limited to these Provinces, and specially to the Oudh and Rohilkhand Railway, I have thought it advisable to confine my observations to that line. I must not be understood to underrate a whit the excellent improvements that are being carried out under the able management of Mr. Pope; but nevertheless these inconveniences exist in a large number on his line, and must be remedied somehow or other. The first of these is the unpunctuality of trains. I think it will be well to collect a return showing how many trains on the Oudh and Rohilkhand Railway arrived at and departed from a particular station at the time notified in the Time Table. I have scarcely seen one. The trains always arrive late, and if they do manage to reach a big station at the correct time, they are detained there beyond the prescribed limit. There are two reasons for this: Insufficiency of the staff and the allotment of insufficient time to big stations. A comparison with the staff on the East Indian Railway will prove the above fact. Thirsty passengers would also be glad to know that the much-cursed *pániwála* has also to attach and detach carriages on this line.

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"Insufficient accommodation is another subject to which I would like to draw the earnest attention of the Commission. It is the experience of every body that more than ten third class passengers are often huddled together in one compartment. In the intermediate class too the accommodation is often inadequate. Consider the advisability of the administration that only two intermediate class compartments are generally provided on the trains which run between Cawnpore and Saháranpur, and Moradabad and Delhi. They are often so overcrowded that people with intermediate class tickets are obliged to travel in third class compartments. The rolling stock on the line is immeasurably inadequate. Whenever a special train has to be run, goods wagons are utilized, as was the case at the recent *Mela* of Tigri in the Moradabad district. The *Pioneer* has, with a flourish of trumpets, announced the construction of two new bogie carriages, but the Indian public can only be truly grateful to Mr. Pope, if more third class carriages are constructed and attached to a running train. It appears that the station-masters on the Oudh and Rohilkhand Railway are not authorized to attach any vehicle to a running train excepting, of course, the reserved ones. Whatever may be the rush of passengers, they never attach one. Such is my experience. On the other hand, in my few journeys on the East Indian Railway I have seen them attaching carriages twice at Allahabad and once at Agra. The incident which I relate hereafter would also go to prove this.

On the Oudh and Rohilkhand Railway the passengers are forced to quit carriages. During the annual hill exodus of April 1896, I, with some clerks of the Government Secretariat, was sitting in a third class compartment of the train which reached Lucknow at about 21 from Cawnpore. A ticket-collector came and asked us to quit the carriage as it would be detached from the train and would go no further. The clerks objected and represented to the station-master that they had to open offices at Naini Tál the next morning and that they were travelling on business of the State. The station-master curtly replied that if they would not quit of their own accord he would have to turn them out. There was no room even in the intermediate class carriage, and we had to wait till morn for the next train. My friends in the heat of the moment vowed to represent the matter to Government; but I havn't seen them since and do not know the result. I may say that the reason was that four third class carriages containing soldiers had to be attached to the train, and therefore an equal number occupied by natives must be detached. Previous to this occurrence, I had to wait in the Lucknow shed for the night for a similar reason. I ask whether this is reasonable. The Railway Companies in their Coaching tariff do not guarantee (1) punctuality of trains, (2) accommodation at roadside stations, and (3) connection at junction stations; but as a matter of fact, they do not also guarantee the conveying of passengers if they may even get a seat on the train. I was tempted to write 'safe conveying of passengers,' but it occurred to me that it has been ruled by their Lordships of the Privy Council in the well-known Calcutta case that 'safety' is no part of a Railway Company's business. What a miserable state indeed!

One word more and I have done. The margin between the arrival of a train and the departure of a corresponding train at junctions is often too short. A couple of examples will illustrate my meaning. The up-Panjáb Mail arrives at

Cawnpore at 18-20; and the Oudh and Rohilkhand Railway train leaves at 18-35, *i.e.* 15 minutes after, though it can afford a halt of 1 hour and 25 minutes at Lucknow! The Cawnpore-Achnera Railway train at Háthras Junction arrives at 7-5, and the corresponding East Indian Railway Bombay Mail leaves at 7-14, *i.e.* 9 minutes after. One who has seen that station can realize what a Herculean task it is to change trains in such a short time. For the Indian females it is simply impossible. I do not know whether these subjects are important enough to fall within the scope of a Commission's inquiry, but the Indian public is labouring under these disadvantages and would be truly grateful if Government by its rules and regulations put a check upon the vagaries of Railway administrations."

RIYÁZ-UL-AKHBÁR, 20th December, 1901.

Protest against the closing of the bridge at the Domingarha railway station in the Gorakhpur district, to the public.

17. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 20th December, complains that the bridge at the Domingarha railway station has been closed to the general public, and even to railway passengers for the last two or three months, so that they are now obliged to cross the river in small boats to their great inconvenience. The railway authorities should at least notify the reason for closing the bridge for the enlightenment of the public. The closing of the bridge will virtually make the Domingarha railway station useless, for passengers living even in its neighbourhood will hardly like to get down there, and cross the river in boats.

V.—LOCAL AND MISCELLANEOUS.

OUDH AKHBAR, 27th December, 1901.

A vernacular pamphlet published in favor of Hindu widow-marriage.

18. The *Oudh Akhbár* (Lucknow), of the 27th December, says that Munshi Bakhtawar Singh, a resident of Sháhjahánpur, has published a pamphlet entitled the *Bidhwá Biwáh Prachár* (the introduction of widow-marriage), in which he has endeavoured to show that widow-marriage is not opposed to the Vedas and other Hindu religious books. It has been alleged that there are twenty million widows among the Hindus in this country. This immense number cannot be viewed with equanimity, especially as these widows cannot re-marry. Nothing could be more reprehensible than that selfish and greedy Brahmans should help in reviving the defunct *Gandharva-biwáh* form of marriage, but should have no sympathy with the unfortunate and helpless widows.

ALLAHABAD:
The 30th December, 1901.

PRIYA DAS, M.A.,
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